GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

[Successor to Our Church Record.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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LETTER FROM PRESIDENT SWAIN.

Now that Conference has come and gone let each of us take inventory of stock. We have something in us and about us which we brought over from the Conference year just closed. We also left a part of ourselves in that which we did during the past. We are not quite satisfied with the work we did last year. Possibly at the time we thought we were doing the best we could, but taking a retrospective view of the things we did and general surrounding of the situation, we readily see how we might have done better. Possibly there is not one honest man, woman or child who is perfectly satisfied with what has been done. How then shall we hope to be satisfied with what others have done affecting us? Under the circumstances what shall we do? Sit down and whine, morosely refuse to take any active part in the battle yet to be fought, peevishly decline to accept the joys and blessings that come to us out of the past and foolishly close our hearts to the sunshine and joys that come us as the result of some one's sacrifice and toil?

To do so will be both a grave injustice to ourselves as well as painful ingratitude to others, Possibly every preacher is not entirely satisfied with the charge to which he has been assigned. Possibly every charge is imperfectly satisfied with the preacher assigned to it. If so, to be sure, it is nothing unusual, but can not be justified on the ground that such is common. Now assuming that either the pastor or people or both are not pleased, what is the most sensible thing to do? I am quite sure if we lay our prejudice and conceit aside and think prayerfully over the whole situation we will all arrive at practically the same conclusion.

If one has a poor field, it is folly to sit on a stump and complain. This will never increase the fertility of the field nor the happiness of the one complaining. The stones will remain on the ground, the briars and weeds will take the field and the poor disconted complainer drive all the sweetness out of his own life. Suppose one has a horse that is somewhat inferior. Does it increase the usefulness of the horse to neglect and abuse it? An ordinary "plug" can be made a fairly good work animal by proper handling and feeding. Is there no lesson here for those who are inclined to neglect the preacher simply because some other preacher was preferred? It is so very easy for unguarded human nature to find fault with others. It is another thing, and quite a different task, to get rid of ouro wn faults. However, the last mentioned is by far the most profitable if not so easy to do. We want to make this the best year yet. Let the pastors go at the work as if there were sixty days till Conference and let the people pay and pray as if they had but a few weeks in which to work, and I am quite certain we shall have the most glorious year of all our history.

W. E. Swain.

Asheboro, N. C., Nov. 28, 1910.

THE ANNUAL CONFERENCE.

Report of Committee on Ways and Means.

We, your Committee on Ways and Means, beg to say that we have recommended different plans at different times, and finding that the brethren have their different plans and times for collections, we therefore recommend the prosecution of such plans on the different fields as are the most effective in teaching the people liberality and also teaching them the importance of supporting the different causes to which we are asked to pay.

We recommend that the assessments be as follows:

President's salary	$1,200
Church Extension	3,274
Foreign Missions	2,080
Home Missions	2,000
Superannuates	750
Ministerial Education	446
Theological Seminary	403
American Bible Society	65

CHARGE	President	Church Extension	Foreign Missions	Home Missions	Superannuates	Ministerial Educ.	Theological Sem.	Bible Society	TOTAL
Alamance	34	75	60	56	18	13	8	1	265
Albemarle	20	25	20	11	10	7	7	1	101
Anderson	17	40	20	19	10	6	5	1	118
Asheboro	17	65	35	36	11	8	6	1	179
Asheville	10	25	20	21	5	2	3	1	87
Buncombe	12	30	17	21	7	6	5	1	99
Burlington	17	85	40	38	8	9	6	1	204
Caldwell	3	11	7	5	1	2	1	1	31
Caroleen	5	10	7	8	3	5	3	1	42
Chatham	12	30	21	27	13	5	7	2	116
Cleveland	35	90	61	67	22	13	12	1	301
Concord	10	40	36	30	12	1	1	1	132
Davidson	17	60	41	40	5	3	4	1	171
Denton	6	11	10	12	7	4	2	1	53
Efland	6	10	15	15	4	2	2	1	55
Fairview	12	45	25	35	5	6	4	1	133
Flat Rock	27	70	56	50	22	10	8	1	241
Forsyth	25	54	35	45	8	3	3	1	175
Gaston	6	24	20	12	10	1	1	1	75
Gilburg	5	10	10	8	2	2	2	1	40
Gra. & Haw R.	12	25	21	12	8	2	2	1	83
Granville	27	81	51	38	17	8	3	1	225
Greensboro	27	*	66	50	25	17	25	1	351
Greensville	13	46	25	28	7	7	6	1	133
Guilford	24	51	42	53	5	4	3	1	183
Halifax	23	70	51	39	19	9	7	1	219
Haw River	35	95	51	65	20	15	11	1	293
Henderson	35	**	76	75	25	20	14	1	431
High Point	17	95	56	60	25	12	14	1	280
Ivy	17	26	12	10	7	6	4	2	83
La Grange	17	29	20	17	10	5	4	1	103
Lebanon	6	26	9	20	5	4	2	1	74
Liberty	32	97	57	53	16	15	10	1	281
Lincoln	32	75	45	60	11	6	3	1	233
Littleton	28	92	42	57	16	12	8	1	255
Mebane	17	41	25	20	19	17	15	1	148
Mecklenburg	17	24	13	11	5	4	3	1	78
Monroe	7	28	17	16	6	2	2	1	79

Continued on page 4.

THE OBER-AMMERGAU PASSION PLAY.

By Rev. J. J. Summerbell, D. D.

The following is not an essay on the celebrated "Passion Play" of Ober-Ammergau, Bavaria, of the peasants of that village, who picture in a theatrical, or dramatic manner, every tenth year the sufferings and death of the Savior; but is a passage from a public address delivered by request at Dayton, Ohio. by me concerning my late European trip; and in this address the Oberammergau subject was only introduced because of its relation to the spirit and tone of the party surroundng me on my journey. The tone of the Ober-ammergau show was so subversive of the spirit of the Berlin Congress, that I should copy the whole as delivered, believing it would be more beneficial to young ministers than a description of the show, of which you have had a better account than I can give:

Although the meeting at Berlin was called in the name of religion, and the official title of the gathering was, "The World's Congress of Free Christianity and Religious Progress, 1910," much of the time there was little religion about it, as I understand Christianity. Sometimes the Berlin Congress did not seem to me to be even religious from any point of view. I do not know of any Christianity without Christ. I do not know of any salvation without a Savior. In the speeches much effort was made to separate us from Jesus as the Christ; and to put him on the level of Mohammed and Buddha. Much effort was made to show that each great country, or race of the world, had the religion best adapted to its need and capacity.

This was very repellant to me: for its logic would justify even the suppression, in the beginning of his work, of the very prophet that established the religion said to be the best for a race; such as Mohammedanism, or Buddhism. And it would turn the world over to its prevailing moral condition in any district, at any time. There could be no bettering of the morals of heathen lands; there could be no preaching of the gospel on the frontiers in our own country; there could be no converting of the sinners in the slums of our great cities. I would leave man everywhere to be the prey of his own appetites and passions, or the victim of stronger men of animal desires. There could be no salvation: for the argument would leave mankind everywhere in its prevailing condition, as the one best fitted for it.

This one element in the Congress really argued against the elevation of mankind any where, and would leave man everywhere in beastly depravity.

This spirit was evident from the speech of one man, who argued, if I understood him, that even an atheist might have a religious spirit: for his opposition to God might merely be to the God of a given revelation; and a man called an atheist might have a different god, the god of his own consciousness. But I know of no such god. The logic was only meant to get rid of the God of our revelation: the God of justice, mercy, and spiritual law; the God and Father of our Lord Jesus Christ who demands self-denial and service. Those men were unwilling to obey. They wanted to rule. But their desire to rule was not based on self-discipline; it was not based on ability to rule themselves, either physically, or spiritually. They could not control their own desires; but they wished to overthrow the government of Jesus, who does enable men to rule themselves. They virtually crowned Jesus again with thorns, vacating his kingship of any real power.

They talked pompously of "religious progress". But the spiritual goal toward which they pointed, was that of the dog, or monkey; without a Christ, without a Bible.

That I am correct in my representation of the spiritual tone of the assembly is probable, from the lack of self denial in the banquets; where beer and wine were more valued, apparently, than bread and water. At some of the banquets, our hosts, in their great and generous hospitality, furnished us with beer and wine coupons, attached to our admisson tickets: for many of our party desired these drinks.

(Here, in my address, I referred to the gradual weakening of the physical strength of some of our party in our travels, who indulged in drink, and the better endurance of those who were strictly temperate; also, related an incident suggesting that the temperance conduct of the delegates of the Christians really did not cost them the respect of any persons worth considering.)

The tone of our party of "Liberals" was largely favorable to (moderate) drinking, dancing, card-playing, and similar practices.

Some of the party were inclined at times to ridicule the sign of the cross and the "holy water" we found in the cathedrals. And they would swell with expanded vanity when explaining their own freedom from the delusions of the New Testament.

And yet these people were far more superstitious than I was. They seemed to believe the uncorroborated tales of ignorant guides about the show places of Europe with a trustful credulity that was amusingly pitiful; and yet they could not believe the thrilling and ennobling New Testament account of the resurrection of Jesus, for the truth of which many early Christian witnesses gave up all that the world values.

For instance:—At the Church of San Marco, at Venice, I happened to be standing at a certain moment where I could see the faces of many of our "Liberals." The Roman Catholic guide was describing the features of the remarkable church; and, pointing out four great columns of stone, he informed us that they had come from the tomb of Solomon at Jerusalem. On not a single "Liberal" face did I see a sign of amusement at the ridiculous statement; not a sneer of unbelief. But there they stood with open mouths drinking down the interesting assertion, that had not any real evidence to support it, and was contradicted by all probabilities of history. They seemed to forget that Solomon's temple at Jerusalem was destroyed many centuries before Herod's temple was built there; that Herod's temple was thoroughly destroyed half a thousand years before Venice became a Christian settlement; and that the temple of Herod was destroyed nearly a thousand years before the San Marco Church was begun. They seemed to forget that there were no documents; that there was no succession of anicent traditions; that there were no possible witnesses attesting the silly story. They seemed to stand there in rapt wonder and reverence, swallowing a modern fiction, that gave no glory to God, that did no good to man, and could only be, if true, an unimportant peculiarity of the Church of San Marco. But if I had told them that God had fulfilled prophecy, in sending his Son into the world, they would have sneered in "Liberal" superiority; although the mission of Jesus convulsed an antagonistic race that survives to this day; although it turned cities upside down in the very heart of civilization; although it was attested by multitudes of martyrs, captured an opposing empire, was confirmed by carefully preserved documents and corroborating circumstances; and worthy of the power of God, in winning sinners to righteousness; and has often turned cannibals into Christians, and savages into saints.

But in these cathedrals there was sometimes something of far greater value to the worshiper than the criticisms of the self-styled "advanced" thinkers of Berlin. In St. Peter's, at Rome, while I was strolling through the great church I saw a well dressed and intelligent looking man not only crossing himself, but, when he passed the altar, prostrating himself and kissing the very stones of the pavement. Once we were in such position that he

looked me squarely in the face; but it made no difference to him. Again he bowed and kissed the stones. . . . Of course, I do not know that he might not go out of that great church and cut an Italian's throat, or cheat an American; but the presumption would be in his favor; that he would not.

But **the power of a real** religion was illustrated in Oberammergau, a village in a cleft high up among the Bavarian Alps, where we saw the "Passion Play," representing the sufferings and death of Jesus. In the drama there are about three hundred and fifty actors, with possibly a hundred in the orchestra. How many are in the tableaux I do not remember; possibly a thousand altogether. It is an exhibition given every tenth year, twice a week during the summer months, by the villagers, who number possibly less than four thousand. The audience sits under cover, but the actors are in a stage in front of them, wholly open to the sky. Back of this stage is another portion, roofed, on which the fixed tableaux are shown. The performance begins at eight in the morning, continues till noon, when there is an intermission till two o'clock, when the play is resumed and continles till six o'clock. Thus it lasts eight hours at every performance. The audience, the day I was there, numbered five thousand. The spectators come from all parts of the world. The peasants are compelled to render the exhibition on other days of the week beside the two scheduled, on account of the crowds. Great railroad trains are run especially for it. When it rains the peasants give the exhibition, with no change, their costumes though of the most gorgeous colors, being comparatively uninjured by the water. The performers give the exhibition in fulfillment of a vow made in the year 1633, when they believed the black plague that was ravaging Europe was stayed by God in response to the prayers and vow of their ancestors. It has been given every tenth year ever since; and the religious sincerity of the village is indicated by the fact that no joyous gathering, "not even a public wedding, is permitted from January to September", in the year of the play. It is said that in the village there is no policeman, and no jail. And this is related as if it were significant of a high degree of character. Perhaps it may be for a European village. I do not know. But in the United States there is many a village of that size wthout a policeman or jail.

In the audience the day I was there, were all classes of society and religion. Some believed in the New Testament, and some derided it. Some were religious, and some were unconverted. Some prayed to God regularly, and some only used his name profanely. But we all sat there in quiet reverence for eight hours, while ignorant peasants pictured before us the Bible story; especially the sufferings and death of Jesus.

Before I went there I had been requested by a fine singer, whom I had known for many years, to determine for her the merits, from a religious or artistic standpoint, of the exhibition. Consequently I entered the building with determination to preserve my critical attitude in perfect impartiality. Because the peasants were all Roman Catholics, and all went to mass in the morning before going to the play, I anticipated that popish influence would be marked. On the contrary, the story shown us was substantially that of the Bible. Notwithstanding the great length of the play, and not withstanding the fact that the performers had been rehearsing the same words, walking the same entrances and exits, making the same gestures and singing the same music for months, I saw no smile on the face of any performer, and no frivolous action of any kind. They were evidently going through the performance in a religious spirit, just as they should do in fulfillment of a vow. In the **play they were** serving God.

The effect on the audience was decided, almost from the beginning. The acting was not remarkable; the singing was not of the highest quality; the play had in it none of those artificial combinations woven together to excite the curiosity as to the "how it comes out" of ordinary fiction. It was just the story of Matthew, or Mark, or Luke, or John; the New Testament **history, with regular** tableaux of the Old Testament history, showing its b arings on, or analogy to, or prediction of the New Testament. That was all; except the deeply religious spirit of the actors.

I saw no smile in the audience. I looked carefully for this. Infidels had strutted in **there, ready to deride; having** "advanced and progressive" views as to all revealed religion. I saw no whispering. I saw no laughing. I saw no dozing, or sleeping. I saw no sneering. I do not say there was none; I only say, I saw none, though I looked for it. I heard sobbing in various directions from where I sat. Millionaires in their fur-lined overcoats, sitting there in the chill mountain air, forgot their aristocratic manner and looked with fixed, intense, gaze on the great world story before them; moved by the same powerful emotions excited by the New Testament narrative, that makes the gospel the salvation of the world. We all had read the story; we knew the end from the beginning. And yet it was there spread before us for eight hours, and that vast audience sat awed to the end.

I was deeply interested in the experiences of one spectator whom I had observed carefully, whose reserved seat was close to mine. He did not remain all through the performance.. In the middle of the forenoon he was so overcome by his feelings, he informed me at noon, that he feared he would faint, and left the theater. He also informed me that he did did not know whether he would return in the afternoon; not being well. And when I found that his reserved seat near me was not occupied I inferred that he had not come. But he had come. He did not take his appointed seat, fearing that again he might be compelled to leave, and it might disturb other hearers; and he stood at one of the entrances for four hours, from which place he might, if necessary, quickly go without disturbing the people. His experience will indicate to you the effect of the gospel story on the human heart. It is true that this hearer loved Jesus, honored Jesus as his Master; but that was not the whole. The effect was like that. on hearts that did not love the Lord. Many were deeply touched, as their faces showed, who quietly stifled their sobs. Old and young, rich and poor, learned and ignorant, all nationalities, Christians and sinners, felt the message of the gospel. The play showed to us the sin of manknind; the sinner "killing Jesus".

The powerful effect of the Oberammergau performance came from its fidelity to the Bible; not from criticisms of the gospel; not from art; not from literature; not from philosophy. The religious meaning dignified every sound, step and gesture.

There were critics in that audience, who at home could not produce any special effect on their hearers. There were philosophers in that audience whose high-priced sermons could not hold a congregation. There were literary preachers there who at home regularly discoursed to a "beggarly array of empty pews." There were pastors there whose churches declined in influence over the people, not withstanding they called themselves "modern" or "progressive," "advanced," and great "thinkers."

The "Liberals" of our party afterward said very little about the play. I am sure that our critics, although the Christ of the play was far inferior to the Christ of the New Testament, could not help feeling, though they might not say it, that the Bible Jesus was more than Mohammed; greater than Buddha; higher than Confucius: in fact, that he was from heaven, and was the Son of God.

Begun on page 1.

Mt. Hermon	32	76	55	59	18	8	6	2	255
Oak Ridge	27	86	45	40	13	12	6	1	234
Orange	17	36	25	15	7	6	7	1	125
Pin. & Mt. Zion	22	56	45	35	12	7	6	1	189
Randolph	32	66	53	45	18	10	9	1	234
Richland	24	60	45	41	12	6	5	1	234
Roanoke	33	82	60	40	20	10	9	1	255
Rockingham	6	20	7	11	9	2	10	1	66
Rocky Mt.	5	25	1	2	1	1	1	1	37
Harmony	5	6	5	5	11	3	1	1	36
Saxapahaw	20	46	34	35	13	9	5	2	163
Spring Ch.	12	51	21	27	10	4	8	1	134
St. Paul	6	21	15	7	5	1	1	1	57
Stanley	25	65	37	46	22	8	11	1	214
Tabernacle	35	96	85	62	25	15	12	1	331
Thomasville	6	16	10	10	5	4	5	1	57
Uwharrie	16	17	15	25	3	3	2	1	82
Vance	35	51	45	37	11	11	13	1	204
Welch	5	9	8	5	4	2	3	1	37
Why Not	27	65	56	61	16	13	15	1	253
Winston	17	80	50	45	11	12	3	1	219
E.W.&U.R.	12	20	10	15	13	5	4	1	80
Yarboro	17	42	30	38	14	5	8	1	155
Yad. Col.	30	50	38	52	21	4	8	1	204

*$140 **$185.

OUR FOREIGN MISSIONARY WORK.

Our aim: $50000 in 1910 for Foreign Missions.

The Annual Conferences.

In my official visits to the conferences this year the members generally seemed more hopeful, and went forth to build up a larger Methodist Protestant Church. Drought in some sections seriously affected the finances, but the zeal and loyalty of pastors and people were not dampened nor lessened by material considerations.

The Colorado Texas Conferences, for example, after two years of drought, reported nearly four fold increase in membership, better financial conditions, and an improving ministry.

Superb opportunities are in the great Southwest for our church to become established in the new towns springing up where churches have not been built, but these important matters will be duly considered by those authorized to act. The representatives of the general interests were cordially received, given special and attentive hearing, and assurances of co-operation.

The church at large seems slowly to be awakening to the fact that the denominational enterprises must be properly supported, if the church is to grow and be a power for good in the world. In some Conferences the secretaries are asked for advice, to aid in deciding questions of procedure, to suggest plans and otherwise help. Unquestionably this sole connectional tie is proving of great benefit to the church in many ways not generally appreciated in some quarters.

Our present Campaign.

The results thus far have not met expectations. Special letters by the hundred have been sent throughout the church, and repeated appeals in my Bulletins have fairly set the case before our people.

The Board has not cleared off its obligation, it is unable to provide the imperative needs of the Japan work, land church buildings, a missionary home, the sending out of at least one Missionary and the return of one after seven years of faithful service, etc. The receipts to date, while in excess of last year, are insufficient to meet the regular demands, now that we are nearing the period of the year when receipts fall off, following the meeting of the Annual Conferences.

We face a serious condition. It is a matter of income. The Board is your agent delegated to manage this part of the work, but the Board must look to the church members for the funds necessary to carry on the work. Every member is under solemn obligations to help in the support of both the local and general interests of the church. Wherever possible pastor's should at once raise the amount for Foreign Missions, and forward to me without delay. Lay this great work on the hearts of your people, and appeal to them, in the name of our Lord and his needy work, to contribute generously. There might be a special effort to raise the Assessment on Christmas throughout the church. Nothing would be more appropriate on that day than to have God's people lay on his altars their offerings for the extension of his kingdom in heathen lands. I have already asked pastors to mention facts of our Japan work in their Christmas sermon, and give the people a chance to make a Christmas offering for it. This could apply on the Assessment, and even if the Assessment is exceeded send it on.

Sunday Schools and C. E. Societies.

We are mailing an appeal to all our Sunday Schools Superintendents whose addresses we have, asking them to have their schools make a Christmas offering for Foreign Missions to aid the Board to do its assigned work. We aim to make it educational, for we should teach the young of Christ "as he is today in his church and world, and as he will be as conqueror. That he lives and reigns and saves and develops men." That Christmas means God loves the heathen as well as us, and has provided for them as for us his gospel, his church and agencies, and we who know Him must send the gospel to those without it, and so have them give for this great work which cannot be maintained, much less developed without larger receipts. We had noble examples of the Christ spirit displayed by some of our schools last year, for they dispensed with their usual Christmas treat, and sent the cost of it to our Board. Some voted an appropriation from their treasury, others exerted themselves to make a creditable showing. Weather conditions, epidemics and other causes interfered with holding the Children's Day Service, and lessened the offering in a number of places. Here is an opportunity to make up all that, and give more. Every penny is needed, and needed now.

We must have a large Christmas offering or we will be more seriously embarrassed. The church and the schools must arouse themselves and do their utmost to prevent further financial trouble, and to enable the Board to properly take care of our Japan work which God is abundantly blessing.

The Christian Endeavor Societies are urgently requested to make their offering for the support of their Missionary not later than January 1st. The Denominational C. E. Union supports Rev. E. J. Chee at Nagoya, and the Md. Conference C. E. Union supports Rev. L. Layman at Yokohama, Japan. Why not, on the first Sunday of the New Year, make your offering for this worthy purpose, and thus conserve vital interests of the church? I plead most earnestly with every member of the church, every friend of Missions, every pastor and superintendent in the denomination come to the help of your Board in this time of need with your special gifts, your influence, your sermon and leadership in the school.

No disaster has overtaken us, no failure has come, no mistake of administration has been made, but success has been vouchsafed to our efforts in working for God, and we must care for and extend the work upon which His seal rests. Let us move forward to greater things.

Fred C. Klein.
Corresponding Secretary-Treasurer.
316 N. Charles St., Baltimore, Md.

HELP YOUR PASTOR.

The new conference year is now open to us with all its possibilities and responsibilities. Let us each one make it the banner year of our lives. Lay your plans, and work them. Do something definite.

Help your pastor by co-operating with him. Had you thought about it? What? That he needs a part of his salary at the beginning of the year. Just after conference the preacher is about as scarce of money as any time during the year. After settling up, and as he settles down to rest a few hours, before he starts again on another year's work, right in the midst of winter with his wood, feed and every thing to buy. Clothes for his fam-

ily and he finds he is short. The salary of our average minister is so meager, the wonder is how he lives. Won't you help him to start well? See the steward and hand in part of your assessment at least. Talk around to others about it. He is a very dependent man and in a condition he is not granted the right to say much about it. Won't you help him? Yes I believe you will, if you will only think. Truly, Z.

Tabernacle Circuit.

I will preach at Tabernacle the first Sunday in D cember at 11 o'clock, and at Julian at night, and at Moriah on the second Sunday at 11 o'clock, and at Shady Grove at 3 P. M.

C. A. Cecil, Pastor.

Haw River.

The first quarterly conference will be at Fair Grove on Saturday before the 3rd Sunday in December. Please come. Some matters will come up and I want your immediate advice and action. You were good to come last year. I shall expect you this year.

I have met with such reception on my return that I feel like a good year's work is ahead of us. We have been kindly remembered by Bro. Asa Hopkins and wife many times with butter. On Monday last, Sister Lon Lester gave us peaches, potatoes, butter, today Rev. George Wright, potatoes and pumpkins. Sister J. M. Jones and mother butter and apples. "So" kind. Many the Lord bless.

C. E. M. Raper.

Albemarle, Stanly Circuit.

We wish to acknowledge the following amounts for the completion of our new church in Albemarle:

John Garmon, 1.00; Miss Minnie Garmon, .50; Miss Daisy Garmon, .50; J. B. Garmon, .50; Rev. A. O. Lindley, 15.00; S. T. Forest, 1.00; R. F. Wyatt, 1.00; Rev. T. H. Matthews, 1.00; Rev. W. A. Lamar, 3.00; Rev. W. M. Pike, 1.00; Rev. T. F. McCulloch, 1.00.

Many thanks to each of the above. Now are there not others who have almost been persuaded to help us in this good work, I feel sure there are, and if so, won't you become fully persuaded, and send us the amount you wish to give at once.

The fully persuaded are the ones that make it count for us now.

We wish to add the names of some little Sunday-school folk of of Friendship church who have contributed for the building of the above named church:

Attie Hatley, .25; Hugh Harkey, .25; Maude Haltey, .25; Oscar Hatley, .10; Ernest Snotherly, .25.

Many thanks to you little folks. I am glad that young people, like you, can help build churches. I wonder if there are not some other little Sunday-school folks that want to help us. We will wait and see.

E. G. Lowdermilk, Albemarle, N. C.

P. S. On the 2nd Sunday after we organized in Albemarle our Sunday-school numbered forty.

Spring Church.

As the reporter from this place is very ill and can't write, I, her sister, will make just a short report. Our pastor filled his last appointment here last Sunday. It made us feel very sad to think that it was his last time to be with us. We all loved Bro. Fogleman, and wanted him to stay with us another year. There has been very much good accomplished during his stay here for the past three years. We do hate to give him up, he has done so much for dear old Spring Church. Our new church isn't quite finished yet, but was near enough done for Bro. Fogleman to preach his farewell sermon in last Sunday.

We were delighted to hear that Rev. W. F. Ashburn would be our pastor next year, we feel confident that he is the right one for us. We all know Bro. Ashburn, and we learned to love him, at least sixteen years ago, and it was a love I am sure, that some of us haven't forgot. I was but a little "tot" when he was our pastor here, but I haven't forgotten him.

Our Sunday-school is moving on nicely. We are preparing to have a Christmas tree here Christmas.

I will ask the Methodist Protestant Herald readers to pray for the recovery of my sister, who has had the fever for seventeen days.

Nannie Massey.

Welch Memorial.

We ended up the year about as well as could be expected. The church has not had very many conversions this year, but it has taken in some good reliable members. And while there are many things to be accomplished before the church can be self-supporting, yet great improvements have been made. I have been serving the church this year as secretary and treasurer and in making out the report, being rushed and over worked, I made a mistake in the amount raised for parsonage. It came about by adding a wrong number. It should read like this: pastor received, $300.00; general interests, $33.00; building and repairing church, $44.00; building parsonage, $375.-54; miscellaneous, $93.07; total, $845.-61.

I hope this correction can be made in the journal of last conference.

We are very glad to have Bro. Davis return to this work for another year. This church needs a man like him, for it is in its youth although it has been organized for years. I have been trying to serve as superintendent of the Sunday-school this year and I believe we have as good Sunday-school as can be found in the city. Not as large but good order and attendance. I was sorry when my M. P. Herald came and I found that so many charges were left unsupplied for the want of men. I could not attend the conference this year, but if I can assist in any way I will gladly do so.

With best wishes to the Herald and its readers.

F. W. Easter.

A Word To The Brethren.

I wish to say to the ministers and leaders in our church, that while it was not convenient for me to attend our last Annual Conference, I am much interested in the Master's work, and have a great desire to see the M. P. Church prosper. But owing to age and rheumatism, and by the advice of my physician, I do not I would be better satisfied to be engag- work, that would cause me to have to expose myself in very bad weather; yet I would be better—satisfied to be engaged in the Master's work just as much as prudent for me.

And for the information of all will say, I could go through the winter, to any town or village, that I could reach by rail, and hold or assist in holding special meetings, where there is a prospect of building up, or organizing an M. P. Church.

And I would be glad to have a call to any such place or places. After reaching the place I can preach twice per day if necessary, and I have preached three times when necessary.

Through spring, summer and early fall, I could go to country churches or places, to assist, or hold special meetings, when the people desire an organization of an M. P. Church.

We as a denomination, should not be contented with past and present attainments but widen out and occupy territory not now occupied by us as a denomination!

Any one wishing my services, can address me at Lexington,N. C.

Let all work to make this year the most successful of any in the history of our Church in N. C.

Fraternally Yours,
Geo. E. Hunt.

—The Supreme Court of Ohio holds that near-bear is malt liquor. This decission reverses one of a lower court.

THE BEGINNINGS OF CHEMISTRY.

A Historical Discussion of Chemistry Among the Ancients, and of Alchemy.. In Two Parts. Part II.

By Professor N. F. Brannock, M. A., Of the Chair of Physics and Chemistry, Elon College.

From our last week's article it can be seen that the ancients possessed but little real chemical knowledge. Indeed, they were acquainted with many snatches of chemical operations, such as dyeing, glass-manufacturing and soap making, but they followed these by the mere rule of thumb. They were satisfied with speculating as to the composition of substances, without any actual proof, based on well-tried experiments as to their natures. So we conclude that the scientific chemical knowledge of the ancients might be considered as a negligible quantity. However, one theory which at an early date found credence among them led to quite extensive experiments. Owing to th mythical and mystical nature of the early writers on this transmutation theory we cannot say with certainty where this strange belief had its birth; but, from the best available sources, we find among various nations distinct signs of alchemy having been pursued as a secret science and having been held in honor.

When one recalls to mind that ancient Egypt was the center of the higher culture, and, especially, that it was a country where the chemical art was practiced, one feels no surprise that the earliest reliable records of alchemy are to be found there. From the Leyden papyrus and the writings of the Alexandrians from the third to the seventh century A. D., we get the most valuable aid at our disposal for a historical proof of the origin of alchemy. From these records we find as tradition that the art of ennobling the baser metals, which was universally diffused in the first centuries of our era, had been brought from heaven to earth by demons. Zosimos states that the mystical book from which this art was to be learned was termed "chamen" and the art itself "chamesia." This myth is supposed to have sprung from one exactly similar found in the apocryphal book of Enoch; indeed, we find indications of it in Genesis. The alchemists of a later date were often found referring the origin of their art to the time before the flood, thinking that a special sanctity would accrue to alchemy on account of its great age. Some even went so far as to include Moses, the evangelist John and certain other Biblical characters as alchemists. When legends such as the above, were given prominence and credence ,we are not at all surprised at their having had great influence and authority over a very long period.

Hermes,——At the end of the second century of our era, we find the mention of the first personality with which the origin of alchemy is associated.

This wonderful character, Hermes by name, "The three times great" is supposd by some to be identical with Canaan, the son of Ham. The name is synonymous with Toth, the God of intellect, the patron of the arts and sciences of the ancient Egyptians. Hermes is said to have been a volumnious writer as to him is attributed the authorship of thirty-six thousand five hundred books, which probably means that, as god of letters, all books were dedicated to him. The follows of Hermes called themselves the Hermetic philosophers, and their art the Hermetic art. To seal anything very secure ly, as in a glass tube is called to this day sealing hermetically. Alchemy as a holy art, whose special task was to prepare metals, was held by some to acount for the wealth of Egypt. Alexander, the Great, as the report is, found in the sepulher of Hermes certain emerald tablets inscribd with his wisdom. Th most careful commentators agree that they refer to the univrsal mdicine or the Philosopher's Stone, although they are sufficiently obscure to receive almost any interpretation. They consist of thirteen parts; two of which are as follows:

No. 7. Separate the whole earth from the fire, the subtile from the gross, acting prudently and with judgment.

No. 8. Ascend with the gretest sagacity from the earth to Heaven, and then again descend to the earth, and unite together the power of things superior and things inferior. Thus you will possess the glory of the whole world, and all obscurity will fly far from yoou. Although this seems meaningless to us, yet this mystical personage had great influence for many centuries.

The Alexandrian School.

One of the most serious events in the history of the world was the breaking up of the Alexandrian school. Alexander had been, during ancient history, the center of science and philosophy, the great bulwark of Greek culture and medical and alchemical study. Under Roman depredations nearly all this valuable information was destroyed.

Alchemy Among the Arabs.

In the seventh century A. D., the Arabs having succeedd in over-running Egypt, absorbed and develloped such scientific knowledge as was then in existnce. When they first conquered Egypt, they destroyed much priceless literary treasure. However, they soon began to assimilate the education of the Egyptians and as a result of which we soon find many cities of learning spring up. Thus the Arabians, originally strangers to science, soon became very learned, and under them science flourished to an undreampt of degree, at a time whn culture remained at its lowest ebb in most European cities, everything having given way to the pressure of the conditions produced by Humboldt says the Arabians, and original Semetic stock, partially did away with the barbarians which had overwhelmed Europe for two centuries, convulsed as it had bee by revolution. They turned to the everllasting springs of Greek culture and philosophy and thereby assisted not only in preserving the culture of science, but in widening it and opening out new paths to investigators of nature.

The leading represenative of these Arabs is found in the renowned Geber. So great was his influence that he was the great authority all through the middle ages. Geber supposed that the metals were compose of sulphur and mercury. By varying the relative proporton of these, one metal could be transformed into another. Gold was considered very rich mercury, while the baser metals contained a large proportion of sulphur. On this view it ought to be possible to change one metal into another by merely altering the relative proportion of the two constituents.

Therefore he concluded that gold could be obtained from the baser metals by using agents which would extract sulphur from and add mercury to them. The arts whereby this transformation could be brought about were calcination, sublimation, coagulation, (chrystalization) and fixation. The active agents were the salts, alums, vitriols, borax, the strongest vinegar and fire.

In our day of enlightenment and progress, we are not able to understand how it was possible for such learned men as Albertus Magnus, Roger Bacon, Villanovanus and Valentine to believe in the transmutation of metals. We can account for this in but one way; they wer guided wholly by the speculations of the Ancient Philosophers, in their blind search for the Philosopher's Stone, which dominated chemistry for eight centuries. They missed the spacious chambers of marvel and wonder and lost their way in the winding passages of mystical and mythical speculation.

Roger Bacon held that the Philosopher's Stone could transform a million times its weight of base metal into gold, Villanovanus, who was more modest in his views, claimed that it could convert one hundred times its weight of mercury into gold. Lully surpasses even Bacon as is

shown by the following: "Take of this precious medicine a small piece as large as a bean; throw it upon a thousand ounces of mercury, which will thereby be transformed into a red powder. Of this again an ounce thrown upon a thousand ounces of mercury, will convert it entirely into medicine. Throw an ounce of this on a thousand ounces of fresh mercury and it will likewise turn to medicine. Of this last medicine throw an ounce more upon a thousand ounces of mercury, and this will be entire changed to gold, which is better than gold from the mines."

In a book of alchemy which appeared in 1608, the Philosopher's Stone thus described itself: "I am the old dragon that is present everywhere on the face of the earth; I am father and mother; youthful and ancient; weak and yet more strong; life and death; visible and visible hard and soft; descending to the earth and ascending to the heavens; most high and most low; light and heavy; in me the order of nature is oftentimes inverted, in color, in number, in weight and in measure. * * * * * I am the carbuncle of the sun, a most notable classified earth, by which thou mayest turn copper, iron tin and lead, into most pure gold!"

All the above sounds very nonsensical to us. Nevertheless, let us for a while lay aside our chemical knowedge, and fancy that we are in the laboratory of one of the masters of this sacred art. Let us watch him perform some of his operations.

Ex. 1. Place some water in an open vessel and heat it, the water evaporates, leaving at the bottom of the vessel a white powder.

Conclusion. Water changes into earth. Could there be any objection to this since we are wholly ignorant of the power of the water to hold substances in solution.

Ex. 2. A piece of red hot iron is put under a bell in a basin of water. The mater diminishes in volume, and a candle being introduced into the bell the gas takes fire.

Conclusion. Water changes into fire. We could raise no objection to this since we are supposed to be ignorant of the fact that red hot iron decomposes water and sets the gas hydrogen free. On coming in contact with the lighted candle the hydrogen is oxidized to water.

Ex. 3. A piece of lead is burned in contact with the air, it loses its identity as such and is changed to a white powder. This powder is then heated in a crucible together with some grains of wheat. In a short time the lead begins to appear again.

Conclusion. Metals are destroyed by fire and revived by wheat and heat. No objection to this for the lead oxide has been reduced by means of the carbon contained in the wheat.

Ex. 4. Lead containing silver is burned in a cupel made of pulverised bone; the lead dissappears and at the end of the operation we find some silver at the bottom of the cupel.

Conclusion. Lead has been transformed into silver. This and analogous facts lead to the belief in the transmutation of metals, and finally to the search for the Philosopher's Stone.

Ex. 5. Some copper is treated with an acid. The copper losses its identity and we have a green liquid as a result of the action. A knife blade is plunged into the liquid and immediately it is covered with a thin layer of copper. If instead of the copper a solution of silver or gold had been used the conclusion would have been that the iron was transformed into gold or silver.

Ex. 6. A shower of mercury is allowed to fall upon liquid sulphur and a substance is formed as black as a raven's wing. If this is heated in a closed vessel it is changed into a brilliant red. This phenomenon which is due to the re-arrangement of the molecules is regarded even with wonder by the chemist of today. To th ancients it was like a flash of lightening across a clear sky, for to them black and red were nothing less than the symbols of light and darkness, good and evil.

It is very likely that results such as the above would go far to establish the four element theory, the belief in the transmutation, and the search for the elixer vitiae, the universal medicine,the all powerful and sacred Philosopher's Stone.

Then, do we not, indeed appreciate far too little the struggles, privations and sacrifices of those who have wrought before us and for us; with what information they had at their command they labored to lighten our burdens, they strove to increase our comforts; they pressed forward to enlarge the knowledge of the world about them so that we, standing on a higher plane view our universe with that perfect knowledge which is akin to wisdom.

A leper woman in Taiku preaches the Gospel diligently, getting about on her hands and knees. She is at church every Sunday and, having lost her fingers, with her teeth unties the strings of the napkin in which she carries her Bible and hymn-book. Other Christian women invite her to teach them to read. —Sel.

CHRISTIAN COURAGE

In a certain part of my district an ignorant farmer got hold of our books, read and believed. He gathered together a few farm hands, built them a little building to meet in, in the corner of his dooryard, and called it a church. The district was infested with bands of outlaws and the common people stood in constant terror of them. One night an outlaw leader visited this man's house, entered the court, fired off his gun, aroused the inmates, and demanded everything he had. The old man stepped down and quietly laid him out, took away his weapons and said, "I think you have made a mistake in the house. You don't know who we are, do you? We are the servants of God Almighty, who stands with us day and night, and we have no call to fear any such small persimmons as you. Go,"—and he went. But a few nights later he came back, fired the house and church, and they went up in smoke. The old man never turned his hand to his own house until he had put the church up, better and larger than before Now there is a congregation of 150 there, with a new building and a thriving spiritual work.

Some time ago a certain clan was fixing up their ancestral worship house. A Christian member was approached for his share, three cents. He refused. The collector had him haled before the magistrate. The magistrate roundly abused the Christian and ordered him to pay the money. He refused. The magistrate in a rage ordered him stripped, tied to the beating board and flogged till he paid it. As the flogging was about to begin, the man raised himself on his elbows and asked if he might say a word. Permission was granted. Said he: "Your most honorable greatness, it is not from the love of money that I refuse to pay this. It is because I believe it is wrong, for I am a worshiper of God and try to do what I believe is right. What is three cents? Nothing. Yet one may commit a great sin with three cents. My life is in your hands. You have the power to flog me to death, but you cannot make me pay this money; therefore I beg you to consider. Is not a man's life worth more than three cents?" The official ordered him to be loosed and driven out.

The man who related this to me made only one brief comment--Ie pyen himero mot hal il io, "That was something that couldn't be done with the strength on this side" (i. e. natural side), meaning, it is a matter on the spiritual side. —J. E. Adams, in Korea Field.

Friendship, Yadkin College Circuit.

We are glad to have our pastor to return to us. May we all co-operate with him and each other and be co-workers with God and make this the best year of all. He will begin his work the 1st of December. We are glad to hear his little boy is improving and hope he will soon be well. The S. S. is doing very good work; we have decided to have a Christmas tree at our church for the Sunday school.

On Sunday evening at three o'clock, Nov. 20, at the home of the bride's mother, Mrs. Tullia Hartley, Pearl, the second daughter and Mr. Thomas Wood were united in marriage, Mr. H. H. Hartley officiating. After the ceremony a sumptuous supper was served. It was a very quiet marriage only the relatives being present. The pretty bride was attired in white serge cloth. The bride is a member of Shiloh M. P. Church and both are faithful attendants at our S. S. They are residing with the groom's parents at the present. We wish for them a long and happy life.

Reporter.

Thomasville.

We are glad to have Bro. Suits back with us for another year. Through his effort much good has been accomplished and with our help and encouragement we are hoping for this to be his best year with us yet, and "our" best by feeling at the close of the year "I have done what I could to help God's cause this year."—Lord, help us to do our part and help others with theirs too, if necessary. May each of us ask this in sincerety.

Ladies' Aid Society met Thanksgiving day, at the church. After an interesting and well attended meeting and a talk from Bro. Suits we got busy at packing a box to go the Orphanage at Denton with various kinds of eatables which the ladies had carried in and others sent to put in that box. It was a pleasure to us to have the privilege of helping a little anyway. Yes, we are already feeling proud of "Our Orphanage."

Reporter.

Giles, Richland.

Our pastor who had served us so well in 1910 is returned to us by the conference to work for us in 1911. Our school has for several years under the guidance of Joel Trogdon as superintendent, one of the best we have had in 25 years. Like our Bro. Hatley, a man that all seem to like at other points. Our Sunday-school work in the past has shown in the number of converts at our special meeting in September last. Bro. Trogdon leaves us 1st of Jan., 1911, for his work as pastor in a field in North Carolina.

We must console ourselves as did the apostles when told by the Saviour that He was going away. He said to them: "Let not your hearts be troubled." We regret to lose him, our prayers go with him to his work in his new field, preaching the Gospel.

Bro. Hatley came on this work 12 months ago. He took with the brethren on the circuit, made friends all over the circuit. So of Bro. Trogdon. Has made friends all over the circuit and out also by his great work in the cause of Sunday-schools in North Carolina. He is a man that both saint and sinner have confidence in; he, like Bro. Hatley, will make a good pastor on any work in the field. They surely are called and able and efficient with some of the spirit that Paul had on his journey to Rome at the time of ship wreck when he taught the barbarians that he was a man of God when they saw no harm come to him from the bite the serpent. Healed the chief man of the island and they had still greater faith in him. So of Bro. Hatley and Trogdon. They have a tact to get the attention of their hearers and also their confidence, as men of God. That is what counts in this day; men that every one has faith in, as being good, serving the Lord. We must have men sent out that masses have confidence in, those who can get men and women and the young too. The field is ripe and the harvest is great even in our great and beloved North Carolina. The preacher must be sent who is thought to be most efficient for the work to be done by him.

Wm. M. Stephenson.

Roseneath, Roanoke Ct.

It has been some time since any report has been made from this church, however, we are yet alive, and getting along very nicely.

We are delighted to learn that Bro. Clifton L. Whitaker will be with us another year. We would have been thoroughly disappointed if he had not returned. He fills his appointments regularly, and always prepares exvellent sermons, and those which we so much enjoy.

On Thursday night, we enjoyed a Box party at Roseneath school which was for the benefit of our church. Quite an elegant display of dainty boxes was sold. After each box was sold, we had a voting contest of the "most beautiful" young lady present. A lovely cake found its way into the corner where a small table laden with a profusion of chrysanthemums and ever-greens awaited it. After the last vote was over, Mr. W. L. Strickland, auctioneer, gracefully presented this cake to Miss Margaret Strickland who play, called Andnia, which was produsd the winner... Quite a handsome sum was realized which amounted to twenty-five dollars.

New doors, a carpet, and collection plates will be purchased. We are anticipating another entertainment on Thursday before Xmas; the proceeds will go to the church. We are hoping that in a short while we will be able to carry Roseneath to the front, and be as though we are not entirely "in the lands of the dead."

Our Sunday school has not been in progress for quite a while, although we will begin anew immediately after Xmas, and trust that we can continue same.

I don't want the readers to think that we are asleep; for we are coming to the front steadily.

I wish to again express my appreciation to the Conference for permitting us the most highly honored pleasure of having Bro. Whitaker with us again. We do enjoy his sermons so much, and so delighted to reclaim him as our pastor.

With best wishes to the "Herald" and each reader.

Yours fraternally,

Mary Julia Simmons.

Scotland Neck, N. C., Nov. 29, 1910.

Asheville.

Onr first new Sunday was very promising. 117 in S. S. 36 at Woolsey Hall, 48 at Burnsville Hill. In the morning service there was one splendid young man who surrendered his life to Christ.

The cottage is looking fine in its new setting. It is rapidly getting in readiness for occupancy. Our representatives gave a happy account of their enjoyment of Conference and of the encouragement they received from all. Brother Curry will soon be out of the hospital. Our young friend, Walter Havner, is recovering from a serious illness.

J. S. W.

MARRIED.

Huffines-Taylor.

On last Wednesday at high noon at the beautiful home of Mr. and Mrs. William Cunmings, of Monroeton, Miss Lillie Huffines, the accomplished daughter of Mrs. S. A. Huffines, and the Rev. Samuel W. Taylor of Littleton, N. C., were happily united in marriage, the ceremony being performed by Dr. H. L. Elderdice, president of Westminster Theological Seminary, Westminster, Md. The parlor was beautifully decorated in green and white. The ceremony was performed under a large arch draped in white, with the trailing cedars wound around it. Potted plants and mountain ferns formed a beautiful back ground for this arch, while on either side, there stood pedestals draped in white, holding silver candelabra. The whole house expressed a

scene of mixed beauty and the presents given were many—cut glass, silver,bricabrac and linen. Besides the names mentioned, many friends from Reidsville and around this country home were present and congratulated the happy couple and wished for them a happy life.

Before the ceremony Miss Katherine Anderson, of Reidsville, wearing cream crepe de chine, sang in her own peculiarly sweet way "All for You," accompanied at the piano by Miss Susie Huffines, of the faculty of Greensboro Female College, who played Mendelsshon's Wedding March, also his "Midsummer Night's Dream" during the ceremony.

As the first notes of the wedding march were sounded Miss Annie Cummings, of Monroeton, and Miss Louise Huffines, of Rocky Mount, gowned in embroidered batiste, entered bearing the ribbons. Then came the groomsmen, Mr. Wallace Huffines, of Reidsville, and Rev. Homer Casto, of Efland, N. C.

The bridesmaids, Miss Gladys Cummins, of Monroeton, in a creation of blue and white crepe de chine, and Miss Myrtle Moore, of Monroeton, in white nun's veiling, then entered, followed by the groom and his brother Mr. Thomas Taylor, of Lexington.

The bride, in a tailored suit of dark blue, with hat and gloves to match, entered with her maid of honor, Miss Nannie Walker, of Winston, in light blue carried white carnations and the bride white bride's roses and asparagus fern.

Immediately after the ceremony the guests were ushered into the dining room where a three course luncheon was served.

The out of town guests were Rev. H. L. Elderdice, Westminster, Md.; Rev. Homer Casto, Efland, N. C.; Messrs. J. H. Harrison, Brinkleyville, N. C.; T. J. Taylor, Lexington; Edd Huffines, Durham; Mesdames R. L. Huffines, Rocky Mount; B. S. Cummings, High Point; Misses Nannie Walker, Winston; Susie Huffines, Greensboro; Bessie McDearman, Rocky Mount; Mr. and Mrs. Geo. L. Batten, of New York; and Mr. and Mrs. Crane, of New York.

The bride is the accomplished and attractive daughter of Mrs. S. A. Huffines, of Monroeton, and a member of one of the county's foremost families.

The groom is the worthy pastor of the Methodist Protestant church of Littleton, N. C.

The happy couple left Reidsville on the afternoon train for Yadkin College to spend several days with the groom's parents. C. E. M. Raper.

A little girl after watching Bridget scour her pots and pans, told her mother, "Bridget has cleaned all the cooking intentions."

RESOLUTIONS OF RESPECT.

In the midst of life there is death, and whereas, the Great and Supreme Ruler of the Universe has, in his infinite wisdom, removed from among us, one of our worthy and esteemed fellow-laborers, William M. Loy, and whereas, the long and intimate relations held with him in the faithful discarge of his duties in the Burlington Methodist Protestant Sunday School make it eminently fitting that we record our appreciation of him, therefore, Be it resolved.

First: That the sudden removal of such a life from our midst leaves a vacancy, and a shadow that will be deeply realized by all the members and friends of this school, and will prove a serious loss to the community and its people.

Second: That the wisdom and ability which he has exercised in the aid of our school, by service, contribution and counsel, will be held in grateful remembrance.

Third: That in deep sympathy for the bereaved relatives of the deceased, we express our hope that even so great a loss to us may be overruled for good by Him who doeth all things well.

Fourth: That a copy of these resolutions be spread upon the records of this school, that a copy be sent to the family of the deceased, and copies sent to the Methodist Protestant Herald, and the local papers for publication.

Burlington Methodist Protestant Sunday School.

H. M. Scott,
Frank Sykes,
W. F. Griffeth,
Committee.

The Death of Two Good Men.

On Tuesday, November the 22 , 1910, uncle Elijah Waters died. He was over ninety years old. He was Mt. Moriah's oldest member. Brother Waters will be reatly missed in his home and also in the church. The last word that broth r Waters said was , "Glory, glory to God." He was buried at Mt. Moriah cemetery November 24th. The funeral serivce was conducted by brother A. P. Ivester. There was a large crowd of relatives and friends to mourn his loss, but our loss is his eternal gain.

Uncle Billie Hicks died the 26th of November. He was over eighty years old. He leaves a wife and a large number of other relatives and friends to mourn his loss. He was Mt Moriah's next oldest member. He was buried at Mt. Moriah cemetery November 27th. Brother A. P. Ivester also conducted his funeral service. There was a large crowd of relatives and friends to mourn his loss. But our loss is his eternal gain.

May God's richest blessing be upon the bereaved families of brother Waters and brother Hicks and some sweet day may they he an unbroken family in our Father's Kingdom.

Janie Sisk.

LORD, REMEMBER ME.

O Lord, remember dark Gethsemane,
The burden of grief so painful to Thee,
And Thy shameful death on Calvary's tree,
Then remember me, I'm sick and lonely.

The way seemeth dark, and my steps are slow;
My feet, oft pierced by thorns, so weary grow,
My heart is burdened with grief and sorrow,
Then remember me in tender mercy.

Against temptations I have battled hard;
Gloomy doubts often my progress retard;
I'm wounded in spirit, I'm helpless, Lord,
Oh! remember I need Thy sympathy.

Thou dost the power of temptations know,
Thou art acquainted with grief and sorrow,
Thou alone canst the needed help bestow,
And Thou hast promised to help the needy.

The throng who through great tribulation came
Overcame through faith in Thy holy name,
Thy love and Thy power are still the same,
Thou canst through all dangers lead me safely.

Then when life's rough, toilsome journey is o'er,
And my spirit to fairer worlds shall soar,
In sweetest strains I'll praise Thee evermore,
And to Thy name ascribe the victory.

Transplanted.

Believe not that the blossom snatched away
Relentlessly, it seems to human ken,
Yields not its fragrance still; for some glad day,
Amid the fair green fields of God, again—
Nor darkling vail between—we shall behold
The opening bud into the rose unfold.
Could finite minds but half way understand
Unbounded Love and Goodness, would we then
Rebellious prove, when so divine a Hand
Removes from blasting frosts, from pain and sin,
Into the summer land, the cherished flower?
Nay, none could ever doubt his love or power.

Louie J. Williams.

CHRISTIAN ENDEAVOR AND SUNDAY SCHOOLS.

Every Little Helps.

Don't think that because you cannot make a long and eloquent speech at the prayer meeting, therefore the few words that you can say do not count. Very likely the long and eloquent speech would kill the meeting, and the few stumbling words that you can say would be just what the meeting needs.

Don't think that because you cannot plan fine work for the committee of which you are a member, or lead in carrying out such plans, therefore you are of no use on the committee. Very likely the little bit of faithful service that you can render will turn the balance from failure to success in the work of that committee.

You cannot sing a solo, but the prayer-meeting hymn will be the stronger for your voice, and if it is not heard the Saviour's ear will find something wanting in the song. You cannot make a long prayer, but your sentence in the chain prayer will add more than you can realize.

Committee Work.

No Christian can do so much by himself as in co-operation with other Christians. This is a great lesson to learn, and our Christian Endeavor committee work teaches it.

Then let us all make our committee work really co-operative. It must not be one-man work. All the members must contribute to it. The chairman is not to do all the work, nor any one member, but all are to share in it in proportion to their ability.

This means that all the members of a committee are to have the work of the committee in mind, thinking about it and planning for it. It means, too, that the committee is to be so divided as to give every member a part, and a worthy part.

It is the business of the committee chairman to see that the work is carried out. If it is, he will have an enthusiastic committee, and one that will accomplish results.

Be a Leader.

Be a leader in the prayer meetings, by being the first to take part.

Be a leader in the singing, by singing clearly and with feeling.

Be a leader in prayer, by thinking beforehand what you will pray, and asking that others will follow you with prayers.

Be a leader in the business meeting, by always being prompt to make or second motions.

Be a leader in committee work, by your prompt presence at the meetings, and your interested and well-considered suggestions about the work.

Be a leader in the socials, by taking part in the games with all your heart, and trying to lead others to take part heartily.

Be a leader in union work, attending the meetings and taking part in them whenever called upon.

Be a leader in church work, by following the expressed desires of your pastor, and getting the other Endeavorers to do the same.

The rewards of leadership are a continually increasing power to lead others, and conduct your own life happily.

C. E. TOPIC FOR DEC. 4—A FEW SUGGESTIONS.

By Prof. W. A. Harper, President State C. E. Union.

The Life Worth While—Prov. 10: 1-7, 22, 29.

(Consecration meeting.)

Let the leader take with him on the platform one of those who have never led the meeting. Have this new leader-in-training to read the Scripture and announce the hymns. The second time he will perhaps make the comment in addition to these duties. A third time will find him also prepared to pray from the platform. Later he will lead all alone. Why not train up leaders in this way? It can be done; it has been done; will you start it, brother old-time leader, in your society?

The Leader.. Brother leader, make your talk worth while this time. Speak of the differing types of life led by the people to-day, of the wild ambitions that influence our actions. Show how all of these are but vanity and vexation of spirit, unless we sanctify them all with the holy incense of the worth-while life. Give some illustrations from sacred and secular history of how this sort of life gives evidence of its great value.

Some Questions for Voluntary Answer in the Meeting

How may a wash-tub become a cathedral?
How may a throne be worse than a hovel?
What is it to live the worth-while life?
What present reward does the worth-while life bring?
What future gain does the worth-while life insure?
How can we help others to live the worth-while life? (To several.)
What is one ingredient of the life worth-while? (To several.)
How can we live this life?
Can every one live this life? (To several).
How does the church contribute to this life?
The Sunday school?
The Christian Endeavor?
The church prayer-meeting?
What influence does this life exercise in the home
In the school-room?
In the community?
In the world?
What relation is there between this life and missions?
How did Peter exemplify this life?
David? Samuel? Moses? James? John? Stephen? Paul? Jesus? Gladstone? Lincoln?
Any other sacred character the leader desires?

Verses to be Voluntarily Given with Comment in the Meeting.

Who is in darkness? 1 John 2:11.
By grace ye are saved, Eph. 5:14.
Christ shall give thee light, Eph. 5:14.
Dead in life, 1 Tim. 5:6.
Thou livest and art dead, Rev. 3:1.
Dead to sin, Rom. 6:2.
Not I, but Christ liveth in me, Gal. 2:20.
Christ's love crucified the flesh, Gal. 5: 24.
Hid with Christ in God, Col. 3.3.
Dead to sins, should live, 1 Peter 2:24.
To live is Christ, Phil. 1:21.
I count all but loss for Christ, Phil. 3:8.
Finally, brethren, Phil. 4:8.
Rooted and grounded in love, Eph. 3:17.
Followers of God, Eph. 5:1.
Free from sin, Rom. 6:18.
A beautiful trinitarian thought, John 14: 20.
Fishers of men, Mark 1:17.
Not to be ministered unto, but to minister. Matt. 20:28.
Through faith, Heb. 11:33.

For next week—Christian Characteristics.

M., Different in his life-principle, Eph. 4:20-32.
T., In his deeds, Eph. 4:1-3; 1 Peter 1:15.
W., In his language, Matt. 5:33-37.
T., In his daily toil, Eph. 6:5-9.
F., In his sympathies, Phil. 2:1-8; Rom. 12:9-16.
S., In treatment of enemies. Rom. 12:17-20.
S., Topic—How must a Christian be different from others? 2 Cor. 6: 14-18.

Suggested Program.

1. Chain of prayers for the life worth while.
2. Song service—Consecration songs.
3. Scripture and comment.
4. Prayer by the pastor.
5. Leader's remarks.
6. Special music.
7. Voluntary participation in any form desired, interspersed with stanzas of appropriate hymns and sentence prayers.
8. Pastor's remarks.
9. Roll call of absent members only, that their Scripture verses may be read or

their other form of greeting received.
10. Song. Offering. Lord's prayer in Concert.

Preparing to be a Leader.

Leading a prayer meeting is a matter of great importance; begin to get ready at least two weeks in advance.

The foundamental preparation is prayer, to clear your mind and receive the impulse of the Spirit of all wisdom.

Then, study the assigned Bible passage, and use the best commentary you can find.

Next, study the commentaries on the topic that are accessible to you, all of them.

With all this, think! It is your meditaton that is to make fruitful all that you have read. Carry a note-book in which to record your thoughts as they arise.

..Then, plans! Select, arrange, condense, write out what you want to say.

Then, practise; go over, wthout your notes, what you will say, again and again.

Add a selection of the hymns you will use; and, especially devise some way to bring out the participation of others, as by answers to questions that you will give out, or original comments on quotations that you will distribute.

Remember in it all, that you are to lead others, not to unfold or display your own ability. Be a true leader.

THE SUNDAY SCHOOI LESSON, DECEMBER 11, 1910

BY Dr. W. C. Wicker.

The Crucifixion. Matt. 27: 15-50.

Golden Text: He was wounded for our transgressions, and bruised for our iniquities. Isa, 53: 5.

Lesson Setting.

It was Friday April 7. A. D. 30 from 6 o'clock A. M. till 9. P. M. that the scenes and events of our lesson transpired Jesus had been condemned at the preliminary trial before day. Later he was formally tried before the Sanhedrin, and the former sentence was quickly confirmed and the condemned victim was referred to the Roman Court for further trial. Before this Court, in Pilate's judgment hall either in Herod's Palace in the Western part of the the city; or in Castle Autom's adjoining the Temple on the north is where the Roman trial was conducted Here the charge was not that Jesus had blasphemed the name of God and was a traitor to the Jewish common wealth as it had been at the Jewish trial; but the charge was sedition against the Roman government. The only basis for such a charge was the silent spiritual work and teachings and life of Jesus which were destined not to establish a temporal kingdom but a spiritual,—a kingdom within a kingdom that should include and transmute all kingdoms into higher ideals under the King of kings. Their charge was so absurd that Pilate semed not to take it seriously, for it was absurd to think of a poor man with a few peasant followers unarmed, whose only purpose seemed to be to do and teach good, being rebellious to Rome. The second charge was that he refused to pay tribute to Caesar, but Christ had only a few days before taught duty to God and to government by saying, "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." They knew that the charge was false, but Pilate could not know whether it were true or false. The third charge was that he claimed to be Christ, the king. This charge had truth in it formally but the falsity of the charge was in the application of the term king. He claimed to be a spiritual king and not a temporal ruler seeking political power. His kingdom was declared not to be of this world—temporal, but of the world of spirit. His purpose and kingdom was to revitalize all kingdoms and impart to them a spiritual dynamic power that should make them "come to themselves" and realize true ideals in progress, growth, and self-realization. History has revealed the truth of his claim; and his interfusing, over-ruling spiritual power has built up kingdoms and inspired rulers with higher ideals.

After this trial in which Pilate said, "I find no fault in this man," Jesus was sent again to Herod who said that Jesus was innocent of crime. He was then returned to Pilate whose verdict was, Why, what evil hath he done? With all this evidence of innocence, his enemies cried out the more, Crucify him! Crucify him! It was not truth or justice that they wanted, but innocent blood. O, the cruelty of ignorance, superstition, malice, envy, prejudice. They are heartless in all ages as in that and would stab to the heart an innocent man or God. They crucified Christ on the cross.

I. The Crucifixion. Vs. 33-38. Come unto a place called Golgotha.. Aramaic, Hebrew dialect in common use. Calvary is the Roman name, for the **place of a skull**, because it resembled a skull when seen from the Mount of Olives on account of the shape of the hill and the presence of two caves which suggested eyes.

34. **They gave him vinegar, a mix**ture of sour wine and water used as a beverage by the Romans. This potion had some juice of the poppy plant mixed with it and was said to be mingled with gall because this juice was bitter. It was given with the drink to deaden the pain of those who were crucified and is expressive of the "milk of human kindness, of the Jewish women of the time. When he had tasted thereof, so that he recognized the nature and purpose of the drink, he refused to drink it because he preferred to retain all the powers and activities of his mind unto the last. He doubtless desired to retain a clear consciousness of sin, of the suffering for our transgression, of dependence upon God and of communion of spirit with the Father. He wished to suffer unto the uttermost and drink the cup of sorrow which God had given him to the dregs that he might succor those that suffer the tortures of remorse of conscience. In him we can find heroism, sympathy and helpfulness that have grown out of the keenest sufferings for our salvation.

35. **And they crucify him.** .They nailed him to the cross while it was lying upon the ground, after which it was raised with Christ upon it and dropped into its place leaving the feet of the crucified one only a little above the ground. Crucifixion is an awful form of execution, the most cruel, shameful, and torturous of all punishments. The prolongued torture, the lingering consciousness, the burning wounds, uneasiness of position, the swollen veins, the burning thirst, the ignominious agony always increasing unto death were some of the cruel characteristics of crucifixion.

37. **Over his head his accusation written.** "This is Jesus the king of the Jews." This superscription written in three languages, Hebrew, Greek and Latin sought to publish to all the world of culture, power, and religion the shame of Jesus as a criminal but they published to the nations and to the world of culture. power and religion, the salvation of Jesus as the Christ. He transformed his shame into their shame, his crucifixion into their crucifixion and his death into their death. Wonderful transformation! Wonderful power!! This superscription is now written in over four hundred tongues, not to the shame, but to the glory of Jesus' name.

38. **Then were two thieves crucified with him.** This was to place greater discredit and disgrace upon Christ as a criminal. They tried to place the stamp of eternal disapproval upon him, but the ruling, dominant power of real goodness condemns and eternally placed under ban their hatred and evil, and history deepens their shame and magnifies their crime while His name and fame shall reach from sea to sea and from nation to nation. Jesus was not in objectionable company then for he came to seek and save that which was lost. He revealed the redeeming power of a pure personality in the salvation of one of the thieves or

robbers, even in the hour of death. He has been saving sinners ever since.

II. Events that Transpired at the Cross. Vs 39-50.

There were three classes of people gathered about the Cross, representing three different attitudes of spirit. First, the soldiers who were indifferent, careless, unconcerned about Christ, represent a great class of humanity at all times, places, and situations in life. In the church, out of the church, professed followers and non-professors, are indifferent, apathetic. Second, the rulers, who were filled with hatred, envy, antagonism, opposition to Christ, and were enraged and arrayed against him. They represented the great aggressive opponents to Christianity, those who fight it openly and secretly with thought, and purpose and will, by sin, crime, cruelty, by gambling, profanity, drunkenness, and by impurity, dishonty and treachery. These are not apathetic but are filled with antipathy. Third, the women and the disciples, who were filled with love, devotion, consecration, conscientiousness, and conviction. These represent that great class who are timid because of their weakness but courageous because of the power and spiritual encouragement of Christ. They follow him to death. They give their life for him, they never forsake his cause, never deny their Lord, but hold up the banner of the Cross to all the world. They rise above "apathy," but are filled with "sympathy" for the progress of his kingdom and glory in the Cross of Jesus Christ, and live and die for its defense.

39. They that passed by reviled him, ridiculing him because of the contrast between his claim as the king of the Jews and his condition as the crucified one; this chasm was too broad for them to span, the breach is too great for them to cross, but Christ could fathom hell, and encompass heaven, and conquer earth by his wonderful self-sacrificing love that extends beyond the heavenly ken, in length, and height, and depth. He could bring harmony out of this confusion, life out of death, victory out of defeat, and salvation out of suffering, so when they reviled him, he reviled not again.

42. He saved others; himself he cannot save. A half-true and half false statement. "He that saveth his life shall lose it, but he that loseth his life for my sake and the gospel's shall find it." Christ could, by supernatural power, have overcome his enemies and saved his life from cruel hands, but to save the race he must die upon the cross as the great sacrifice for the salvation of mankind. We should recognize in his attitude toward the cross our attitude toward service for the salvation of humtnity through the cross.

43. For he said, I am the Son of God. If he was the Son of God, as he claimed, they thought he could come down from the cross and save himself, but since he did not prove his sonship by saving himself, they thought their position invincible and their crucifixion of Christ just. but Jesus was performing a higher service to God and man than selfish salvation, for his salvation for all humanity was for the soul and spirit and not for bodily deliverance from the cross.

45. From the sixth hour unto the ninth. For three hours, from noon until three o'clock there was darkness, typical of the spiritual agony that passed over his soul for the sins of the race. Sin eclipses the soul from God, it comes between man and God and darkens every faculty, blunts every noble impulse. blinds every source of illumination and brings stagnation and death to all spiritual powers.

50. Yielded up the ghost. It was finished. The work was done, He breathed out his spirit in death for our transgression. He paid the whole debt for our salvation. The law had brought condemnation; for the law operates from the exterior. Christ brought justification, for he co-operates from within the soul. Faith and love and devotion on man's part meet love, sympathy, forgiveness, salvation on Christ's part and spiritual life is begotten within us like unto his own glorious life—the life of the spirit in the soul, the glory of God in the life and Christ lives within us the hope of glory. Paul could say, I live, yet not I, but Christ liveth in me.

Lessons to Learn.

1. The awful and exceeding sinfulness of sin.
2. The wonderful, boundless love of Christ.
3. The diametrical antagonistic relation between Christ and sin.
4. The necessity for freedom from sin for salvation.
5. The incomprehensible value of salvation.
6. We should do right at any cost.
7. We should accept Christ as a personal Savior without which we commit the greatest of all sins.

ONE OF GOD'S CHARADES.

This morning I witnessed a deel that ought to be recorded and rewarded.

I had been enjoying an all too rare treat, a mornng gallop with Kitty—kindliest of little beasts man ever bestrode. I had left her at the stable, and was walking home along Broadway, when, at the crossing, I came upon a knot of twenty or more men, boys, policemen, and standing teams. A sewer main had lately been laid across the street and the hind wheel of an over loaded truck wagon had found in the new pavement a soft place close by the track of the tram, and had sunken so deeply that the horse, great noble-looking fellow that he was, could not have drawn it out had he been multiplied by four.

Drivers, policemen and volunteers had been at work with great timber levers and planks and blocking, to pry up the sunken wheel; but the most they had accomplished was to get the end of a scantling nearly under the wheel in such wise that if it could be rolled forward at all, the scantling would make an inclined plane up which the wheel could climb until it should reach the pavement level.

With every thing in readiness, and all the "pries" at work, the men made a final appeal to the strong and spirited bay to pull once more. Once again he responded generously, but without effect. Then he desisted and continued to desist, saying good naturedly, but as plainly as ever horse could, that it was useless and inhuman to put one horse, however strong, to do the work of four.

It was now nearly time for the electric to come whizzing down the obstructed track. Something must be done at once. "There is no help for it," said the boss of the trucking teams—"there is no help for it; we shall have to bring Old Whitey." So the well-groomed bay was led out of his shafts and Old Whitey taken from another loaded wagon. She had by no means the spirited look of the bay. Her arching neck had long since sunken to the general level of her dorsal skyline. Her great ears seemed incapable of motion, and her face was pathetically heavy and sad. Each several hair lay just where the drying from unnumbered sweats had left it, and no two seemed to lie together.

Her gaunt hulk was soon backed into the heavy truck shafts, and the trace chains made fast to the whiffletree—at first a little too short, then lengthened a bit to give her sea room. There was no brandish of whip, no blow, no angry yell, nothing but a giving of a free rein, and the projection of—what shall I call it? I have heard all sorts of sound addressed to equine ears by men of many tongues and languages, but this I never heard before. It had for a basis the kiss-like sound so commonly used by American horsemen, yet some way it peculiarly vocalized with an indescribable guttural explosion that was amazingly penetrating

and human. It was at once coaxing, commanding, trustful, strenuous, kindly, authoritative, desperate, and I know not what else.

Old Whitey at once lifted her heavy ears, and as another and another of these insistent kisses were thrown at her, she suddenly took on the aspect of a new embodiment of life. She tested her tackle carefully, she felt the ground over with her feet to find if there were the slightest points of vantage, she ascertained the central line of dead-weight draft, and swinging herself one point off to the left, gave a good, generous one-horse power tug at the immovable mass.

In vain.

Then swinging around two points to the right, she gave another, surely a two-horse power lift at the terrible load.

Immovable it remained.

Another coaxing, confident, kindly, anxious kiss thrilled through her excited brain —another.

She now fully took in the situation. It was an emergency. She knew what an emergency meant. She had been called on before. She knew she was counted on. She was this man's only present hope. Swinging once more a trifle on the great kingbolt and drawing a deep breath, she suddenly bowed her sinewy neck and bony frame, and with a lunge that would have launched a world had creation been her business, she dashed with straining sides across the twenty feet of treacherous pavement, and trembling in every fibre of her being, landed her inhuman load upon the solid street.

Well might the crowd stand breathless, as it did. Such a perfect intelligence as to every ounce of help she could extort from the lay of the street, and from the leverage of the kingbolt—I fear also perfect intelligence as to the cruelty of the imposition. Such a desperate power of will; such willingness to do desperately; and all, not to escape the task; all merely to serve and please her master in his hour of need. I could not stop to pat her infinitely pathetically face, nor even to see if her driver gave her unkempt forelock one little approving pull. The tears were rolling down my cheeks and I had to hasten away.

Old Whitey had been counted on and Old Whitey met all expectations.

Postscript.—The foregoing illustrates so many things in human life, and is so capable of yielding a moral that I fear some readers will be tempted to take it for a parable merely. To any such I wish to say that I have reported the incident exactly as I saw it on the open streets. It is not a parable.—Dr. Warren.

—President Swain was here on church business Tuesday and Wednesday.

CHURCH ETIQUETE.

A church should be entered with a most reverent feeling. The object of attending divine service is to improve the spiritual nature, and hence business and everything of a secular character should be left behind when you enter the church portal.

If a stranger, you will wait in the vestibule until the arrival of the usher, who will conduct you to your seat.

Enter the church quietly, removing the hat, and never replacing it until the door is reached again at the close of the service.

If a stranger and accompanied by a lady, you will allow her to precede you, and follow the usher up the aisle until the pew is reached, taking seats at the further end if you are first, so that you will not be disturbed by later arrivals. It is no longer a custom, as formerly, for the gentlemen to step into the aisle and allow ladies that are strangers to pass to the inside.

The gentlemen will place his hat, if possible, under the seat, and while in church the occupant should avoid making a noise, staring around the building, whispering, laughing, or nodding to others.

All greetings, recognitions and conversation should be conducted in the vestibule after service. While in church the passage of a fan or hymn book to another should be recognized by merely a quiet bow.

Should you see a stranger waiting, you may invite him to enter your pew. No speaking is neccessary then, nor when you open the book and point out the service.

If a stranger, it is best to conform to the rules of the service, rising and sitting down with the congregation, and although the forms may be radically different from what you are accustomed to, you should comport yourself with the utmost attention and reverence.

Avoid making a noise when entering a church after the services have commenced. It is disrespectful to come late and shows bad manners to leave before the service is through. You should wait until the benediction is pronounced before putting your articles in order for leaving.

It is a breach of etiquitte for a number of young men to congregate in the vestibule and there carry forward a conversation commenting upon the services and various members of the congregation present.

If a member of a church, you should be regular in attendance. While the pastor has put forth, possibly, extra efforts to prepare an ertra sermon, it is poor encouragement to find members of the congregation absent because of a trivial storm away upon a pleasure drive or absorbed in the contents of a Sunday paper.—Zime's Watchman.

TOLSTOI.

Count Leo Tolstoi, the great Russian writer and philanthropist, died at Astopava, Russian, early Sunday, morning Nov. 20th. Having been ex-communnicated from the Church in 1901, he was denied burial according to the rites of the Orthodox Church, but the esteem in which the venerable count was held by the people whose cause he espoused was such that no ediet from any state or religious authority could prevent the populace from giving an honest expression of its grief at the loss of a man whose "heart was burst by his unbounded love for humanity,"—words used by one who broke out in sobs when it was announced from the hut in which Tolstoi died, at Astapova, where he had been taken ill while on his way to voluntary exile in a colony he had founded in the Caucasus.

When it was learned that the aged man had been taken ill on his jouney the Countness Tolstoi hastened to his side where there gathered and were present at the time of his death other relatives of the author, Tolstoians, villagers, and many churchmen who kept vigil at the lowly hut all through a foggy, raw, November night.

At Moscow the police forbade the theaters from suspending their performance because of the death of Count Tolstoi. Neverthless, the playhouses were closed, as the actors refused to appear. At the Moscow Armenian church a public requiem was permitted.

Tolstoi left a written wish that he be buried without pomp, wreathes or rites under "Poverty Oak," on a hillock at Yasanaga Poliana, where he played as a child and where the peasants were accustomed to congregate.

"True worth is the deposit which good life makes in the storehouse of character. A man may leave the doors of that storehouse wide open without fear. Only his own hands can remove or waste the treasure."

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently and the pattern will come out all right like the embroidery. —Oliver Wendell Holmes.

—Representatives of more than 30 states attended the convention in New Orleans on Tuesday to discuss matters pertaining to pure food. The war against adulterations is a just and necessary one while there are men base enough to practice such arts.

CHILDREN'S PAGE.

THAT LITTLE HAPPY THOUGHT.

A helpful little Happy Thought went hastening on its way,
All in the early morning of a long and busy day.
I've neither hands nor feet nor tongue, it mused, but I'll not sorrow,
For boys and girls are plentiful, and so I'll merely borrow.
Now little Nell was skipping by, to visit little Jane,
Presto, the little Happy Thought was beaming in her brain;
And so she turned, and hurried back, stayed at home instead,
Reading, with merry, tripping tongue, to poor blind cousin Ned.
Off went the little Happy Thought, and saw some idle feet
Drumming their heels against the steps, upon a quiet street;
And soon those feet were carrying, upon an errand hot,
Their smiling owner, who had whined, and said he'd "rather not."
If "Satan finds some mischief still for idle hands to do,"
Why, then, a little Happy Thought can set them working, too.
And, judging from a-many things I notice every day,
That helpful little Happy Thought is still upon its way.

—St. Nicholas.

BOYHOOD OF LIVINGSTONE.

By Cora Lowe Watkins.

In the little village of Blantyre in the year 1813 there was born a little baby boy who was destined to become a great pioneer, an explorer, a scientist, a doctor, a missioner, and a freer of slaves. Although he began life in a workman's humble cottage, at its close he was laid to rest in Westminster Abbey among the great men of his country. The baby's father was an honest, hard-working man, who took an interest in all the world's doings. He was a great reader, and was very fond of books on missionary life. From his father the little David inherited pluck and hardihood and thirst for knowledge. His mother, who had a gentle and kindly nature, taught her boy to be neat, orderly, and exact, and by her tender training gave him a firm hold on truth, honor, and justice. This heritage from his parents proved more valuable than any amount of money, for David Livingstone grew into a man ready to do and dare all things for duty's sake.

At the village school David learned to read and write; but so poor were his parents that they had to take the boy away from his lessons at the early age of ten and put him to work in a cotton mill. No matter what the weather was, the little lad had to be at the factory at six in the morning and stay there until eight at night. Fourteen hours a day at a mill was enough to ruin the poor child's health, but David was made of hardy stuff. Very soon he learned to work the "spinning jenny," and then he was raised to be a spinner with a small wage. His first earning he took home and slipped into his mother lap. To the boy it was a small fortune, and he thought of many things it would buy; but his mother's needs came before his own. As he earned more money, he bought some books, and fixing them on the "jenny," he would read a few lines whenever he could.

In spite of the long and tiresome day at the mill, David joined night classes and sat up reading until mother took away his books and made him go to bed. When his holidays came, he would range over the country with his brothers and sisters, and nothing escaped his keen eye. Every animal, bird, and insect was interesting to him, and he tried to find out all he could of their forms and habits. In this way he began to learn the wonderful science of nature, never dreaming that one day in the wilds of Africa his knowledge would prove useful.

As the boy's mind grew he longed for other work than watching mill wheels. While spinning cotton was a useful work, he wanted to do for mankind something greater, something more lasting. In his father's books and papers on missionary work in China and India he read of the beauty of the country and the ignorance of the people, and thought he would like to be a missionary. The idea took a firm hold on his mind, but he doubted that he was the right person for the work. When he was about twenty years old, his mind was stirred by a sad tale which he read about the poor of China. The story of human suffering and wrong weighed so heavily upon him that he took his country walks alone and thought the matter over. Each morning he asked himself if he could do nothing to help, but night came with the question unanswered. One evening as he watched the sun set and heard a bird sing out its evening songs in the starlight the peace and beauty of such a lovely world made him wonder why men could ever want to cheat and rob and kill. In the depths of his sadness he remembered how in the quiet of the sunset hour Jesus had gone into an olive grove and there wept in bitter grief over the troubles of men. In a moment his mind was made up to imitate the life of Christ as far as he could. With a quick step and a light heart he went home and told his parents that he was going to Glasgow to college and learn to be a doctor, and then to the Far East to help the sick and to tell men how to make the world happier and better by imitating the life of Christ.

At once David began to save all he could from his earnings at the cotton mill. His chief need was money; and when at at last he went up to Glasgow, he and his father walked all the way and trudged the streets till a lodging was found that cost only two shillings a week. By spending his savings very carefully young Livingstone managed to keep at studies one whole winter; then he was forced to return to the cotton mill and make more money for another winter's training. Livingstone's idea was not to be ordained a regular missionary, teaching a special creed, but to go among the natives as a plain and simple man, trying by his daily life to do as Christ had done, hoping thus to win their love and lead hem to a noble life. But he yielded to advice and offered himself to the London Missionary Society. He was accepted and sent to Dugar for a three months' training among the missionary students; but do what he would, he could not learn to preach. One time he was sent to a neighboring parish with his sermon carefully prepared; but he could get no father than the text, and with a hasty apology fled from the pulpit. Accordingly he was sent back at the end of the three months with a bad report of his powers as a missionary; but one of the governors of the missionary society befriended him and insisted that he should have another trial. After three months more of study, his fitness was no longer doubted, and in the year 1840 he was formally ordained a missionary.

Meanwhile war had broken out in China and it was unsafe to go there. While waiting for peace young Livingstone went on with his medical studies, and took his degree as a physician and surgeon. As the war dragged on, rather than waste any time, he decided to go to Africa; and so on the 8th of December, 1840, David Livingstone set sail for the vast and unknown continent, into which he was to bring new light, new hope and new freedom.

—Work to raise the battleship Maine sunk in Havana Harbor goes on. A wall of steel will be built around it, the water pumped out, and the vessel hoisted. The cause of the explosion that sunk the vessel may possibly be ascertained.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Riermond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

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GOOD NATURE BY RULE.

"Make all the sarcastic faces you like," said Minna to her best-beloved sister at the close of a hot discussion. "It doesn't improve your beauty though."

"What do you mean? I haven't made any face."

I don't know what you call it then. You threw up your head and looked like—this!"

"Horrors! I hope I couldn't look like that!"

It was the morning after a late frolic, and both girls were tired, nervous—not to say cross. Minna presently left the room feeling deeply injured. All the time she was dressing to go down town she brooded over the unpleasant scene, and even after she was seated in the alteration-rooms of the large department store where she was to have a fitting at eleven o'clock, her face still wore its cloud.

As she waited, she could not help noticing the bright smile and unfailing courtesy of a girl who sat at a desk directly in front of her, making appointments for customers as they came and went. There were impatient customers, unreasonable, complaining, demanding customers, but the sweetness in that young girl's voice and manner never faltered.

It was a rush season. Everybody in the department was working at high pressure; worn-looking girls with dismembered gowns and coats flung over their arms ran instead of walking to and from the workroom; and yet—this came to Minna with a sense of wonder—every one of them wore a pleasant expression as she hurried past. Every word spoken, even among themelves, was low voiced and gentle.

Just then Minna was called to her own appointment, and here too. a middle aged, faded-eyed woman welcomed her into the mirror-lined room with a smile.

"I wonder how it is," said Minna, when the fitting was half over, "that you all keep so pleasant? You must get tired and out of patience, and yet everybody smiles."

"You noticed that? It's from yesterday's lecture, I guess," the fitter answered, as she turned up the hem of the beautiful gown. "Once a week the head of the department gives us a half hour talk, and then's the time we get told of our faults. Yesterday 'twas all about looking pleasant and talking polite. Of course we know its against the rules to do anything else, but we forget sometimes."

"Do you mean to say there's a law requiring you to look and act pleasant no matter how you feel?"

"Sure! There'd be a different set around here if there wasn't."

"Well!" After a pause Minna added, under her breath, "I wish somebody'd make a law like that in my home—but no one would keep it."

The woman on her knees glanced up at the well groomed girl. She had a daughter herself, so she dared. "Why not make it yourself, and keep it—for one?" she suggested.

Minna Bartlett looked haughty. Then without warning she laughed.

"'Twould help some," she admitted—and her smile was almost as pleasant as that of any tired, overworked girl in the department.—Youth's Companion.

—The ship Terra Nova has gone Southward in quest of the South Pole.

—The Eastern Conference of the M. E. Church, South, is sitting in Elizabeth City.

—Rev. George E. Hunt passed through Greensboro yesterday. We were pleased to see him in our office.

—We would call attention to Bro. Hunt's announcement. Bro. Hunt has done good work in the past, and can still do good work, under the conditions he states.

—The governors of many states met for a conference in Frankfort, Ky., on Tuesday. The newly elected governor of New Jersey, Woodrow Wilson, is among the speakers.

—A wealthy man, dressed as a tramp, that he might the better study social conditions, was arrested for begging and put in jail in Houston, Tex. This taught him a lesson he was not looking for, perhaps.

—We thank a number of brethren for expressions of approval of the new name chosen for this paper. Some of our correspondents still write "Record," and we find ourselves saying it sometimes. Such is the power of habit. But when we learn to say "Herald," that will come quite as easy and natural.

—The following from a Pittsburg paper relates to the former secretary of our Board of Home Missions. Bro. Lucas has received a terrible stroke in the sudden death of his daughter:

"Tragedy changes program. Dr. Lucas will not read Thanksgiving proclamation.

"At union Thanksgiving services to be held this morning in Grace Reformed Church, Dithridge street, the President's proclamation was to have been read by Rev. Dr. J. H. Lucas, pastor of the First Congregational Church. Instead of participating in the service, Dr. Lucas, broken-hearted, will go to Waynesburg with the body of his 9-year-old daughter, Martha, who was killed by an automobile while on her way home from school. The burial will be in Greenmount Cemetery, Waynesburg."

HOW JACK FROST WAS CHEATED OUT OF THE PARSLEY BED.

One Saturday morning two little girl friends who had been playing outside came into the house where the mother of one of the girls was busily engaged in the kitchen making a cake.

Jean said, "Oh Mama, what can we do?"

"Well, dearie," replied the mother, "do you know I was just thinking what a pity it would be if Jack Frost came along and destroyed my parsley bed, for it is so full of nice parsley. Now how would you and Olive like to sell the parsley for the missionary cause?"

Jean looked at Olive and said, "Would you like to, Olive?" and Olive answered "Oh, yes!" and both little girls clapped their hands and jumped up and down with glee and were only too glad to be doing something for the little children in the foreign land about whom they had so often heard.

Well, these two little girls and the mother started into the garden and picked a great quantity of nice fresh parsley, and came back to the kitchen where the parsley, with the help of willing hands midst childish prattle and happy hearts, was made into bunches. Then the little ones started out to make their sales among the neighbors with instructions to take not less than three cents a bunch, or as much over that as anyone was willing to give; also to state that it was for the missionary cause.

Three different times the little ones came back with beaming faces, excitedly exclaiming, "Mrs.—— gave me twenty-five cents for three bunches and Mrs. —— gave me ten cents for one bunch!" When the sales mere completed the little parsley girls had realized a profit of one dollar and thirty-eight cents.

Then mother said, "Didn't we cheat Jack Frost out of that parsley bed nicely?" The little ones said, "Yes, indeed," laughed joyously and ran out to their play happier for doing a little work for other's good.

M. B. M.

"After all," said the transcendentalist, "what is art?" "I don't know exactly," answered Mr. Cumrox, "but in a general way I should say it was most anything that costs you more than two dollars a seat to look at."—Washington Star.

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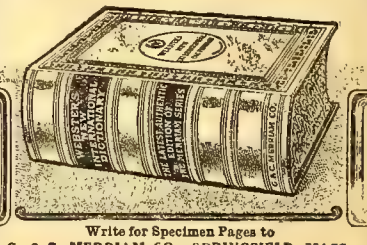

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—Bro. W. D. Hardin is dead. Funeral at Tabernacle on Saturday at 11:30.

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THE UNITED METHODIST CHURCH

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Methodist Protestant Herald.

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VOLUME XVII. GREENSBORO, N. C., THURSDAY, DECEMBER 15, 1910. NUMBER 5.

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We cannot supply back numbers.

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A CLASS FOR CONSECUTIVE BIBLE STUDY.

The best way to read and study the Bible is to take it as it comes. The method used in the Sunday schools is very much better than no method, but it is not the best for a thorough acquisition of Bible knowledge.

It occurs to us that we may have among our readers a number who would join with others in reading the Bible through in an effort to learn more about it, if some way of communication were established.

If there are enough such to make it worth the space it would take the Herald will be glad to provide the means of communication by devoting space each week to this Bible School.

Let us hear at once from all such, and if there are enough, we will begin the work with the new year.

By reading eight minutes a day, we can read the Old Testament through in a year. It will take less than three minutes a day to read the New Testament through in a year. I propose that we devote a year to each of the Testaments.

We wish all who enter the class to do so with a serious purpose to learn the Bible. There will be no fees, and each student can ask one question each week on anything already passed over, but each one should agree to the following:

1. I will read each week the part of the Bible assigned, unless providentially prevented.

2. I will try to answer one question each week, if assigned to me.

We believe that all who enter upon this study and faithfully pursue it will be amply repaid for their time, and we hope to hear very soon from quite a number of our readers, saying that they will enter the class under the conditions named. We will publish the names of those enrolling, unless they request otherwise.

DR. DRINKHOUSE ON METHODIST UNION.

The future of this machine [the ecclesiastical system of the Methodist Episcopal Church] will continue to be marked with success, numerical and material; it is networking the globe; its missionary ventures are everywhere. And the greatest danger of the ecclesiasticism is in this direction. The overweening confidence of wealth, numbers and influence can be neutralized only by a modification of the machine. It is now working from within as well as from without. The framework of the original model is creaking. It is being seen that a "General Superintendency" is no longer practicable, and the districting of the college of bishops is called for by an imperious necessity, and with this accomplished the presiding eldership will be modified as an increasing excrescence, and a lay delegation will win its way so as to push it aside altogether. The Church is to be congratulated, and the modifying force in the working of a liberal system in the Methodist Protestant Church can afford to be denied recognition as such a force, and bide the time of its full vindication, not of its fathers only, but of the system itself they inaugurated. The genius of the hierarchic model, however, can never be changed in its entirety, and it is not needful for practical purposes of a working church that it should be, and liberal Methodism will ever remain so far diverse as to make successful combination impossible. So that what the Methodisms of broad America need—bating the Union in Canada, a mere province in space and numbers on a liberal anti-hierarchic basis—is not Union, meaning thereby absorption of the weaker by the stronger, but, as Bishop Fitzgerald of the Church South has so aptly put it, it needs the three F's, which he interpreted as Federation, Fraternity, and Forgiveness. For this his Church is ready, and it will never probably be ready for any thing else. For this the Methodist Protestant Church is ready, and it should never be ready for anything else. And dreamers who may suppose otherwise, if not warned by the failures of the past recorded in this History, and the damage wrought the Church by the tentation, will be warned, if ever officialism in it enters upon another illusive scheme of "Union," and should even succeed in arranging preliminaries, by the churches assuming their autonomy as never before, and declining to be ecclesiastically extinguished. It is an unwritten fact of the futile attempt of 1866 to unite with the Church South, that those who moved among the people in their congregational capacity could not fail to hear the undertone of protest, "If selling out is on the tapis, we propose to be at the sale." The only thing that dreamers of corporate Union with the Methodist Episcopal Church, North or South, can hope to accomplish in its last analysis will be the disintegration of the Methodist Protestant Church. It is a siren voice and should never be heeded.—History of Methodist Reform, Vol. II., pp. 546, 547.

"I think that while there is a Methodist Episcopal Church, there should also be a Methodist Protestant Church in this country."—Rev. Thomas McCormick.

PLANS FOR A REVIVAL MEETING IN GREENSBORO.

Preparatory to an evangelistic effort to be made in the spring, the ministerial association of this city have adopted the following resolutions:

1. That the month of January be devoted to special preparations and organization. 2. That each pastor have his official members and Sunday-school teachers make a list of every unconverted man, woman and child that they think their church should reach; with the address. That the pastors, from the names

secured, shall make a complete alphabetical list and bring it to the Ministerial Association at our regular February meeting. 3. That on the 4th Sunday morning in January we have a complete exchange of pulpits, as far as possible, and that a committee be appointed from the association to make appointments for supply without public announcement as to who will preach at each church. 4. That in the afternoon of the above named Sunday at 3:30 o'clock, at the First Baptist Church, we have a special meeting for church officers and Sunday-school teachers, and others who desire to come, at which time a sermon be preached on "Soul Winning" by Rev. E. K. McLarty. 5. That the Ministerial Association at its meeting in January have a lively discussion on the "Exceeding Sinfulness of Sin." Rev. T. J. Ogburn to lead the discussion, and, if the association deem it wise, to discuss other fundamental themes at its regular meetings in February and March. 6. That each congregation hold at least one cottage prayer meeting a week during this period. 7. That each minister do what he can to get each family in his church to agree to hold family prayers and that the 5th Sunday in January be set apart as "Family Altar Day," and that this subject of revival in our churches be a matter of special prayer. 8. That each Monday morning at 11 a. m. the Ministerial Association meet for a half hour prayer service. 9. That each pastor emphasize congregational singing of evangelistic hymns. 10. That the Association appoint a committee to present a petition to the merchants, most earnestly requesting that they close their stores at 9 o'clock on Saturday nights, after January 1, so that all clerks may get a good night's rest and feel like giving themselves to active service on the Lord's Day, the pastors agreeing to urge their congregations to do their shopping earlier in the day. 11. That every pastor ask their congregations to refrain from posting or receiving mail on the Lord's Day. 12. That a committee be appointed to express our appreciation for the valuable help and kindness of the press in the past, and that we most earnestly solicit their co-operation during this campaign, and that this same committee advertise our meetings in every legitimate way. 13. That a committee be appointed to confer with the heads of our educational institutions, laying before them our plans and seeking through them the most hearty co-operation of all teachers associated with them. 14. That a committee be appointed to lay this matter before the colored preachers and ask that they unite with our evangelistic efforts. 15. That each pastor use tracts and personal letters during this campaign. 16. That a program of work be placed in the hands of each minister.

The following chairmen of committees were appointed: To make appointments for exchange, C. E. Hodgin; to visit merchants, E. K. McLarty; on advertisement, W. F. Staley; to visit educational institutions, Melton Clark; to secure co-operation of colored ministers, S. S. Myrick.

The ministers will consult with their congregations and arrange for services to be held by laymen during this month or the first of January.

BEST LETTER OF THE WEEK.

Our mail man brings us many interesting letters and papers. But the best letter of the past week was a very short one. It came from a man of deeds rather than of words. It contained only two or three lines, telling how to apply the $102.50 which came with the letter; viz. $100 to the College Endowment Building Fund, $1.50 to a subscription to the Methodist Protestant, and 1.00 to a subscription to the Methodist Protestant Herald. The author of this good letter was Bro. W. N. Brown of Mt. Zion and Pinnacle circuit. We wish our church had a thousand men like him in North Carolina. We thank him for his encouraging help in the enterprises of the Methodist Protestant Church. He is a Methodist Protestant through and through, loves his church and believes in it. May God reward him fittingly for his devotion.

—The N. C. Farmers' Union met here yesterday. Hundreds of delegates came. The sessions were held at the State Normal College. The object of the union is the development of agricultural resources and the improvement and uplift of life on the farm. One special aim is the establishment of county agricultural schools.

—W. P. Herndon, of Greensboro, and Miss Nell Edna Philips, formerly of Graham, were married at the home of Rev. A. G. Dixon in High Point on Monday last.

—Revs. G. F. Millaway, J. H. Bowman, and R. L. Melton were called to the federal court here last week as witnesses.

—Last Sunday night a negro named Will Smith burglarized a house here. Within 48 hours he had been arrested, tried, and sentenced to the penitentiary for 20 years. He plead guilty to burglary in second degree rather than take his chances at the electric chair.

—The death of Brother Stephen Forrest brings a great loss to our church. He was one of the pillars of the new church at Efland, which will feel his loss keenly. A former pastor said of him, "He was a good man." That is a g[reat] deal to say of one, and he said it wi[th] full meaning.

—Mr. Terry D. Sharpe went to Washington on Tuesday night on a new business for him—to meet a matrimonial engagement. He marries Miss Gertrude Colerider. He will live on E. Washington St., this city.

—Mr. Guy Hunter is to be married on the 20th. He goes to New Orleans for his bride. She is Miss Effie Cobb.

—The commission of our church and the two Methodist Episcopal churches held a three days' meeting in Baltimore, beginning Nov. 30. The meetings were not public, and it is difficult to judge how far from an agreement the commissions were in the end. They decided to appoint a joint committee of nine (three from each church) to try further to work out a basis of agreement. This committee is to meet in Chattanooga, Tenn., next spring The three members from our church are Drs. Lewis and Jennings and Bro. S. R. Harris.

S. T. Forest.

On Tuesday, December 6th, 1910, death entered our community and took from us Stephen T. Forrest, and his home, his church, and the people at large are mourning the loss of this good man. When one is taken who has lived and worked for the good of his whole community, unselfishly striving to help all the better interests of the people, we keenly feel the loss for there are so few of this type. But such a man was S. T. Forrest. He was interested in the educational work of his County and for several years served as a member of the board of education, doing good work for this cause. He was also interested in the material development of his community and did much to help improve it.

But it was as a churchman that we think of him most, for it was there he did the best work of his life. He united with the M. P. Church at Chestnut Ridge in his early life and remained a member there until the Efland Church was organized, when he transferred his membership to this Church. It was through his influence and with his means, more than any other one, that this church was built. Always liberal, the pastor never appealed in vain for his financial support in any church enterprise. He gave not only his means, but what is far greater, his life, his love, to the church. He had served as Sunday school Supt. and at the time of his death was trustee, and leader of the men's prayermeeting. The young men looked to him for counsel, the children loved him as a father.

The funeral was attended by a large

concourse of people. We laid his body to rest in the Chestnut Ridge Cemetery after services at the church. Six young men of the prayer meeting served as pall bearers. It was with sad hearts we gathered 'round his grave; but we hope to see him again in that home which God has prepared for his people.

Homer Casto.

Death of Mrs. L. I. Hine.

"There is one more beacon along the shore.
That lies beyond the grave
Where Barque's are moored to sail no more.
Across life's troubled wave."

At her home in Old Town on the eve of the 10th of December, the death angel came and claimed all that was mortal of Mrs. L. I. Hine, and she departed to the realms of joy and peace and eternal rest, "beyond the River, the beautiful river where we shall gather by and by." She was paralyzed for a few days and the disease did its work swiftly and surely and now as we try to recount the many virtues of this saintly woman our pen falters and we know not how to begin. Having known her intimately for more than thirty years in all that time we saw in her character nothing but goodness, purity and righteousness and to know that we shall see her no more in this "vale of tears," that she will no more dispense her gentle charities among the poor and the lowly, that her voice can no more cheer the weary and brokenhearted makes us sad indeed and our tears flow unbidden. Mrs. Hine successfully ignored the claims of "Society" as a woman of wealth, and spent her life in doing good to others meekly and quietly day by day, watching for opportunities to bless and comfort those with whom she came in contact and seemed always ready to cheerfully do her Master's will. Her husband preceded her to the spirit land five years ago, and to him our Winston church is indebted for our comfortable parsonage which was a gift from him. Indeed, his liberality made it possible for our church to exist in its earliest years and he will always be kindly remembered by our Church and people. Mrs. Hine was in her 82nd year. She leaves two children: Mr. Luther Hine of Old Town and Mr. Gilbert Hine of Winston-Salem. They are both Christian gentlemen of the higest type and seem to have inherited the many virtues of their rare and excellent parents. Mrs. Hine's only daughter, Mrs. Ernest Dalton, died about 20 years ago in all the vigor and beauty of young womanhood and while Mrs. Hine tried to be submissive to the will of her Heavenly Father when the awful blow fell upon her yet she never fully seemed to fully recover from the stroke. Her chief joy seemed in talking of her child and how sure she was of meeting her in Heaven. Her funeral was conducted from the home of her son, Mr. Luther Hine, on the morning of the 12th of December. Rev. G. F. Millaway officiating assisted by Bishop Rondthaler of the Salem Moravian Church. Bro. Millaway preached a brief and beautiful sermon from the text, "Well done, good and faithful servant, etc. A large audience attended the last sad rites as they laid her to rest besile her husband in the Bethabara Cemetery near her home. Mrs. Hine had lived with her son some distance from Winston, but never moved her membership from our church here and contributed liberally to all its interests as long as she lived. And now, dear mother in Israel, as thou art with God and the angels we will press toward the mark and strive more earnestly for the crown that awaits the pure and the good over there.

"At the crystal river's brink
Some sweet day by and by,
We shall find each broken link,
Some sweet day by and by."

E. A. N.

Resolutions in Memory of Mr. D. Frank Lamb.

Adopted by the Methodist Protestant Sunday School, Burlington, N. C.

Whereas, God in his infinite wisdom hath called from earth to the abode of the blest one of our beloved members, Bro. D. Frank Lamb, therefore, be it Resolved:

First: That while we mourn one lost to us, we meekly bow in submission to Him who does for His children only what is best.

Second: That while his bodily presence has gone from us, a rich heritage is left us in the sacred memory of his life, whose strength of character endeared him to all who knew him.

Third: That this Sunday School tenders to his dear ones their sincerest sympathy and that a copy of these resolutions be sent to his loved ones, a copy recorded in the minutes of the Sunday School, and a copy sent to the Methodist Protestant Herald, and the city papers for publication.

L. W. Holt,
R. F. Williams,
M. A. Coble,
Committee.

Nettie Sue Holland, the infant child of Brother and Sister Frank Holland, died at the age of 3 months, and 15 days, on Nov. 11. They are deeply grieved at their loss. The funeral services were conducted in the home on the following day by the writer; after which the remains were interred at Rocky Ridge Cemetery, near Concord, N. C. May the God of grace comfort the sorrowing parents!

The infant child of Brother and Sister S. H. Teeter, of Concord, passed away early on the morning of Nov. 16, at 4 days of age. The remains were taken to Rocky Ridge for interment, in the afternoon. May the oil of comfort be poured upon the hearts of the parents!

Mrs. Lou Anna Edwards, of Concord, N. C., entered the valley of death on Dec. 4, at the age of 49 years, 2 months and 13 days. Sister Edwards had been sick scarcely two weeks. Only two weeks before her death, Lolo her daughter, had died. Her death following so soon afterward makes it very sad. Sister Edwards had professed faith in Christ in her days of young womanhood, and joined the M. E. Church. When she came to Concord, she did not bring her church letter, but left her name on the register of the old home church. During the last hours of her suffering she was heard to utter the words: "Dear Jesus, take me now." The funeral services were conducted in the home in Dec. 5, by the writer, after which the interment was made at Rocky Ridge Cemetery. May our Heavenly Father comfort the husband, the children, and all the sorrowing relatives!

Mildred Verble, the child of Brother J. S. Verble and Sister Mary Verble of Kannapolis. N. C., was called by the angel of Death, on Dec. 5, at the age of one year, 10 mos. and 24 days. Deep is the sorrow of the parents, to give up their child, after a sickness which lasted about three months. Yet they rejoice that she suffers no more. The funeral services were held in the Presbyterian Church at Bala Mill on Dec. 6, where interment of the remains was made in the cemetery. They have the sympathy of their friends. May they have the comfort of our God!

A. Oscar Lindley.

Michael Cudahy, the famous meat packer and pork dealer, left by bequest a large part of his fortune, now estimated at $20,000,000 to charity, and the estate shows that practically all of his income the past three years was given to charity and philanthropy.

—An American expedition headed by Capt. Bartlett and Harry Whitney, is to make a dash for the South pole and declares it will nail "Old Glory" to the Pole ere long. Here is hoping there will be no quarreling afterwards.

OUR MISSION IN CHINA.

One year ago the Woman's Missionary Society increased its work by re-entering China to engage in missionary effort. Upon advise, the society sought counsel from the American Board of Commissioners for Foreign Missions and petitioned that board to select for the society a desirable location. Three stations were given to make choice from. Kalgan, a station of the North China Mission was selected by the society.

This station was first opened as a mission field in 1866, by Rev. J. T. Gulick. Four missionaries and their families have labored here during these years. Rev. W. P. Sprague entered upon the work in 1874 and has just vacated the field after a service of many years.

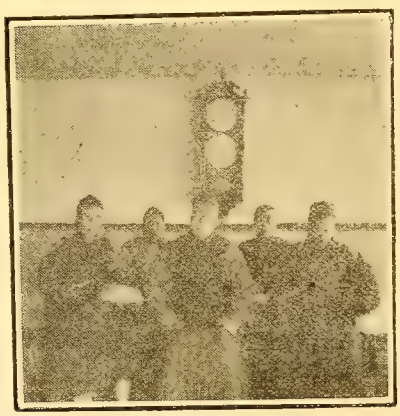
The city of Kalgan is the most Northern Mission of China, unless we except some missionary work which is being carried on among the Mongols.

In the old house-boat days it required a week or more to reach this city from Peking. Since the railroad has been extended into this Northern country it is an easy journey of eight hours. This railroad is on the main line into Mongolia and gives to this country a powerful stimulus. The great wall of China extends around the boundaries of Kalgan. It has always been regarded as a fortress from invasion into China. Kalgan has a population of eighty thousand men and twenty thousand women and gives great promise of becoming the commercial city and gateway into the Mongolian country.

Some may wonder why so many more men than women are found in this section. Kalgan is becoming the Mecca of China for men seeking new avenues for business enterprises. The grazing lands of the Mongols are being purchased by these emigrant Chinese people and they are rapidly cultivating them. The Mongols never plow any land. So this is virgin soil and is being worked to great advantage. These emigrants, if we may so call them, in leaving their temples and their graves are very susceptible to new influences which they here encounter. It is as much like our new west, as anything in China could be like anything in America. Kalgan is not the isolated city it once was. The telegraph, daily mail and railroads are now there.

This is the situation of the country and surroundings as we find it to day. The American Board has through its able missionaries labored here since 1866, and much good work has been accomplished. There has always been an inadequate force of people for the work to be done. Considerable property interest has been acquired in these years. The compound has a couple of acres of land, with two foreign brick houses. There is a long row of houses for helpers and servants, and the chapel is also in this row; but this is only a temporary arrangement. There is a native house of five rooms with board floor which a helper is now occupying. There is a boy's school building, but now occupied by the girl's school, and this arrangement will probably be permanent and the new building will be the boy's school. Adjacent to the compound is the hospital site, now used as a potato growing field. In the city proper there is a well equipped dispensary with a house or two for native helpers. A Sunday-school has been opened in this building. At two of the out-stations chapel buildings are owned. There is a weekday school connected with one of the chapels. In 1900 during the Boxer uprising, this compound with the buildings was destroyed, the missionaries escaping through the desert of Gobi in Siberia. Money received from the Chinese Indemnity fund has restored most of the buildings with the exception of the hospital and boy's school. So the present buildings are comparatively new. Kalgan so long in accessible by easy travel and the cold climate in winter has been considered a hard field to work. Missionaries and native Christians have often been discouraged by the insufficient force of workers. The American Board has never been in a position to equip this station with necessary workers or to expend the amount of money required and the interest has not advanced, as perhaps it might have, if conditions had been different. It is an inviting field and the outlook is promising for aggressive work. The W. F. M. S. chose this great field for its endeavor and asked from the American Board the privilege of equipping this station with educated and trained workers to tell to these people the simple story of the gospel of Christ.

Home of Mr. Heininger.



Kalgan Preachers and Teachers.

Rev. Charles S. Heininger has already been sent out. His life is an open book for the church. Strong, loyal, diligent, though he may be, he cannot battle alone. October 25th, Miss Lula B. McKinney, of Swayzee, Indiana, left this country to join Mr. Heininger in Tientsin, China, where they will be married and together they will work and wait for reinforcement.

Last year was spent by Mr. Heininger in study of the Chinese language at Tungchou college. Since entering upon the active duties of missionary at Kalgan, schools have re-opened and new hope has entered into the band of faithful Christian people for a leader is among them.

The Boys' School-house, Kalgan.

The union of two or more mission boards merging their interests into one good substantial school and chapel seems to auger well for the future. Several boards have already united forces throughout the Empire for the advancement of higher education, forming what is known as the North China Educational Union. The Congregational London Mission, and the Presbyterian Missions, are showing striking manifestations of this new spirit of union.

Will the church adopt this mission for its own and give to it our far-spreading gospel? Chang Yun Chi, president of the Commercial Press of Shanghai, advocates Christianity as a state religion for his country. Will we be helpers to hasten the work of Christianizing these people?

We are occupying this field and have use of these buildings on the same terms as the missionaries of the American Board at a merely nominal rent, only enough to keep up the repairs.

Surely we could not ask for anything more magnanimous.

M. L. S.

OUR FOREIGN MISSIONARY WORK.

A MONUMENTAL WORK.

The latest and most comprehensive exposition of the entire Foreign Missionary enterprise is contained in the reports of the eight commissions and the discussions thereon in the great and memorable Conference held in Scotland last June. Missionary leaders, administrators, experts, missionaries, statesmen, officers, travelers, formed an unrivaled corps of workers who patiently toiled for two years in gathering, supplying, preparing the vast material from which the exhaustive reports were made.

The discussions were of a high order, as would be expected from the representative character of the assembly, and threw additional light upon the important phases of the tremendous task of the world's evangelization. No where else can such a fund of information be secured, information that is accurate, extensive and inspiring, as is contained in these nine volumes which sell for $5.00 the set at our Baltimore Book Concern, 316 N. Charles street.

A number of our pasters ordered sets through me, and I am sure that they are more than satisfied with their purchase.

May I suggest that a set would make a most appropriate gift to your pastor. I know one who is thus to be favored by his friends.

The Gladsome Season.

The coming of Christmas is heralded by the variety and beauty of the things specially arranged for the little folks.

The young people at school, and those from home are planning and anticipating the joy of home going and good times at hand.

The editor of the church paper, the preacher, the Sunday Sshool worker are all thinking of and working for the special issue, the sermon, the lesson. The whole world is beginning to think of Christmas, for the Christ now occupies the preeminent place in the world's thought and the agencies and forces he started are moulding men and developing nations, and bringing nearer the practial realization of the brotherhood of man.

The movement is onward to a higher type of manhood, a grander cilvilization, and the reign of peace.

That which differentiates the nations to-day is Christianity, for where it is dominant, and the Bible is in the homes of the people, and religious liberty is a reality, there we find the greatest knowledge, the highest standard of comfort, the best laws, the finest product of the brain and brawn of men, and much else which characterizes the most advanced peoples of the earth.

We should remember that the Christ made all this possible, and uppermost in our mind should be the thought of God's gift of his Son as a Saviour, and our duty to make Him known as such to all people. Not merely to celebrate the day in theformal service of the church and school and C. E. Society, nor give and receive tokens of esteem,and enjoy the good things on the table, but to give expression to our gratitude to God for his great goodness, and our sympathy for the heathen who know not the Christ and the joys of salvation by making a special Christmas offering, for Foreign Missions.

Brother pastor, why not utilize this favorable opportunity to raise your Assessment for Foreign Missions? The money is urgently needed. Make an earnest effort to get the whole amount. Brother Superintendent, ought we not to teach the young the true idea of Christmas? You can do that by having your school make a Christmas offering. Announce it next Sunday, work up an interest, strive for a large offering. We depend upon you. Relief must come or important interests will suffer. Fred C. Kline, Cor. Sec.-Treas. 316 N. Charles St., Baltimore, Md.

COMMUNION SEASON AT NODOA

There is excitement and commotion in the compound at Nodoa. Next Sabbath is communion or "big Sabbath" as the Christians call it. The church blankets must be aired and counted, bowls and chopsticks must be washed, and rice bought. The last is a hard proposition, for who knows just how many people are coming? We will consult A Ka-o-Ko, the gate watchman. He is an ex-opium smoker, from the district where a number of inquirers live. He is the head of his family, a family at one time of some importance, and he has left ancestral home and relatives to cast in his lot with Christians. He answers our inquiry by telling of this one and that one who are coming and they will bring others. "Yes, there will be a number here, but as to how many, who knows?"

Our plan is to invite all interested in the doctrine and willing to study, to come and spend three days preceding Communion Sabbath with us. They "eat us;" that is the Native Church furnishes rice and vegetables twice a day—very plain food. It is as far removed from their idea of a feast, as bread, butter nd tea would be from ours. Our wish is that food for the soul, not for the body, may be their aim in coming. Even so, they come. By twos and threes, ponyback and afoot, even in chairs, they come. Many have been here before, many are coming for the first time, trailing behind one of the colporteurs, for until their name is enrolled in our book some one must be responsible for them. The first call is for hot water baths, and let any one who thinks the Hakka are not a cleanly people stand outside the kitchens and bath-houses and hear the demands made on the cooks for hot water and wash-basins. It is amusing to listen to the comments. "Where is that big lamp that is just like a star?"

"Oh, no," replies another, "they make a light as bright as a star and hang it up in the sky."

"Where is the machine that makes kerosene?"

"Who ever heard of a pump? Let us go and try it; we never heard of that way of getting water out of a well." Each one cries "Let me try it," and each one gives the pump handle a jerk, and this is done so many times that the mechanic of the Station will have an hour or two of extra work after they are gone.

Now it is time for evening service, and the people troop into the chapel; some with babies on their backs, some dragging a little urchin—without him they could not come; most of them with hymn-books, and all with a keen desire to learn. The old Lim-ko woman, who was away on the other side of the compound among the flowers, had to be called several times. She innocently asked if Heaven would be "better than this," meaning more beautiful than our flowers and trees.

What a mixture of languages we have! When I am tired, it makes my head reel. The service is almost always conducted in three dialects. A talk by the foreigner in Hainanese is translated into Hakka, and again into Lim-ko. Often the good brethren have many things to say and it is late before the meeting is over. Then blankets are given out, sleeping places assigned and, as Mrs. Melrose says, "the church is put to bed." We do not in every case accomplish this satisfactorily. One morning I met one of our older sisters with a face as long as my arm, and to my cheerful greeting she replied gruffly: "That blanket you gave me last night was very thin. I did not like my bed-fellows and I am going home."

For study, our people are divided into classes both in respect to language and their knowledge of the gospel. Classes in Catechism, in New Testament, in Old Testament, preparing for baptism, learning the very simplest truths, are interspersed with meetings in chapel and lit-

tle gatherings for prayer or singing. So it goes through the day, and evidently some of the instructors are very zealous, for we found, posted in one of the study rooms, this inscription: "If any one will not study the doctrine, neither shall he eat."

Saturday the crowd increases, for Christians who live a long distance away must come to stay over night, or they would not be in time for Sunday service. How many now, A Ka-o-Ko? One hundred and two ate supper," he answers. That is in addition to our one hundred and twenty school children, as always with us. Our compound fairly hums, and so do our heads. One wants a blanket, one a book, another hot water; one inquires how much it costs to put a child in school, and can children of Christians come for less than outsiders? Another wishes to discuss some points of Christian customs, for instance: "Should a Christian have anything to do with village processions and feasts?"

Now it is the "big Sabbath." The chapel is crowded, the narrow aisles are filled with benches and still they crowd in at the door. Service begins, the Christians joining lustily in familiar hymns, "Just as I am," and "He leadeth me." Five men come forward to be baptized —a Lim-ko farmer, a Mandarin soldier, a Hainanese business man, two Hakkas. Two of the five are from near by, the others from a long distance. Strangers to each other up to this time, they are now brothers forevermore. There is a solemnity, that is not always so pronounced, when these men take the vows upon themselves. Chinese in far-away Hainan? Yes; and your brothers and mine struggling, even as we struggle, towards the true light.

Another service in the evening. Afterward the catechumens disperse, and we settle down for another two months.

Rebecca Ewing McClintock, in Woman's (Work.)

— Mr. Nelson Woodburn is serving as juryman in the Superior Court here

— Rev. W. D. Fogleman will live at Liberty. Mrs Fogleman will find it less lonely there than in the parsonage.

State S. S. Convention in High Point next April.

—Bro W. W. Hunter and wife last week attended the golden wedding of Mr. and Mrs. J. I. Crews. Their nine children were all present, and presented them with $50 in gold.

—An effort to make High Point the county-seat of a new county to be formed from parts of Guilford, Randolph and Davidson is being pushed with vigor.

PASTORS AND PEOPLE.

Concord.

We are busy getting ready for our Christmas entertainment which will be given on the night of Dec. 24. We are expecting a program of interest.

We were glad to have Bro. D. A. Braswell preach for us at Fairview Church on last Sunday; and to assist in raising some of the church debt at that place. Also were glad to have him worship with us at night at Concord.

We are hoping and praying for a year of success. A. Oscar Lindley.

Rehoboth, Albemarle Ct.

Dear Herald:

We are like many others, admiring your name, and hope you will inspire new life and zeal among our people, that the coming year may bring an awakening in all churches, thrilling the people with a determination to do and dare. As we failed to receive a full report of Conference, our paper being lost, we have wondered whether we will have any pastor, no one having given us any information, and we are puzzled to know why silence reigns supreme.

The 3rd Sunday in November we observed a special Thanksgiving service by the Sunday school. The children acquitted themselves very creditably, and the address by our faithful superintendent, Mr. W. J. Cahoon, was inspiring. There was an offering of potatoes, etc., and a small collection for the benefit of our Orphanage. The decorations of the farm product was very artistic, and we regretted the attendance was so small.

For over two years there has not been any Sunday school here, and last April a few of the anxious members saw the possibility of reviving the school, and Mr. W. J. Cahoon who has been a most active superintendent in years gone by, accepted the appointment and is more active than any man we know of.

The undermining opposition which rose from some prejudiced minds not members here, did much harm for a while, but we are praying for an old-time revival to sweep through this community and give us even more than of yore.

Our S. S. organized with twelve members and now numbers 23; and, strange to say, that with the exception of two girls, the children are all from members of the Disciple church. This is a strange, deplorable state of affairs, and a work worthy of special attention.

We are preparing for a special Christmas service and tree to keep the children interested. They are still happy over the gift of candy and handkerchiefs they received at the Thanksgiving service from the Supt. and Secy.

There are great possibilities here, and we so often hear expressions of love and interest with reference to the happy days at Rehobeth. Our people love to have their pastor among them, and his presence means more in such an isolated rural district that other places where there is more to promote sociality.

We ask your prayerful interest in behalf of the entire work.

With best wishes.

Callie W. Tarkinton.

Mackey Ferry, N. C., Dec. 9th, 1910.

[Bro. Dosier was returned to Albemarle Ct. by the Annual Conference—Editor.]

Asheville.

Three new members received into church. Miss Sheets, of Ohio, is a new M. P. Mrs. Fleming, of Fairmont West Va., is here for the winter.

All our S. Schools are busy preparing for Xmas services. J. S. W.

Bethesda, Yadkin College Ct.

Since our last report the health of our community has been improving. Mr. Fred Leonard is getting along very well, we hope.

Our first quarterly conference met at Bethesda Saturday, Dec. 10th, all of the churches being represented except Yadkin College. The business of the conference was transacted in harmony. The pastor's salary was fixed at $700.00 and apportioned to each church.

Our pastor, being called off on Sunday to conduct the funeral of Mr. Cicero Kepley, held at Beulah Reform Church, the hour of preaching was changed from 11 o'clock until 2:30 P. M. As usual, our pastor gave us a very good sermon, speaking mainly to the newly elected officials of the beginning of the new year's work. We hope that this year will be one of the best spiritually and financially that has been.

May many blessings come to all.

Chas. M. Yokley, Rep.

Chatham Ct.

Our new pastor, Rev. J. H. Bowman, preached his first sermon for us 2nd Sunday night to a large congregation and we are all delighted with him. His sermon was a good one.

The ladies are preparing a Christmas entertainment for the children, and we hope to have Bro. Bowman with us on that occasion and give us an address.

Best wishes for the M. P. Herald.

G. E. M.

Notice—Haw River Ct.

The first quarterly conference will be held Saturday before the 3rd Sunday in January, 1911. It is very important and we want all the officials present if possible..

C. E. M. Raper.

Bethel, Alamance Ct.

We were very much pleased to hear that our most esteemed pastor, Rev. W. M. Pike, is returned to us. We are looking forward prayerfully to the work and trust that much good may be done.

Our Sunday-school is still thriving and we are preparing for a Christmas tree.

The most enjoyable event of the season was held at the home of Mr. J. A. Foust last Wednesday night when our young Supt., Mr. J. D. Foust, brought home his bride. She was Miss Maud Hunter, the beautiful and accomplished daughter of Mr. Clarence Hunter, of Graham. Not being present, it is impossible to give particulars, but those present report a very pleasant time and just such a supper as Mrs. Foust knows how to prepare was enjoyed by all.

Among those who were present were Mr. and Mrs. O. N. Horniday, of Oakdale, Mr. W. A. Foust and family, Messrs. Peter Foust and John Holt and Miss Bettie Holt, of Bethel, Mr. and Mrs. L. M. Foust and son, of Green Hill Academy, Miss Lizabel Foust, of Guilford College, and Miss Hunter, sister of the bride, and Lalah McAdams of Graham.

We wish for Mr. and Mrs. Foust many pleasant, happy years. We are expecting Mr. Foust to give us even better service as Supt. than formerly, if that is possible, because he has a help-meet. We most heartily welcome Mrs. Foust to our neighborhood and Sunday-school.

Bethel Academy opened Nov. 21 with Miss Lalah Stallings, of Foushee, principal and Miss Aska Zachary, assistant. The school has about 60 students and is progressing nicely. The people are well pleased and the students are perfectly devoted to their teachers, and are doing good work. The school bids fair to be one among the best ever taught at Bethel.

We somewhat regret the change in name of our church paper. We love the dear Church Record, but hope 'tis all for the best. We are going to love our church paper anyway. Much success to it and its readers.

Mrs. J. M. Foust, Rep.

Snow Camp, N. C.

[We note that Mrs. Foust had not correctly learned the new name. We hope she will like it when she sees it or correctly hears it.—Editor.]

—Sister Martha Causey of Tabernacle is critically ill of pneumonia.

Friendship Church, Hay River Ct.

We are glad to welcome Bro. Raper back for our pastor again. He filled his regular appointment at Friendship last Sunday and preached a helpful and uplifting sermon which every one seemed to enjoy—His text was Acts 3: 6: "Then Peter said, silver and gold have I none, but such as I have give I thee." May the Lord help each one of us as Christians to feel that we all have a work to do though, like Peter, we may not have silver or gold, yet we can give such as we have by kind acts, kind words, and encouraging others to do good. Never let an opportunity pass to do good. We shall need encouragment as we go through life. We need to enourage our pastor: when he preaches us a sermon that helps us, tell him so; that helps him; when you feel like saying amen, say it. We believe all churches have some weak members who need encouragment, many times one kind word might help them change their course. Always say what we have to say, to them and never talk to others about them unless we can say something good. As this is the beginning of a new Conference year, may the Lord help each one of us to feel as Christ did: That we must be about our Father's business, and, as our pastor seems to have new life, may the Lord help us as a church to take on new life and try to do just what God would have us do.

We have had quite a good S. S.during the year and hope to have a good attendance an Xmas day. Will have an address by Bro. E. O. Pritchett.

Brother, sister, pray more, work more for the salvation of souls and upbuilding of God's kingdom and the Lord will certainly give us many blessings.

J. M. Weatherly.

Benaja, N. C., Dec. 14. 1910.

Burlington.

Last Sunday there were 220 present at Sunday School, and the collection was $3.02. The S. S. decided to have its Christmas Exercise on Monday evening, Dec. 26. The election of officers for the ensuing six months will be held next Sunday. We hope that those who are best qualified for the various offices may be elected.

The Ladies' Aid Society will have a bazaar next Thursday in the Keck building on Main St. They will have many useful articles for sale and will serve refreshments of various kinds. We wish them much success.

Reporter.

Burlington, N. C. R. F. D. 7. Dec. 14

Burlington Baraca Report.

No. present, 36. Collection, $1.06.

The December number of the Baraca Bulletin was presented to the class. It is better printed and we believe is better than the two preceeding issues. If any readers of the Herald desire a copy they may secure a copy from the class Secty., Box 364, Burlington, N. C.

Press Reporter.

Thomasville.

Our first quarterly conference will be held on Thursday night of this week.

Bro. Suits preached us two good sermons Sunday. The day being clear and pretty we had good attendance at Sunday school and large congregation at the night service.

We are making preprations for our Christmas entertainment and will have a tree on Monday eve, Dec. 26th, at 6:30 P. M.

Reporter.

Dec 14 1910.

THE POSTAL CARD.

W. F. Kennett, Editor.

A Rally Conference.

The 1st quarterly Conference for Flat Rock circuit is to be held in Flat Rock church on Friday, January the 6th. Rev. T. J. Ogburn will be with us and will preach at 11 o'clock. The Conference will follow. We want to make this Conference a rally Conference. It is hoped and urged that every official will be present and as many others as possibly can. Remember the date, Jan. 6th, 1911. The meeting to be held "rain or shine." Don't fail to be present at 11 o'clock sharp to get your part of a sermon we all need.

BE READY.

Jesus thus commands us: "Be ye there-And in that way they continued until girded about, and your lights burning. The foolish virgins had no oil in their vessels with their lamps. They were not ready.

Gird your loins about with truth; true principles, true acts. Your good conduct will be a light around you that will protect you. For evil fears the light.

Be ready, for Jesus will come suddenly. At midnight the cry may be raised, "Behold, the bridegroom cometh."

If you are ready you can work better, more comfortably and restfully. Being ready shows respect for the Lord who commands you to watch. When the "Captain of the Lord's Host" makes the round of the camp of his soldiers let him find you awake.

It was a grief to Jesus in the Garden of Gethsemane, when he found his desciples sleeping, whom he had commanded to watch. Be ready.

J. J. Summerbell.

Dayton, Ohio.

DUTY.

Some Christians do not like the word "duty," because it has a hard and cold sound. D. L. Moody used to object to the use of this term in reference to religious life. He did not like to hear people talk about the duty of prayer or reading the Bible or worship. He insisted that we should do these and all other things that ought to be done from the noble impulse of love. Love is a warmer, sweeter word than duty.

But duty and love are inseparable. Duty is a debt, and doing duty is paying one's debts. Love is a debt, the one all comprehending duty. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. On these two hang all the law and the prophets." "Love is the fulfilling of the law."

We are all indebted to God. He is the Author of all our mercies. "What shall I render unto the Lord for all his benefits toward me?" and Jesus answers, "Render unto God the things that are God's" Render unto Him thanksgiving and praise and honor and worship. All these are due and more. We owe Him ourselves. We are His. We shall never fulfill this precept until we have rendered and surrendered ourselves unto Him.

My gracious Lord, I own Thy right
To every service I can pay.
And call it my supreme delight
To hear Thy dictates and obey.

We are indebted to our country. For protection, for civil liberty, for educational advantages, for opportunity to make an honest living, where none dares to molest or make us afraid, and for all the tremendous sacrifices these inestimable treasures have cost, we are indebted to our country. No one can escape from the loyal and patriotic service of his country in war and peace without running away from plain duty.

We are indebted to the Church. What would become of our homes if the churches were removed? What sort of a country would this be without the churches? Whether church members or not, we are indebted to the Church, and the debt is so great we can never fully pay it. We owe the Church loyal support. By our presence in the house of God in time of worship, by our sympathy and by our money we must support the Church as a matter of duty. Few people consider the support of the Church a duty. When they give money into the treasury of the Church they do not regard it as the payment of a debt, but a sort of gratuity. They feel at perfect liberty to give or not give, to go or not go, to talk the Church up or down, according to their mood, without incurring any guilt. But they are wrong.

We are indebted to our parents. "Honor thy father and thy mother." We are indebted to our neighbors. Whether they have done anything for us or not, we are greatly indebted to them. There is a debt of love as well as justice. "Thou shalt love thy neighbor." "We love him because he first loved us." This is said of God. But it is not said of our neighbor "We love him because he first loved us." We are not commanded to love him and help him because he has done so much for us. He may have done nothing for us. He may have done much against us. He may hate us and persecute us. He may be our enemy. Still we are indebted to him. "Love your enemies," said Jesus. Jesus loved those who did nothing for Him but persecute Him and put Him to death.

There is nothing in life which is not under the law of duty. We cannot set off a small section of life and say, "My duties are all here, and for the rest, there is no obligation." In business life, in social life, in political life, in all of life we must acknowledge our duty, find it and perform it.

We may be perplexed to know what is our duty at times. But God will not leave us to walk in darkness. Not that we may expect a distinct message from heaven for each particular step which will save us the trouble of searching the Scriptures and making use of our own judgment. But one who commits the keeping of his soul and life fully to God, and diligently searches the Scriptures to find the right way, will not be suffered to walk in darkness. "Thou shalt hear a word behind thee, saying, This is the way, walk ye in it." Let any man who earnestly desires to know his duty and do it, turn aside from men for a season and be alone with God, and his doubts will be scattered and the way made plain before his face.

Walk in the light and thou shalt own
Thy darkness passed away,
Because that light hath on Thee shone
In which is perfect day.

—N. Y. Advocate.

RESPECT THE MOTHER.

Mark the young man who is coarse and disrespectful to his mother. No roseate pathway can be hers who shall sustain to him the relations of wife. Not the happiest will be the lot of those who shall come to be his children. Not to be envied is the neighborhood even in which he must be reckoned as a citizen. It does not matter what the mental stature of that mother is, how old, how bent, how decrepit, the man to whom she is mother owes to her gentleness, kindness, tenderness and consideration. Did she fall back and did the children, by means of superior advantages, pass her in her race? But think of the toil and trial, her devotion and denial, her mind and her years that she gave that the children might derive the benefit. Think of her sacrifice; no wonder if she fell behind, with her heart in her home, in the buds that were hers. There is no rank, no station, no condition, that may exempt a manly man from a kind regard for his mother.—The Weekly Bouquet.

LEARNING TO STUDY THE BIBLE.

Many a reader of the Bible confesses with some discouragement that, to him, the Book has not the interest and the helpfulness that others say they find in it. What can be done for such a one? A New Jersey reader is deeply concerned about herself, in this difficulty. She writes:

"There is so much said these days about Bible study. I have been told 'The Spirit uses the Word as his special instrument as a means of grace.' The Bible is God's Word. He must have a message for me individually. Again and again have I sought for that message, only to find the Bible a sealed book, the key to which I am unable to find. ——'s Outline Studies were advised and the course taken, but they did not answer the purpose.

Can you, in your Notes on Open Letters, help me to a way of study? I want especially to learn and hear and know God's voice speaking to me, and the message he brings, so that I may grow more like him whom to know is love, that my will shall be his will, and my service more gladly rendered."

To learn how to study the Bible is one of the most costly things that any one can attempt. But it is within the reach of every one who will attempt it in entire readiness to pay the whole cost: and every one can do this who will.

The first price we must pay is nothing less than ourselves: the complete surrender of self and all that we have unto God's will. Many a Christian, who has honestly repented of sin and accepted Christ as Savior, nevertheless has not surrendered the entire life, body, mind, soul and spirit, every interest, desire, purpose, and aspiration, unto God in Christ, making Christ the Master of the whole present life as well as Savior for the life to come. But until this is done we cannot even know God's will for us in its completeness, nor can the Holy Spirit give us the full and satisfying message of God's Word.

Obedience to every known detail of God's will for us is another essential. Not sinless perfection is meant by this; but the honest, complete, and habitual purpose to do God's will in every thing so far as we know at present. A single

conscious and habitual departure from God's will, in omission or commission, can seal up the springs of our spiritual life, block the Holy Spirit, and make our Bible study almost meaningless.

Prayer as an invariable preliminary to and accompaniment of our Bible study cannot safely be disregarded. The Bible is God's Word, and its real message is wholly beyond the mere intellect of man. He who supposes that he can understand it without the direct and superhuman aid and action of the Holy Spirit is effectively insuring himself against receiving the full message that God would give him from its pages. Let us recognize this; and let us recognize that prayer for the Holy Spirit's interpretation to us of what we are about to read in the Bible, whenever we turn to it, is not merely a helpful accompaniment of Bible study, but an absolute essential to the fulness of its blessings.

The principle of complete obedience to God's will as a life-habit comes directly and vitally into play as part of our Bible study. We must obey what we find in the Bible. This practice alone has made an utterly new thing of Bible study to some: to read in the Bible until coming to some sentence or suggestion that has a practical application to one's life; then to close the Book, ask God to enable us to obey him in that thing, and go and do it. The new messages of the Bible to us multiply as we obey those that we find there.

Habit and system are also vital to the Bible study that blesses the life. No normal day is complete without its time specially set apart for Bible study for personal nourishment. This cannot be done in five minutes; and it cannot be done with much blessing at a fag end of the day, or when our strength has been pretty well used up by other things. In other words, the "Morning Watch" plan, giving at least half an hour at the beginning of the day, preferably before breakfast, to Bible study and prayer, has proved by experience to be one of the most richly blessed of practises in the lives of thousands. The best that God can offer us—himself indirect communion through prayer and his Word—is surely entitled to the best part of our day and the best of our strength and attention. With most of us, that best is in the early morning.

Bible study on this basis is costly, is it not? But is there anything here that is beyond the reach of any one, or that one can safely call unnecessery? If we disregard any of these principles, and our Bible study is barren, why should we be surprised? Oh, let us realize what an infinitely priceless Book this is, what infinite pain, and cost, and power have gone into its making, both from God and from man; and then let us cease to wonder that its study should be costly and difficult, rather rejoicing in every demand that it makes upon us, and learning for ouselves how slight, after all, is the highest price we may pay in contrast with the inexhaustible riches that the Father will pour into our lives from the life-giving pages of his Word.—S. S. Times.

THE OUTSIDER.

Some are outside of the Church, outside of the Kingdom of God, out of Christ. The King of Glory is not only a good king, but perfect in His administration—wise, just, kind and merciful; nevertheless some of His people have rebelled against His authority, repudiated His claims, and set up a little government of their own and proclaimed themselves kings and lords.

We do not say that all those who are outsiders of the Church are out of Christ; nor can we say that everyone who is in the Church is in Christ. We must not judge. God is Judge, and everyone may judge himself. Let each one see to it that his judgment of himself shall not conflict with the judgment of God; for His judgment is just. Many declare that they are without. They know they do wrong, and do not try to do right. They are not ashamed of the evil they do. Others live on the border. They do not like the far country. Its atmosphere is not pleasing to them. Nor do they exactly like the kingdom. They try to keep out of both. Jesus said to a certain scribe, "Thou art not far from the kingdom of heavn."

Paul tells us to "walk in wisdom toward those that are without." This not the only reason why the Christians should walk in wisdom, but it is one powerful reason. He must never lose sight of them that are without. They are watching him, and they have claims on him. Much depends on the attitude of the Church and of the individual Christian toward the outsider.

For one thing, Christian men and women may silence the scoffs of the outsider by walking in wisdom. Some of them are scoffers. They say many foolish things against the Church. They say they have no use for religion, because it does not make men better, because it is not a reality, but a fancy, or a cloak. They say there are no good people, but Christians merely masquerade as saints.

Paul says again, "By welldoing ye may put to silence the ignorance of foolish men." The best answer to the skeptic and the scoffer is a holy life. There is no answer to that argument. Bishop Simpson once put to silence a profane scoffer by asking him about his mother. He admitted that she was a Christian, a consistent, godly, unselfish woman. He had no more vile things to say after that. Many a scoffer may be silenced by a reference to the life of his mother. Everyone knows that there are good men and women. Their scoffs choke them when their attention is called to this fact.

Christian men and women may win the outsider by walking in wisdom. We are told of a skeptic who lived for a season in the same house with Fenelon; and when he went away he declared that he could stay no longer, for the daily life of that holy man would compel him to become a Christian in spite of himself. Remember there is a religious nature in every breast. The skeptic, the scoffer, the wickedest man in the city has something in his breast which responds to the touch of godliness. When he sees a real Christian something in him says, "I might have been such a man if I had taken advantage of my opportunities. I m ashamed of myself. I was born for something better. I am capable of something higher." Wicked men may hide this experience, but they feel it. There is something within that throbs for expression when a ray of holy light falls on them.

It is a great thing to live such a life that outsiders will secretly admire it and long to imitate it. They are compelled to say inwardly: "That is a beautiful life. That is a life worth living. I wish I understood the secret of that brave, strong, useful, happy, noble life. I would like to live like that."

"Walk in wisdom." There is more in walking than in talking. An upright life is a more powerful force than an eloquent sermon or the finest music. Conduct is more convincing than logic. The Bible has much to say about the Christian's walk. He should "walk in the light," "walk in the truth," "walk in love," "walk uprightly," "walk as He walked," "walk with God."

He should never lose sight of the relation a Christian should sustain to the spiritual world. Some tell us that if we would win the outsider we must lay aside everything that would suggest the other world. The outsider does not want to hear about the other world. Let the Christian come down to the level of the outsider and meet him on his own ground, take an interest in him, in his business, in his pleasures, in everything that belongs to him. Walk as a man of the world and banish the atmosphere of the other world.

Here is delicate and infinitely important situation. We must be on our guard, for one may easily err by going to extremes either way. It is right, it is well, to take an interest in the outsider, to

come in touch with him, to sympathize with him in all his affairs. But this is not the touch that will save him. This is not the spirit that will help him. He will never be touched in his inner life by worldly conversations or a worldly spirit. Only the man who walks as a Christian, the man who bears about with him the odors of Eden, the man whose face and spirit show plainly that he has been in the mount with God, will help the outsider. This is the light that he needs. Those who walk as pilgrims and strangers, going home, will awaken the right kind of interest in the heart of the ungodly. If we are to do good to our neighbors in this wicked world we must make it clear that we are acquainted with God and another world. The thing they are thristing after is not of this world.

One who walks with God, whose hold on God cannot be broken by the allurements of the world, will be charged with a spiritual force which outsiders will feel when they come into His presence. "Walk in wisdom toward them that are without."—N. Y. Christian Advocate.

THE GIFTS I ASK.

These are gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between
An inward joy in all things heard and seen.

These are the sins I fain
Would have thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadowy gray
On all the brightness of the common day.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And, after showers,
The smell of flowers
And of the good brown earth—
And, best of all, along the way friendship and mirth.

—Henry Van Dyke.

—A strike of tailors in Chicago brought on a clash with the police in which one tailor was killed and several combatants on each side seriously wounded. We need peace among individuals as well as among nations.

THE LOVE OF CHRIST.

"Thou shalt be a witness for him unto all men" (Acts 22:15).

The love of Christ is the real motive for all true missionary endeavor. It so fills the soul with its joy and peace that we cannot but tell to others the story of this marvelous and matchless love. We become willing to endure any trial and to incur any risk in order that we may be the bearers of this message to those who sit in darkness. It is this love alone which interprets the sacrifices which men and women thus gladly make. It has made the dungeon, otherwise loathsome, resplendent and glorious. It has made the wheel and rack softer than couches of down. It has made the fagot and flame a triumphal chariot to bear noble souls to glory and to God. O, yield your hearts today to this mighty motive! In life amid its trials, in death amid its coldness and darkness, and in heaven amid its triumphal songs and peerless glories, Christians can still exultingly say, "The love of Christ constraineth us."—Robert Stuart MacArthur, in Watchman.

REMEMBER GOD IN YOUR WILL.

Mr. James Cooper Stedman who died in Fayetteville last week left $500.00 to the Thompson Orphanage at Charlotte and $500.00 to the Methodist Orphanage at Raleigh. It should be the rule rather than the exception for men to remember God in their wills. The man who leaves those dependent upon us but a privilege then to remember those beyond our roof who need the help that we can supply. Of all the friends there is one Friend who sticketh closer than a brother and who is a present help in every time of need It is to Him we owe gratitude for the measure of material blessing which has come to us and while we cannot give directly to Him of our substance "He has told us that "inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

In making our last will and testament we should not forget this Friend that remembered His poor. The bestowal of gifts to educational institutions for endowment, scholarships or material equipment; to missions, to the Bible cause, to all kinds of Church and philanthropic work and to our Childrens Home will be giving to Him and we hope our people of large means and of small means in making their wills may remember in some measure the poor whom God has placed among us. We recall more than one man, rich in this world's goods, because God had permitted prosperity to come to them, leave all their estate to profligate children who were through the indulgence of their parents unfitted to husband and care for it. And yet not a penny did they bequeath to an orphan or any worthy charity.

If we really love Jesus we should not disinherit Him when we make our wills. Think on these things brethren and when you make ready to dispose of your estate don't forget that He really has a claim on it of not less than ten per cent. The orphans need bread, the poor pagans the br ad of life and you can help to carry gladness and salvation to these after you are dead by remembering God's poor in your will.—Editor Blair in N. C. Christian Advocate.

PERSONAL POSSIBILITIES.

It is an encouraging fact that the Christian who would be the means of causing others to become followers of Christ, is divinely assured that his efforts are never useless, even though he may not see any tangible results. There are great possibilities even in one Christian life. One may have only ordinary talent, and yet if it be consecrated to the service of the Lord, it is sure to be productive of a great deal more good than that one can conceive of. Rev. W. H. Geirstrveit, the former editor of "The Baptist Union," says: "Years after the writer had been active in the Christian life, he took steps to learn who the preacher was who had spoken the message which led him to a decision for Jesus Christ. The minister was visiting his pastor at the time. When the information was secured, a letter was written to the minister, telling him of that influence years before, all unsuspected by him." That news must have been very refreshing to that minister. His labor had been more fruitful than he had imagined. Mr. Geisrtrveit also says: "Some years ago a young bank clerk, who had decided for Christ, after some hesitation arose in a meeting of young people and simply announced that he wished to sy that he had decided to become a Christian. Sitting by the writer, who was the pastor of that church, was a young lady, who turned and asked him if he would make an appointment to talk about this subject. The next Tuesday was fixed. When the pastor arrived he was informed that the decision had been made, and the young man's frank, manly statements had

led to it." In simply doing his duty to himself, that young man had unconsciously so influenced that young woman that she became a Christian. When one openly confesses Christ, he is likely to make an impression upon others quite beyond anything that he had expected. And silent influences go out from a true Christian life which have great possibilities in them.

C. H. Wetherbe.

Still Fighting.

That man is most likely to be in the forefront of life who is fighting the most sins. Not the man who thinks he has conquered the most, but the man who knows he has most to fight, must have the heartiest approval of the Captain of our Salvation. For the closer we get to Christ the more sins we shall be conscious of and shall strive against. Then even our failures cannot defeat us. It is not single failures before sin that bar a man from Chris't strength and presence, but only the failures to keep on fighting. "God will not look you over for medals, degree, and diplomas, but for scars." May the scars of our forgiven sins and of our forgotten defeats be only reminders to us of the battle that is still to be fought! So long as the fighting is continued, the victory of its ending is assured.—S. S. Times.

Prayer Our Greatest Service.

No form of service that any human being can render in God's Kingdom on earth is equal, in practical value, to the service of prayer. Many do not realize this; therefore much that their prayers might do remains undone, as they mistakenly put other forms of helpfulness into first place. A missionary to Persia, when leaving this country some years ago, was given a farewell meeting at a stopping-place on his way to his steamer. He had made no appeal for money, but at the close, as persons grasped his hand, one well-meaning young man said to him, "We'll try to send you something more substanital than prayers." Quickly came the reply, in deep earnestness: "My friend, you can't do that. We shall be glad of anything you may send; but more than all else we need your daily prayer." The reason why prayer is the greatest contribution we can even make is that it releases God's energies. As James H.McConkey has pointed out, its secret is in the six words, "If ye ask, I will do." Beause God can do more than man can do, the prayer of man that is used of God is greater than anything else that man can do.—S. S. Times.

—Greensboro Female College is to erect a new dormitory.

O, HOW CHANGEABLE!

The moon changes four times monthly. The winds change oftener. All nature changes from bud to leaf, then to blossom, and in the course of time to a fully developed plant, or to a dwarf. And as time rolls on, it begins to fade and die. Though by the law of nature, as the seasons come and go, nature assumes her original form and beauty, ever reminding man how feeble, how inconsistent, how short-sighted, how dependent he is upon a power supernatural, to carry on the work as designed by the hand of Omnipotence.

The changes that occur as to natural things were predestined from the beginning. But it was not so with man: man has the ability to change; but it was not decreed that he should change from bad to worse. But it is required of him if to be blessed in this life and to be admitted into a mansion in Glory, to come out of his crooked ways, and to get in the way that leads to a more blissful life. America a few centuries ago was groping along in spiritual darkness like many remote places and men are now, until by the grace and wisdom of God a few of his noble sons came to the front, facing the storm of persecution and denunciaaion and blazed the way so plain that many of the despised and rejected were led into the true and right way to endless bliss. fore ready." You should have your loine they were called to their reward. Alas! there has sprung up from some source, seemingly from the night dreams caused by a gorged stomach on the fat of the land (not by a vision or visions as some saw in olden times) or by building air castles, seeing on some imaginary pinnacle a high flaming title to imaginary honor on an alluring, well filled purse, or a sprout of graft charming them on. Evidently there is something that has the appearance of impurity connected with this anticipated change.

If not so, our forefathers were sadly mistaken in the way they pointed out for us. If they were correct, why should the late dreamers now ignore, reject, discard and despise their teachings? And taunt their offspring as beings ignorant of the truth? And that their fathers and grandfathers were all wrong. And that theirs was an untimely birth, and they were rocked in a corrupt cradle, fed on impure food. Now those that have been so gloriously and spiritually enlightened in their dreams are prepared to teach us in the right way, not in the way our ancestors trod, but in the way they have been instructed in their dreams. They tell us we have been wearing the wrong name: a new name we intend to give you. Your name is so obnoxious to the elite of the land; we cannot tolerate that old name given you by the departed saints that named us. Your forefathers were wrong in leading you to believe in such a name. O Consistency, how thou art fallen! How can any true minister of the Gospel stand up before an audience composed of the sons and daughters of those old saints that have been gathered home to Heaven and tell them their fathers were false teachers? That now since I have been enlightened in my dreams, that I now am prepared to lead you right: that I now see wherein I was wrong, now discard your old name, assume the new name a few of us want you to accept.

Some of us privates say, Away with those dreams! Make no more attempts to sow the seed of discord and discontent, for the fruit is now too corrupt from want of proper cultivation.

From what source comes the demand for so great changes? From a certain class or the masses? A few years ago the president was required to travel on a salary of about $500. Some then thought best to station him, but no! a small minority objected: now one or more have favored stationing him on about a three-fold salary to what the president was required to travel on.

Now if we change name and go off with those vain-glorious dreamers, by what name shall we be called? Who is to dictate the name, the dreamers or the masses?

I would say when that committee start or before they start they should be tagged and that tag placed in a conspicuous place in large letters, in plain English—DESERTERS. Again.

—Married, Dec. 8th, at three o'clock, at the home of the bride's father, Mr. J. A. Hughes, Miss Essie Hughes and Mr. Ernest Dodson, Rev. J. M. Dalas of the Presbyterian church officiating.

—Andrew Carnegie has given $11,500,000 to aid in the promotion of peace among the nations. That is a princely sum for a noble end.

—Will Bro. Hicks or some other of our lawyer readers please tell us precisely what is meant by "Continuing Offense" in legal parlance?

—The "Endless Chain" or "An Ancient Prayer" still holds out and refuses to be killed. As often as this superstitious fraud and delusion has been exposed, it still is doing business and paying vast revenue to the post office department. The editor received a copy last week with request to "write nine other exact copies and do not break the chain." Bosh and nonsense!

—From Christian Sun.

A VISIT TO MISSION LANDS OF THE NEAR EAST.

By Olive Ireland Hodges.

Last summer it was my privilege, in company with about fifty other persons who were at the World Missionary Conference at Edinburgh, to continue my study of mission problems by visiting the Mission Lands of the Near East. The company of very interesting and helpful people made the trip worth while just for the helpful associations of three months of travel together, but it would also have been a paying investment of time and money even if there had been no such helpful company.

Greece can hardly be called a mission land, but our five days in Athens were full of interest to me.

Most of us have been so accustomed to think of Athens only as the home of ancient art and culture or as the place where Paul preached that wonderful sermon on the "Unknown God," that we have entirely forgotten that there is still life in Athens and we have not ever thought to ask about the religion of the people of Athens to-day. At least that describes the state of mind in which I entered Athens last July. Five days later as I left that city, however, it was not of the beauties of her ancient architecture as still seen on the Acropolis, nor of the wonders, also ancient, to be seen in the museums, that I thought most. Rather, it was of a little band of Protestant Christians, meeting from week to week, in a little house, under discouragements that would daunt many who count themselves brave.

On the Sunday we spent in Athens we had the privilege of a meeting on Mars Hill in which Paul's oration in that place was read to us in Modern Greek by the pastor of the Protestant Church of Athens, while with us stood the man who may be called the Father of the Greek Protestant Church, Dr. Kalopathakis. He and his church have been persecuted and hindered in almost every possible way by the Greek Orthodox Church, but they have gone bravely on contending for the spirit of devotion instead of mere form. The numebr of Greek Protestants is still very small and the church is poor altho' it is self-supporting. There have been no foreign missionaries in Greece for many years. The restrictions placed upon them make it seem wiser to let the Greek Christians work out their own problems.

At the time we were in Athens the church there was somewhat discouraged because the young pastor of the church was just leaving for America and there seemed to be no one to take his place. The Protestants, however, feel that altho the Protestant Church is likely to remain small its influence on the Orthodox Greek Church is to count for much in the deepening of the search for truth.

While in Constantinople we had an interview with the Patriarch of the Orthodox Greek Church. He received us very cordially and expres ed the hope that we might come to understand his church better because they and we acknowledge the same Lord and Master, Jesus Christ.

After leaving Greece we visited Turkey, Syria, and Egypt. Midsummer is not the time usually chosen by tourists for a visit to these countries and it certainly is not the best time to visit the mission work except for any who may still have doubts as to the necessity of a summer rest for missionaries. With the mercury registering somewhere near 100 Fahrenheit we had no doubts as to what we should do in regard to a summer vacation, if we lived in that country.

However, owing to the kindness of missionaries who gladly gave up a part of their summer vacation to help us see the work, we were able to see much of the work and to meet many missionaries. In Egypt some of the schools were opened earlier than usual on our account.

We found missionaries in the Near East facing some of the same problems that confront us in the Far East. Conspicuous among these was the problem of how to make one dollar go as far as two and how to have one missionary do the work of three without breaking down and so leaving the work of four undone.

How to reach the Moslem is the one problem, however, that overshadows all others in the Near East. The greater part of the work so far, at least the greater part of the work yielding fruit that can be seen and measured has been among the Oriental Christians of the Greek, Armenian and Coptic churches and this is a work that has resulted in much good not only in the forming of the Protestant church, but in putting new life into the old churches. Nevertheless, all this time the missionary has been praying for an entrance through the thick wall of Mohammedanism. And because he believes in a Lord who never fails he believes that the day is dawning in which even the Mohammedan will own the sway of our Lord Jesus Christ.

One of the striking things about the work in these countries of the Near East is that it has been so divided up that there is practically only one denomination of Protestants in each country. In Turkey it is Congregational. In Syria, it is Presbyterian, and in Egypt it is United Presbyterian.

It was an inspiration to see these men and women, some of whom only a few years ago lived through scenes of horror they too might be called to give up life itself for our Lord. As we saw the axe marks on the doors and the bullet holes in windows and walls at Adana and then looked into the peaceful, happy faces of the men and women who heard and saw the horrors of those days, the wonderful keeping power of our God was made more real to many of us and we felt like saying in the words of the hymn,

"O Lord, to us may grace be given
To follow in their train."

WHAT A NEW TESTAMENT DID.

A True Story.

Some few years ago, a Christian lady, having decided that she ought to try and put into practice her faith in the efficacy of God's Word to bring souls into the true light—that she ought to work as well as pray for Jewish acquaintances—bought some marked New Testaments to circulate among some of the Jewish ladies in her town.

Several of these little books had gone out with kind personal notes inside them, and one day the last of the first series was ready. The lady started on her errand, but the Lord interposed, and turned aside her footsteps. Apparently, it was just a friend's need of a walk along the sea coast that took her in another direction. In reality, the Master of her life was sending her whither He would.

The walk lengthened beyond her strength; so bidding her friend "good-bye," she sat down in a shelter on the sea-front to rest awhile. Only one other person sat there with her, and that one was sitting white and still, with closed eyes. A few moments passed in awed silence then the tired lady timidly inquired: "Are you ill? Can I do anything for you?"

The eyes opened; they were dark and despairing; the lips moved, and a voice, hollow and sad, said: "Yes, I am ill, I am dying, but no one can help me with that."

Swift as thought, came the gentle answer, "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralyzed her hearer, rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The impostor! The enemy of our race! The accursed one!"

With each nerve throbbing from anxiety to help, the Christian woman paused, uncertain how to ansyer. Close to her was one near to another world; she dare not lose the opportunity; nevertheless,

this bittter animosity seemed to freeze the words upon her tougne.

Falteringly, she began: "Have you ever read the New Testament?"

"Never!" came the charp response in the same scathing accents.

"Is that quite fair? To us who know the Book and love it, your conduct seems like condemning a person unheard. You are dying, you say, the New Testament tells of a beautiful life beyond this. Oh, do read it," holding it out to her.

A strange expression flitted over the sick woman's face. "What do you know about dying?" she said. "You are in good health and strength. Stand where I do, then you will know what 'no hope' means."

Again the tragic notes thrilled the listener's heart. "I do not yet know what death is," she said tenderly; "but I know something of life. I have had some heavy trials to live through—trials which I could not have borne without my Savior's help. I could not live without Him, so I could not dare face death without Him. But as He is sufficient for life, I am sure He will be for death. Oh,do read about Him!" And again she held out the small parcel.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

Just then another lady hurried up. Noticing only the invalid, she placed her arm around her, and taking up the bag, guided her across the road into a house on the other side. The inspired volume had started on its mission.

A year went by, and again the Christian lady was on the sea-front. As she walked along, some one eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking abruptly: "Are you Miss——?"

"Yes."

"Then I have a message to give you. Do you remember giving a New Testament to a sick lady in shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the book to her; you have destroyed her soul."

She was turning to go, when the Christian lady stopped her. "The Testament—where is that?"

"I have it, I promised her to keep it; but no one shall ever see it; it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home, so shaddowed by the terrible looks and words of hatred, that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish sister still in darkness. Then, one morning, a letter arrived in a strange handwriting with a strange postmark. It was brief and unsigned. It said: 'Your Jewish sister thanks and bless you. I, too, have read that New Testament, and found the true Messiah. Pray that I may be faithful; all here are against me, especially my husband. He has taken the book from me; pray for him also. Yours in the love of Christ."

More monthes sped away; then another missive came. "When this reaches you I shall be with my precious sister before the throne. I am dying, as she did, of consumption, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me . He has said no word, but he is all kindness and love. I asked him if he had read it; he only said: 'Ask no question;' so I am praying on in hope. Continue your prayers for him.

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew, and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "My word shall not return unto Me void," a text which speaks convincingly of the hidden power which lives in the inspired Word of Divine Truth.

The future history of the Book whose work has been described is known to Israel's Redeemer alone. This little story of its past service is published to cheer the hearts of those who are lovingly "sowing the seed beside all waters."—London Christian.

The little sharp vexations,
  And the briars that catch and fret,
Why not take all to the Helper
  Who has never failed us yet?
Tell him about the heartache,
  Tell him the longings, too;
Tell him the baffled purpose,
  When we scarce knew what to do.
Then leaving all our burden
  With the One divinely strong,
Forget that we bore the burden,
  And carry away the song.

—Brooks.

NOT LONELY NOW.

Two young Chinese women, members of the same household, were taken to a mission hospital and treated for the opium habit. During their stay they learned to repeat and sing several hymns. After their return home the mother of the young women remarked to a missionary who was visiting her, "It is not lonely at our house now, for my daughters have those Christian hymns to sing."

CHANGING RELIGIONS IN KOREA.

Heretofore, practically all we have heard of religious progress in the "Hermit Kingdom" has come to us from missionaries. Their glowing reports of the triumphal march of Christianity in that country are now fully corroborated by our American Consul-General, George H. Scidmore, who has just returned from Seoul, the capital, after thirty-four years' consular service, interrupted by only two brief furloughs. He describes the work of the missionaries as magnificant and as being the most striking feature in Korea's present condition. An effort is being made to keep politics out of the churches. He regards Korea as the most promising missionary field in the world. Buddhism, the old faith, is moribund and almost dead. Christianity and education go hand in hand and the people are eager for both. Six great missionary organizations are at work there and the Y. M. C. A. is doing its share in bringing about the general transformation. The people are literally hungering and thirsting for the Gospel, with education and Western civilization, and the native and Japanese authorities favor it. Many prominent Koreans, including the chief justice, have openly accepted Christianity and have become active members of the church.—The Christian Herald.

"Till He Come."

A little while for patient vigil keeping,
  To face the stern, to wrestle with the strong,
A little while to sow the seed with weeping,
  Then bind the sheaves and sing the harvest song.
A little while to keep the oil from failing,
  A little while faith's flickering lamp to trim,
And then, the Bridegroom's coming footsteps hailing
  We'll haste to meet Him with the bridal hymn.

—Selected.

"They pray best who pray and watch,
They watch best who watch and pray."

CHILDREN'S PAGE.

THE STORY OF CAT GREEN EYES.

By Florence Oliver.

Margery knew it was almost time for the Sandman but she pretended the sand did not prickle her eyelids.

"Please, please tell one more," coaxed she snuggling up to Auntie. "Th' one 'bout Cat Green Eyes. Please, Auntie."

So while Margery blinked at the beautiful coals in the grate Auntie told this story.

One cold, cloudy morning Cat Green Eyes sat on the wall in front of an empty house. The Johnsons had lived in the house, but the week before big wagons had come and gone all day and when night came the Johnsons had gone away in the last wagon.

Little Girl had wanted to take Cat Green Eyes, too. She even smuggled him into the wagon under her coat, but some one had seen him and had said very crossly, "I'm not going to be bothered with that cat any longer. Put him down. Quick, now."

The Little Girl had cried and Cat Green Eyes had cried, too. He had run after the wagon for a while but he could not keep up. So he had come back to the house and there he had lived ever since.

He caught mice in the old barn and squirrels in the chestnut trees, so he was not often hungry. It was very quiet and lonesome about the house, though, and oh, how he did miss Little Girl.

"I would go and find her," he said to himself that morning, "but the others would drive me away. No one wants me. Even Mrs. Willis, who looks so pleasant and kind threw a broom at me because I sat on her porch. I shall get to be a tramp cat and everyone will despise me. No, I won't be a tramp cat. I'll find a home, so I will."

While Cat Green Eyes was thinking this, a sleigh stopped in the road. The man in the sleigh seemed to be waiting for some one. He was a good-natured looking man with a rosy face and very kind eyes.

Cat Green Eyes was so lonely and he liked the man's looks so much that he walked down to the road.

"Well, kitty," said the man, "keeping house, are you?"

"Meiow," answered Cat Green Eyes. He went close to the sleigh and reached up as far as he could.

"Lonesome?" said the man. He stooped down and smoothed Cat Green Eyes' head.

My, but it felt good! Cat Green Eyes kept as still as a mouse and purred so fast his purrs all ran together.

When the man stopped, Cat Green Eyes, watching him all the time, got up on the step on the sleigh.

"Well, I declare," said the man, "I believe I know how you feel."

"Meiow," answered Cat Green Eyes again.

He put out one paw and stepped into the sleigh. Then little by little, hardly daring to breathe, he came over to the man's feet. They looked at each other a long time, the man and Cat Green Eyes.

Finally the man laughed. That settled it. Cat Green Eyes gave one bound into his lap.

Just ahen a woman came up the road. The man, who had been waiting for her, turned around.

"Look!" exclaimed he. "Martha, this is the cat Johnsons left. It's adopted me. Isn't it a nice one?"

"Of course you think so," laughed the woman, as she stepped into the sleigh.

Cat Green Eyes shook then. He was so afraid she would drive him away. But he was a brave little cat, so he touched her hand with one paw.

"Please, please," he begged, in cat talk, "do let me go home with you; please do, I'm so lonesome."

The woman looked at Cat Green Eyes. Then suddenly she took him in her arms. "You poor kitten," she said, "do you want to be our cat?"

You may believe that Cat Green Eyes felt more comfortable then. The first thing he knew the horse had started and he was riding away with the man and woman. He sat between them on the seat and purred like two little gray cats.

"That's a—very nice—story," whispered sleepy Margery. "I'm so glad he 'dopted you, Auntie."

Then she blinked over at the other side of the fire, where sat happy Cat Green Eyes.—McCall's Magazine.

S. S. ATTENDANCE LAST SUNDAY.

Bellemont,	69
Burlington,	220
Asheville,	121
Burnsville Hill,	49
Woolsey Hall,	38
Mitchell's Grove,	47
Cedar Falls,	14
High Point,	240

A Trap That Catches Rats.—Rats had become so numerous and so destructive in our office that what to do with them or for them or against them was a serious problem. They did not hesitate to gnaw the binding off of our very best books for the sake of the paste they could get. Should we feed them so liberally that they would let our books alone? That might be an expensive plan. We decided to try a trap. But what kind of one? We had set traps before, and the rats only seemed to laugh at them. We took Mr. Gregory, of the Odell Hardware Co., into our confidence, and he said, "Here is a trap that will catch 'em." It was a wire trap, with an enticing opening on top, and a drop-door that opened itself when the rat stepped on it, and let the rat into all its secrets, and then accommodatingly closed itself after him. Other rats might follow, until all seats were taken. Well, we took Mr. Gregory's advice. The first night in our office, two young and simple rats walked in and never walked out again. At other times, two were caught when the trap was well baited. But the trap's great achievement came last Monday. Without any bait at all, five rats walked in, including one old one. The other four either died in a short time of vexation perhaps or were put to death by old fellow for enticing him into such a place.

—Because 2 ministers presented a resolution to the city council of Americus, Ga., and because said city council heeded the protest of these two ministers that his play, "The Sins of the Fathers," should not be presented in the town of Americus. Tom Dixon has sued said ministers and said city council for the sum of $10,000. Besides being a genius, our Tom is also, and in keeping therewith, a great advertiser.

—The Baptist Orphanage at Thomasville, N. C., has cared for nearly 400 children this year and is out of debt. The Superintendent now urges the erection of three additional dormitories and a church.

—Our Congressional library at Washing ton ranks third among the great libraries of the world in number of printed volumes, those of England and France alone having a larger number. Ours has 1,793,000 printed volumes, of which 90,472 have been added the past year.

—Edward Douglas White, of Louisiana, has been appointed Chief Justice of the Supreme Court of the United States. Grover Cleveland appointed Judge White to the Supreme Bench where he has served since as Associate Justice. Justice White is a Democrat. Judge Willis Van Devanter of Wyoming and ex-Judge Joseph Lamar of Georgia have been appointed Associate Justices. Judge Devanter is a Republican and Judge Lamar is a Democrat.

—Sunday, Dec. 18 is "Peace Day." "Peace on Earth, good will to men," is the theme proposed for pulpit treatment throughout the country.

Chas. W. Moseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Richmond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

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Obituary.

Sister Crissie Hunnacutt, wife of Bro. J. A. Hunnacutt, was born June 8, 1847, and departed this life December 9, 1910, at her home at Proximity near Greensboro, N. C.

Sister Hunnacutt's furnal was preached by the undersigned, at her request, at Shiloh Church, Yadkin College Circuit at eleven o'clock the second Sab, in Dec. 1910. She was a faithful member of Shiloh M. P. church for many years, and it was our privilege to know her well, being her Pastor for three years at Shiloh, and one year at St Paul. We can truthfully say she was a kind and faithful wife, a loving mother, a good neighbour, and a faithful member of the church.

She leaves a husband and 7 children to mourn their loss, but doubtless their loss is her eternal gain.

The large crowed that assembled to pay their last tribute of respect to the deceased proved that she had many friends and relatives. We can truly sympathise with the bereaved husband as can only those who have experienced a like bereavement May God sustain him by his grace. And may this bereavement be blessed to the good of all her children. May each one resolve that by God's grace, they will meet their dear mother in that upper and better world where parting will be no more. Doubtless mother will be waiting and watching for you.

Geo. E. Hunt.

ELON COLLEGE NOTES.

On Sunday, Dec. 11, Dr. T. J. Ogburn, pastor M. P. Church of Greensboro, N. C., and for 12 years Foreign Missions Sec. M. P. Church in the U. S. delivered a most interesting and scholarly discourse from Zachariah 12:20. The theme being the Commonness of Sacred Things. The sermon was a plea for the bringing of religion from the skies to everyday life and against the tendency to separate things secular and things sacred. Dr. Ogburn maintained that all things are sacred or secular according to the spirit in which we approach and use them. The sermon was listened to with rapt attention and received with hearty commendation. Dr. Ogburn returned on the evening train to Greensboro, where he preached at his regular charge in the evening.

President Moffit has just issued two pamphlets in connection with his effort to raise $50,000 for the college, more than $16,000 of which has already been subscribed and paid in. These pamphlets are entitled Elon College—An Appeal to the Brotherhood, and Elon College—Special pamphlets sets forth the admirable work which Elon has done during 21 years of its history and how it has worked its influence into the very roof and warp of the denomination's life in all its activities, and shows why the special fund must be raised that the college may be enabled to pursue the normal development of its ideals.

The second pamphlet outlines the plan which the President is pursuing to raise the remaining $34,000.00 of this special fund; and also an additional chapter or the purposes of the fund and the results that may be expected to accrue from it, when it has been raised. These pamphlets will be mailed to all the friends of the college north, south, east and west in the bounds of the Church and will no doubt contribute much in the way of healthy enthusiasm for the college and for the fund.

W. A. Harper, Correspondent.

"They pray best who pray and watch,
They watch best who watch and pray."

JUST PUBLISHED

Webster's NEW INTERNATIONAL Dictionary. (G. & C. Merriam Co., Springfield, Mass.) surpasses the old national as much as that book exceeded its predecessor. On the old foundation a new structure has been built. The reconstruction has been carried on through many years by a large force of trained workers, under the supervision of Dr. W. T. Harris, former United States Commissioner of Education, and reenforced by many eminent specialists. The definitions have been rearranged and amplified. The number of terms defined has been more than doubled. The etymology, synonyms, pronunciation, have received unsparing scholarly labor. The language of English literature for over seven centuries, the terminology of the arts and sciences, and the every-day speech of street, shop, and household, are presented with fullness and clearness. In size of vocabulary, in richness of general information, and in convenience of consultation, the book sets a new mark in lexicography.

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THE Literary Digest for November 26 contains an article headed, the "Sad Lot of Japanese Working Girls." It is a comment on an article prepared by Dr. Kuwada, a member of the Japanese house of Peers, and printed in the Shin Koron (New Public Opinion), a magazine published in Tokyo. Dr. Kuwada is interested in the labor question, and has spent several years in Europe studying labor conditions. He is especially concerned in the condition of Japanese girls employed in factories and work shops, and is trying to ameliorate their condition. Dr. Kuwada is quoted as saying among other things:

"In some factories it is no secret that the time-keepers are instructed to resort to trickery, so that their employees are made to work overtime without receiving any extra pay. In many factories the girls are not even allowed time for meals, but are required to eat while working. Almost all cotton-spinning factories keep their looms in operation day and night. Night work, in which both male and female operatives are engaged together, is found most demoralizing. The methods of punishment are equally inhumane. The lash is employed without stint; sometimes girls are imprisoned in dark rooms, or required to work with reduced rations; in many cases their wages are so reduced by 'fines' that they leave the factory penniless at the end of their contract terms."

A Unique Association.

Splendid work is in process in China, of which the outside world and, for the most part, even the Church, as no suspicion. The students of the Baptist Middle College, at Swatow, have rented a furnished room in a village of 10,000, three miles away. In that big and important village there is not a single Christian. Here the students are conducting evangelistic services and selling Christian literature to travelers and to the crowds on festival days. They also conduct a school on two evenings each week, and in various places a new propect is opening up in China through the enterprise and sympathy displayed in unwonted quarters. The manager of the Yangtse Engineering Works, employing 800 men, proposes to put up an industrial association building at the works, to be financed by the company and the men. Frequent religious meetings and lectures are held in the loft of the shops and Bible classes twice a week among the apprentices.—Homiletic Review.

Still be a giver!
Out of the little founts
Out of the river's gifts
Gulfs soon will be
Pouring their waters out,
Making a sea.
Out of a sea again,
Heaven draws its showers,
And to the fount imparts
All its new powers.
Thus in a cycle borne
Gifts roll around,
And in the blessing given
Blessing is found.

—Marion Lawrence, Secretary of the International Sunday School Association, and the great Sunday-school worker of Chicago, sends out announcement that the "Outlook for the Thirtieth International Sunday School Convention at San Francisco, June 20-27, 1911 is exceedingly bright and encouraging. Low railroad rates are definitely promised. We must bring ten thousand people and make this convention the best yet. We can do it with God's help. Pray for it; work for it."

[Successor to Our Church Record.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, DECEMBER 22, 1910. NUMBER 6.

OUR HENDERSON CORRESPONDENT TOUCHES AN IMPORTANT SUBJECT.

Bro. S. R. Harris attended the meeting in Balto. of the committees from the M. E. Church, M. E. Church, South and M. P. Church. Last Wednesday evening he told us about it. He was impressed by the dignity, ability and piety of the bishops attending. The phrase that was sweeter to his father and my father and Dr. Drinkhouse than any other: "A State without a king, a Church without a bishop" seems to have lost its sweetness to him.

I think of the fact that at the time of our separation from the M. E. Church, Royalty had great power and so did the Episcopacy. Many crimes were punishable by death. Church and State governments were far more oppressive than now. Does any one believe that the priesthood of any church would attempt to exercise now any such power as it did in 1828? There are twenty men of education now to 1 in that day. If such things as were then done should be done now, it would destroy the Episcopacy at once. The times change and we must change with them. But the world will never cease to look up to and admire the great and the powerful; and it will be ever ready to give them greater opportunities for usefulness. Bro. Ogburn, Dr. Tagg and Dr. Lewis are just as much de facto bishops as are Bishops Cranford, Wilson and Kilgo. Would not their influence and power for good be even greater and our admiration for them and their deeds be still higher if we called them bishop? I am just baiting you a little, Bro. Editor, but don't reply to me, please, by quoting the opinion of some old fellow of a bygone age who helped in the fight leading to the separation and never could cool off. Let's try it in the light of modern intelligence. Our leaven has leavened the whole lump. Isn't the lump better than the leaven?

T. T. Hicks.

REPLY TO BRO. HICKS.

Bro. Hicks argues well—for Methodist Protestantism. There might have been some excuse for episcopacy in the days of Wesley and Asbury, with their boy preachers many of them unenlightened. But today with a twenty-fold more enlightened ministry of mature men it is far different. And if in our Church men of superior wisdom and devotion to the church can be "de facto bishop," our system is a system that gives free play to natural episcopacy, in which every man can exert his own proper and legitimate influence, and is far superior to a system that provides for an arbitrary episcopacy in which men not de facto bishops may be exalted to places of power they cannot rightly fill.

What you say of Bro. Harris reminds me of a story. Before the Civil War, an ardent young abolitionist of New England came down South to visit an uncle, a no-noble man, but a slaveholder. The young man was royally entertained, and he went back home and said to his father almost the first thing: "Slave-holders are not such bad people." A few days later he proposed that his father go down South and buy a slave plantation!

There are good and great men in bishops' seats, but they are not good and great because they are bishops, but they are bishops because they were believed to be good and great. They were good and great before they became bishops, and would be good and great in a church without a bishop. The proposition for our church to go back into the episcopacy is nothing less than monstrous. The problem of this age is not how can we with self-respect get back under the episcopacy, but it is how can the masses under the episcopacy get out from under it. It is a false system imposed upon the Church in an unenlightened age. Time and again the most enlightened men under it have protested against it and there have been several important secessions from it. Shall we seek a system that is not satisfactory to those under it? The existence of good men in the M. E. Church does not prove the goodness of their system, but it helps to explain why such a system is allowed to continue. Even Sodom would have been preserved had there been ten good men in it.

I have no apology to offer for quoting the fathers of 1828. They were wise through an experience this generation has not had. They knew first hand the evil that some of our brethren would lead us into. Human nature has not changed since 1828, though the world has made some progress. If Bro. Hicks were right in his intimation that our cause has triumphed, should we surrender to the enemy as soon as we have conquered, and lose what we have been contending for nearly a century? Is lay representation a fact to-day? How many laymen are members of the Annual Conferences of the M. E. Church? And was lay-representation the only thing our fathers sought? Did not our fathers, while they were trying to lift up the laity to their proper rank, also repudiate the uplifted orders of the ministry, first discarding the order of bishops, and later unifying the two orders of deacon and elder?

If we can't help our unfortunate brethren of the Methodist Episcopal churches out of their troubles, let us not be so foolish as to let them draw us into the very condition from which they are trying to escape.

Bro. Hicks thinks the fathers of 1828 disqualified to advise in this enlightened age! He seriously proposes to abandon a system that they worked out through years of earnest labor and severe trial infavor of—what? Why, a system much older and many times rejected by thoughtful men. Whence did this system come? Wesley and Asbury got it from the Church of England. The Church of England got it from the Church of Rome. The Church of Rome got it from the Roman emperors. The Roman emperors got it from the ancient heathen world. How did it get into the ancient heathen world? That question might be hard to answer, but in the temptation of Jesus, all the kingdoms of the world were flashed before his mind in a moment of time, and the Prince of Evil claimed authority over them and offered them to the oncoming world's conqueror. But He rejected them, saying, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Does Bro. Hicks object to my quoting a few words from this same Jesus who lived so long ago? In one of his talks to his disciples he said to them: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you."

How, in view of these words, any good

Concluded on page 13.

THE SON OF GOD.

By Rev. J. J. Summerbell, D. D.

What a sweet meaning there is in those four words!

They always make us think of Jesus. And what floods of affection and happiness fill the heart at Christmas time, at the mention of the Son of God!

Heaven, earth and hell are interested in Jesus. Let us study why. But **first**, notice the interest; later, notice its cause.

Angels shouted when the Son of God was born at Bethlehem. Angels strengthened the Son of God after he was tempted on "an exceeding high mountain." Angels comforted the Son of God, when he was sorrowing in Gethsemane. In the tomb of Joseph of Arimathea, angels watched the very spot where they laid the body of the Son of God; and an angel rolled away the stone from the door on the resurrection morning, to give him free exit. Angels told the men of Galilee that the Son of God would come again. So angels are interested in him. Indeed, **God had commanded them to worship him.**

For God had interested, and was, interested in him so much that at Jordon he said, "This is my beloved Son, in whom I am well pleased".

Men also were interested in him. Caiaphas condemned him as worthy of death, because he claimed to be the Son of God. They derided him on the cross, saying, "If thou be the Son of God, come down from the cross" Thus they opposed him as the Son of God.

But Peter before that had confessed him to be the "Son of the living God'. Martha had cried, "Thou art the Christ, the Son of God, he that should come into the world". Paul afterward wrote that he was declared to be the Son of God, by the resurrection from the dead.

Even demons were interested in him, clamoring, "We know thee, who thou art; the Holy One of God".

Jesus, the Son of God, and the Son of man!

The faithfulness,, wisdon, strength truth and love of God rested in him; he inherited them: for God was his Father.

The weakness, sympathy, prayerfulness and obedience of men were a part of him; he inherited them: for Mary was his mother.

Oh! what an enterprise, what a daring enterprise, heaven engaged in, when it sent the Son of God to the earth!

Oh! the danger of it!

What, if the Son of God had sinned!

Suppose the devil had got Jesus to go into alliance with him, even to the extent of bowing to him for "all the kingdoms of the world, and the glory of them"! Suppose Jesus at some time had worked a miracle for his own comfort! Suppose, when Pilate questioned him, that he had denied that he was a king! Suppose he had evaded the issue when Caiaphas questioned him! Suppose he had fought the Romans, when they crowned him with thorns! Suppose he had cursed the soldiers when they nailed him to the cross!

Oh! what would the angels have thought, who, when he was born, had cried, "Glory to God in the highest —there is born this day a Savior, who isChrist, the Lord".

What would heaven have done, if the Son of God had sinned? Instead of crying, when he returned on high, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in", what would the angels have done? They could not have turned their backs on him. They could not have punished him, without the direction of his Father. They could not have put him in prison up there: for there is no such place in heaven. And how **could** they have dishonored God by disgracing his Son? Is there some back door to heaven, through which they might have admitted him?

And yet, in order that he might be "tempted in all points like as we are," a body had been "prepared for" the Son of God when he came into the world; at the time when God said, "Let all the angels of God worship him," God had demanded that the angels worship his Son, though he had also become the Son of man, with **temptation before him.. Oh!** what confidence God had in his Son: thus to require angels to honor him, at the time of the beginning of the great character-crisis of eternity! (I have sometimes wondered at that command of God at that time. Was it intended to be an encouraging smile of heaven to the mighty Savior,. entering on the most difficult labor and most tremendous conflict conceivable, when he was subjected and reduced to the meager resources and scanty strength of a Son of man?)

If Jesus failed, the universe might have been wrecked.

But Jesus did not disappoint his Father. He justified the infinite confidence. The Son of God was perfect, though "tempted in all points like as we are."

Mohammed was repeatedly proved a selfish sinner. Confucius died in his bed, surrounded by the luxuries of aristocracy, whining that he had lived in vain, and lamenting that his life had been a failure. Buddha turned to a philosophy of righteousness, after he had exhausted the delights of human courts.

But Jesus believed in his Father and in himself, all the way along, and always was, and always did, just right. And at last he "**accomplished his decease** at Jerusalem," though on a cross, and cried with a loud voice, "It is finished. Father, into thy hands I commend my spirit."

Jesus was perfect, for he was the Son of God.

HIS STAR.

"We have seen his star in the east, and we are come to worship him." Matt. 2: 2.

If a new, a strange star were to be seen in the eastern sky, it would not only attract star-gazers from the great observatories of the world, but great multitudes would look at it with a wonderful interest. Its blazing light and unusual appearance would attract thousands of men, women and children. The astronomers from all the observatories would turn their telescopes towards it, and look with intense interest at the stranger among the starry realms. Not only would the multitude at large look with profound eagerness, but the wise men would be busy, deeply and anxiously concerned about it. The papers, the reviews and the ways of communication with the world would flame and flash with brilliant descriptions and messages and vivid illustrations. while many would be talking about the new appearance of the eastern sky.

Look as much as you can at the stars blazing like candles in the darkness of the night all up through the dark regions of illimitable space, until the rising sun extinguishes their feeble light, then admire his ascending greatness and brightness, and gaze at his setting splendor until the light is turned on again and every star gleams, through the deep dark space, like jets of silver light. Repeat this view a thousand times, if you can, and yet you will watch with the same interested look you had when you first saw the light. Stand by a lake at evening when the waves sleep on the face of the deep water—behold the water like a mirror reflects the star-lit heavens, and still you will love to look at it with increasing wonder and delight every time. The moon with her pale, familiar face you have noticed many times, unknown times, over and over with regular monthly returns and nightly visits, yet her coming is watched with as much admiration as if it were the first time.

You may tire and grow weary, sometime, looking at the beautiful and sublime things on this globe, but when you raise your delighted vision starward, heavenward and on up still higher toward God, you are so transported with the view you never tire, but linger long in joyous contemplation of His supreme majesty and loving kindness. This leads you to believe while standing on the eternal promises of His Word that that unseen power and invisible hand will comfort and

support you; that He will guide you into all truth and give you freely the joy of His salvation.

I could not tell you the color of the sun by trying to look at his brightness. The sun seems to say to me, "Do not strain and hurt your eyes by looking at me, for you cannot see me as I am, but look at the rainbow which I paint on the sky—see the grass and flowers which I made so beautiful with variegated colors, look at the water which I draw from the ocean and send it over the world in the form of rain to quench your thirst and to refresh you in so many ways."

Neither can any one tell you much about God who was manifest in the flesh when His star was seen in the east. And without controversy, great is the mystery of godliness. God was "manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." But His attributes show Him in His divinity and power. Search them in His word, for they will be very helpful for you in working out your own salvation. So many specimens of His works are shown throughout the whole creation of the worlds, that every intelligent mind sees them all about, below and above, and ought not to fail to recognize the reflected image of the great Workman and master Builder of this great array of distances from each other and revolve in the order of time with measured velocity, and without any tangle or collision in their constellated greatness and glory; each one going out through space and coming in on time. Well might one who gazed at the stars in their nightly splendor thrum on a well-strung harp while watching upon the Judean plains, and sing with so much delight these beautiful, impressive and most expressive words, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." This has been the beautiful, lovely song which rolled down the ages since, the strains of which have been caught by millions of happy voices, moving in the great caravan of people, catching the echo of this heavenly melody as it floated and surged down the corridors of time.

If this and other worlds are so beautifully situated in the universe of God with such unlimited attractions and blessings, how much more so will be the heaven, the state where that innumerable company of saints shall meet to live and praise the Lord forever? That will be a healthy country where no siskness nor death will come and where everlasting spring remains.

It is not surprising that the wise men said, "We have seen his star in the east, and are come to worship him." These wise men had been reading, thinking much, studying and looking for the great event. A mysterious star appeared in the east until it attracted their admiring attention, and "The star which they saw in the east, went before them till it came and stood where the young child was." It was a divine light sent to show them where the infant Jesus would first make His appearance in the world. In this way He entered the world in human form, having been thus ordained and sent to prepare the way for its salvation, intending that the means provided should be perpetuated through the ages down to the last moment of time.

The wise men had seen His star, and called it His star in contradistinction from all the other stars which coursed their way in the east. His star; the star of Jesus as it gleamed with a lovely brightness above the others. The Jews, in whose country Jesus was born, took no interest in the great event. Another thing may be carefully noticed: that the ignorant, the curious, and some other classes were not attracted—they are not mentioned in the text, but the wise men, scholars, philosophers, astronomers, and perhaps some of the ancient poets were there. Judging too from the costly perfume and gifts which were presented, they were wealthy or in comfortable positions. The wise men were looking for His advent, for doubtless they had read the Scriptures of the old Testament which referred to the coming of the star. In Numbers 25 and verse 17 these wrods are employed and used with effect: "I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a Scepter shall rise out of Israel." It may have been they read the words over and over with wonderful earnestness, because it was most suggestive of the Savior's coming. His star was what a wise expectant world was anxious to behold. What beautiful names are given to Him in the Bible. Every name by which He is called seems bright with His praise, and appears to breathe with celestial splendor. None so charming—none so musical, none so heavenly as the manes given to Jesus who is above every other name. See by what beautiful names Isaiah calls Him in his sublime, prophetic vision: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace."

And all the stars which blazed down through the ethereal realms not one of them attracted so much attention as His star in the east. The light of heaven, the light of divinity, and of God in a most inviting way flamed all about them, until it went and stood over where the young child was. This star is mentioned four times in this same chapter, showing conclusively that it was the central and greatest star in the heavenly galaxy. Then turning over to the sixteenth chapter of the last book in the Bible, these lovely, comforting and inspiring words greet us: "I am the root and the offspring of David, and the bright and morning star. Can words be more expressive or language more impressive? He calls himself "the bright and morning star." Bright and beaming with the reflected glory or heaven, so welcome was it that many did not fail to honor, admire and worship Him.

Last year when Mars came several millions of miles nearer the earth making its nearer and nightly appearanc for over two months, so many were pleased to look at the far distant visitor. It and other celestial visitors have caused so much interest, how much more blessed was the coming of Jesus, "the bright and morning star?" The morning star—the day star is brighter than myriads of stars which twinkle in the mysterious realms of unknown worlds. When its welcome light is seen in the morning twilight we know that the sun will soon light up the world. So when the wise men saw His star in the east they believed that light was about to shine upon the world made dark by sin and transgression. They were so happy that, "When they saw the star, they rejoiced with exceeding great joy." And it is not surprising to hear of their action recorded in the following verse: When they were come into the house they saw the young child with Mary his mother, and opened their treasuries, they presented unto him gifts, gold and frankincense and myrrh."

The wise men worshipped the infant Jesus. That was a lovely scene, to behold these wise men worshipping the young child. Look at the attitude of their devotion—they fell down. How lowly and humble, and yet how earnest and sincere they came into that sacred presence! Worship, what is it? It is religious homage—a term of honor, reverence. They went to honor and reverence that immortal child. Can we not learn to be more devotional while waiting upon the Lord? It sometimes occurs that individuals meet to worship, and then worship other things besides the true and living One. Their minds turn away from Him who ought to be the object of their devotion, and are placed upon the other things. The singing may be good from a cultivated view, and yet there may not be any real devout, heartfelt worship in it. It may be too formal without the spirit of sincere worship. What is greatly needed in worship

is the spirit and the understanding of the spirit. When under the influence of the spirit, it helps to give life, pitch, tone, volume and power, and sends the music to thrill every soul by its charming melody.

The prayers offered in worship may be adorned with subtle words, at the same time they may be without the unction and sanction of the spirit. Such faithless prayers have been presented to our Father many times. They have passed too much selfishness—too much learned polish and not enough of the divine knowledge and the sweet spirit of Jesus to make them effectual at the throne of mercy and pardon. They were not charged with enough of the essential power to send them up to God, and the expected blessings did not come because you did not ask for them in the right way. So many of us have made mistakes in this way. When you feel that something is wrong, when you know that your devotion is a burden, that is so heavy upon your soul that you cannot carry it alone turn over and think in a very earnest way what the apostle said: I will pray with the spirit, and I will pray with the understanding also.

The preacher may fail sometimes in his devotion, and it is possible that some earnest, honest ones have in their efforts to produce the right kind of preaching. The sermon may be well conceived, its plan good and strong from a literary point of view—its style earnest and winsome, and its delivery beautiful, and yet the word may fail to have a clear, free and full access to the hearts of the people. He and they may not be in the spirit which the opportunity demands and the service so greatly needs. It may not be the kind of preaching which God wants nor that which the people need. Many times have preachers and people gone from their service dissatisfied with themselves and their service because it was not what they desired. The same congrgation has many spiritual children to be fed and nurtured with the sincere milk of the word. The under shepherd receiving the blessings from the heavenly Shepherd ought to be able to rightly divide them to the flock giving to each one a portion of the hidden manna and the bread of life. Well may many of His willing servants come before the people and in His presence with the fear and trembling as they try to bring that living water to refresh them that hunger and thirst after righteousness. Since the Lord is the object of worship, look unto Him with reverence, love and devotion and praise until true worship is enjoyed, and experimental religion is gladly realized. Above everything, we should not fail to worship God in spirit and in truth, and in the beauty of holiness. And if the spirit bears witness with our spirits, it is an evidence of our acceptance with Him. On the other side, if there is no spirit, no life—no blessings will be obtained. The full joy of His salvation is ready for each to have, and for all to proclaim.

As many times as the birthday of Jesus has been celebrated and as much as it has been enjoyed on so many occasions, may this be the best and happiest of them all; for "we have see his star in the east and are come to worship him." This bright and morning star will shine on until millions shall be attracted by its brightness to behold the Lord in triumphant victory and live forever in the undimmed splendors of eternal day.

J. T. Kitchen.

THE STORY OF THE FLAG.

On June 14, 1777, according to the records, the American Congress odopted a resolution which read as follows.

"Resolved, That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation."

There is no evidence to show who introduced this resolution or whether any discussions was evoked. The "resolution was adopted," and so it must have had a father, but his name is lost to history. While the resolution comes down in history as "adopted" by Congress on that day, it was not officially promulgated by the Secretary until September 3, 1777.

The flag had two stripes added to it in 1794 by a resolution of Congress, when Vermont and Kentucky had been admitted to the union and asked representation on the flag. Two additional stars were also placed in the field of blue. The bill was the first of the Third Congress to be signed by President Washington, January 13, 1794.

For twenty-three years this fifteen striped and fifteen starred flag was our national standard; under it three wars were fought—with France, in 1798-1800; with Tripoli, in Africa, 1801-1805, and with Great Britain, 1812 to 1815.

It was the flag of fifteen stripes and stars which floated over Fort McHenry and inspired Francis Scott Key to write "The Star Spangled Banner." In less than a year after the adoption of the fifteen stripes and stars Tennessee was asking admission to representation on the flag and Ohio knocked for the same honor in 1803,, Louisiana in 1812 and Indiana in 1816. Illinois also began to look for admission into the sisterhood, and that meant twenty stripes, an unwieldy thing, looking the same as ever, only if proportionately long it would be too heavy to fly from any but the strongest flagstaff.

Capt. Samuel Chester Reid, a sailing master in the United States Navy and warden of the port of New York, in 1818 suggested to Representative Peter Wendover of New York, who was much interested in the flag—thirteen stripes, alternate red and white, with a field of blue bearing a star for each State as admitted.

Representative Wendover introduced the bill in Congress, it passed both houses and was signed by President James Madison Apr. 4, 1818. This bill provided that the star for a new State shoudl be added on the Fourth of July succeeding the admission of the State into the Union.

That is the last action that has ever been taken by Congress on the flag.

The first suggestion, so far as authentic history goes, that the birthday anniversary of the flag should be observed was made early in June, 1861, by George Morris of Hartford, Conn. He made the suggestion to Charles Dudley Warner, editor of the Hartford Courant which had been left in his care by its owner, Gen. Hawley, who dropped the editoral pen and went to the front. Hartford observed the day by hanging out flags and having a patriotic program, patriotic music and prayer for the soldiers in the field and for the continuance of the Union.

Mr. Morris went futher. He asked Loomis, then a member of Congress from Connecticut, to introduce a bill to make June 14 a legal holiday. The bill was taken up for action June 13, 1861, and Congress proceeded to make merry with it. After making all kinds of fun of the resolution it was laid on the table by a vote of 67 to 33. And that was the fate of the first flag bill in Congress. Many have been introduced since, but none has passed both houses.

Judge Loomis and Mr. Morris both lived to see Flag Day honored by every Northern State, with millions upon millions of children taking part in programmes, each number of which has a direct bearing upon the birthday of the flag.

As the United States grew and the Government expanded many new departments were added, and with them many special flags have come into existence. Least often seen and yet most interesting of the twenty-five or thirty of these special flags is that of the President of the United States. He has a wealth of them, in fact no less than three flags, one of bunting and one of silk. They are exactly alike with this exception, but the one of silk is called the President's colors.

The President of the United States had no personal flag until 1882. If he went aboard a ship his presence was denoted by the national flag hoisted at the main trunk and his presence in a garrison or post was denoted by the raising of the

big garrison flag. These were not entirely distinctive as denoting the presence of the President, for these flags were hoisted on gala occasions when the President was not around. The lack of a distinguishing flag for him was felt by the navy also and the Secretary of the Navy by general orders August 19, 1882, established flag for the President of the United States. The general orders described the flag as of blue bunting with the coat of arms of the United States in the center. The flag was to be hoisted at the main of the vessel when the President was aboard and be carried at the bow of the launch in which he came aboard.

In the army there was no distinguishing flag for the President of the United States until just before the outbreak of the Spanish-American War. Col. Theodore Bingham, who was then superintendent of public buildings and grounds, called the attention of President McKinley to this lack of a distinguishing flag for him and stated that he thought the Commander-in-Chief of the United States Army and Navy ought to have a distinguishing flag. President McKinley did not like the suggestion, but the Secretary of War did, and a flag was made. It was designed by Frederick D. Owen, and is a beautiful thing to look at. The official description of the flag is as follows:

"The President's flag is of scarlet bunting, thirteen feet fly and eight hoist. In each corner is a five pointed star of five inch radius to the tips. In the center of the scarlet field is a large fifth star, also of five points, two feet nine inches in radius to the tips. Inside of his star is a parallel star, separated from it by a band of white three inches wide. The inner star forms the blue field upon which is the coat of arms of the United States. On the scarlet field around the large star are forty-six small white stars, one for each State equally scattered in the reentering angles, and all included within the circumference of an imaginary circle three feet and a quarter in radius. In the upper point over the angle is a constellation of thirteen stars, representing the original thirteen States of the American confederation.

The colors prescribed by the Navy Department are of blue bunting, with the great seal of the United States displayed in proper colors.

The Secretary of the Navy has a blue flag with a foul anchor and four five pointed stars in white. The Assistant Secretary of the Navy has a white flag, with the stars and anchor in blue.

The Secreary of War has a red flag, with the great seal of the United States displayed in proper colors. The Assistant Secretary of War has a white flag, with the seal displayed. All four have silken "colors."

When the officers are officially persent on a ship, at a military camp or post, or on a visit of ceremony, they have the right to have their flag displayed. But over and above all, at all times, floats the national flag. To float any kind of pennant or steamer, except one, above the Stars and Stripes is considered an insult to the flag and the nation it represents. The one exception is the church pennant. When divine services are being held aboard ship or in camp or post, the church pennant, a long spoked white flag, bearing a blue cross, flies above the flag—Washington Star.

NORTH CAROLINA COTTAGE FUND.

The Westminster Theological Seminary.

Alamance Ct, pledged $24.15; paid $8.30; due, $15.85. Flint Ridge paid $3.70; due, $0.60. Rock Creek paid $3.60; due, $3.25. Bethel paid $1.00; due, $12.00.

Asheboro, pledged $114; paid $68; due, $46.00.

Burlington pledged $162; paid $59.41; due, $102.59.

Concord pledged $100.86; paid $13.41; due, $87.45. Concord paid $10.15; due, $59.35. Fairview paid $3.26; due, $28.10.

Denton pledged $17.15; paid $8.05; due, $9.10.

Fairview pledged $81.54; paid $30.04; due, $51.50. Fair V. paid $5.75; due, $36.50 Gibsonville paid $24.29; due $15.00.

Flat Rock Ct. pledged $58.60; paid $27.10, due, $31.50. Flat Rock paid $12.10; due, $25.00. Bethel paid $8.65; due, $1. Gideon's Grove paid $6.35; due, $5.50.

Graham and Haw River Ct. pledged $50.55; paid $17.09; due, $33.46. Graham paid $8.05; due, $19.75. Haw River paid $9.04; due, $13.71.

Granville—Gilburg—pledged $3.05; paid $3.05.

Greensboro pledged $362.50; paid $54; due, $308.50.

Henderson pledged $407.01; paid $407.01.

High Point pledged $253.65; paid $64.65; due, $189.00.

Lebanon pledged $12.05; paid $9.05; due, $3.00.

Liberty Ct. pledged $30.28; paid $19.28; due, $11.00. Mt. Pleasant paid $15.28; due, $1.00. Pleasant Union paid $1.75; due, $9. Liberty paid $2.35; due, $1.

Mebane Charge pledged $23.75; paid $6.50; due, $17.25. Hebron paid $5.70; due, $5.25. Mebane paid $0.80; due, $12.

Mt. Hermon Ct. pledged $45.50; paid $17.40; due, $28.10. Friendship paid $4.85; due, $5.00. Mt. Hermon paid $7.55; due, $10. Belmont paid $5; due, $13.10.

Orange Ct. pledged $22.95; paid $12.60; due, $10.35. Efland paid $9; due, $2.10. Chestnut Ridge paid $3.60; due, $8.25.

Pinnacle Charge pledged $141.83; paid $11.33; due, $130.50. King paid $0.87; due, $5. Pilot paid $1.00; due, $29. Mt. Zion paid $1.61; due, $33.50; Shoals paid $1.00; due, $16. Pinnacle paid $6.85; due still, $47.

Randleman Circuit pledged $25.00; due still $25.00.

Randolph Circuit pledged $29.36; paid $7.41; due, $21.95. Gray's Chapel paid $1.10; due, $0.45. Bethel paid $2.25. Shiloh paid $4.06; due, $21.50.

Richland Circuit pledged $8.25; paid, $2.50; due, $5.75. Giles Chapel paid $1.50; due, $5.75. Cedar Falls paid $1.00.

Saxapahaw Circuit pledged $18.50; paid $5.10; due, $13.40. Concord paid $2.80; due, $7.50. Orange Chapel paid $2.30; due, $4.90. Saxapahaw, due $1.00.

St. Paul pledged $25.00. Due, $25.00.

Tabernacle Circuit pledged $46.05; paid $35.55; due, $10.50. Moriah paid $10.43; due, $1.25. Tabernacle paid $7.90; due, $1.75. Julian paid $17.22; due, $7.50.

Thomasville pledged $75.00; paid $55.05; due, $19.95.

Vance Circuit pledged $63.01; paid $26.01; due, $37. Flat Rock paid $15; due, $3.00.

Welch Memorial pledged $8.70; paid $5.70; due, $3.00.

Winston Station pledged $69; paid $18.75; due, $50.25.

Why Not Circuit pledged $64.50; paid $30.25; due, $34.25. Fair Grove paid $19; due, $18.50. Elise, due $2. Lovejoy paid $11.25; due, $13.75.

Yadkin College Ct, West Lexington, pledged $14.75; paid $5.00; due, $9.75.

Total pledged, $2,358.54; paid, $1.027.59 due, $1,330.95. Cash from Stereopticon lectures, $108.66. Total cash, $1,136.25.

Many pledges made payable at the last Conference were not paid. An urgent appeal is now presented to all such delinquents to forward to their pastors as soon as possible. Many pledges were made payable next year. If any of these can be conveniently paid prior to that date it will be keenly appreciated as we are anxious to begin the work of building next spring. We lack a little more than $500 on the proposed $3,000 but hope to secure this balance next summer from charges not yet visited.

The Seminary authorities highly appreciate the generous response to their appeals for this cause and no money was ever raised easier or with more hearty good will. In return for the much that N. C. Conference has done for the Seminary, the Seminary will be eager to do much for N. C. Conference in the way of preparing men to fill her pulpits.

H. L. Elderdice.

Westminster, Md., Nov. 26th, 1910.

THE CHRISTMAS JOY.

We are far and far from the shepherds' plain,
And far from the Bethlehem town;
We may never gaze at the arching skies
Where the heavenly choirs came down.
We may never look on the silver star
That marks where the manger stood,
Whose rude sides cradled the Holy One
In His beautiful babyhood.

We may never watch for the rising star
That guided the Magi's feet;
But, whenever the Christmas-tide draws near,
Its joy in our hearts is sweet;
And we ponder the wonderful story o'er,
And we carrol the birth-night song.
For the Christmas joy is a vital thing;
It is tender and pure and strong.

And we somehow think that Judaea's land
Has a sacred charm this night;
That heaven swings near to the shepherds' plain,
And the skies grow strangely bright:
There are faint, sweet echoes of choral song
That the listening ones may hear;
But the Christmas joy is a world-wide thing,
And its glory reaches here!

—Emma Lente, in C. E. World.

THE CHRISTIAN'S CHRISTMAS.

Christian people of every tongue, name, and persuasion should be the happiest of all earth's people at Christmas time. This is the Christian's time. His Christ, his Captain, Leader, his dearest Friend, his constant Companion, his elder Brother made this day and occasion possible, and for Him the day is named and the occasion observed. He celebrates now the birth of his Christ. The anniversary of his Friend and Savior has come. But for that event there would be no Christmas. He has the right, therefore, to consider and claim the day as his very own in a sense and manner that no other than a Christmas has.

Evil men, and wicked have no right to the day and to its joyous festivities. For their deeds destroy the day, the very spirit that the day observes and celebrate, and their lives would but annul and make to none effect the life and labors and love of Him for whom the day is named. It was the ways of wicked men, the deeds of evil doers who wrought with might and main to put the Christ out of the way, to crucify Him and to make the world ignore or forget Him, so that there should he no day kept in His name, and no celebration observed in His honor. Christmas exists to day, with all of its joy and peace and pleasure, not because of what sinful men have done to tstablish it , but in spite of all they could do to destroy it. Christmas is a child of Christianity.

And wicked men are still doing what they can to destroy this day; they take the liberty of Christian love for license and for indulgence and dissipation.

If their example were followed all the joy, happiness, peace, pleasure of the day would soon be done away. The day has a spiritual significance. Christ was God's free gift to man. No man had a claim or right to expect such a gift. God who tells that "it is more blessed to give than to receive", made the first and greatest Christmas gift. We have learned all our Christmas giving from that one act. We seek in this to follow after God, imitate the example He has set. This gift of God's was first of all for man's spiritual uplift, freedom, fulness, liberation. If we would follow to the limit the example given of God we would this day do somewhat for the spiritual betterment of men. He will be the happiest soul this Christmas who helps to free some other soul from bondage, and put it on a higher plane of living and of activity. The deepest significance of Christmas is spiritual—the world's eternal welfare and man's soul salvation.

—From Christian Sun.

THE WOMAN WE WANT.

The Woman we want: (1) The busy wife and mother—if one more than another—she is the force we need. In her hands is the world, in its plastic stage. An all but creative power is hers. The world's thinking, she may control, if she will ,and this force we must claim for this cause we have espoused. We may, if we will.

(2 The woman of today. The busy wife and mother is the woman of all time. Past, present, future, she will always exist; but to-day there is another—her sister, broadbrowed and alert, the great wide world feeling her power. Her influence fashions laws. A generous altruist she, but not yet entered upon the arena of highest altruism. A beautiful builder she, but her structure lacking the true cornerstone, not yet can it be called "fair as the morn, clear as the sun and terrible as an army with banners." But ah! what a builder she will be when she realizes that "other foundation can no man lay than that is laid."

(3) The woman idle. To win her, who with her own frail fingers throttles time, she in whom life's plummet has, as yet, found no depths; who with a busy restlessness flits here and there, hunting the happiness that ever eludes:

This is our task—this multiform creature the other woman we must win. The home-mother, the busy, thoughtful woman of affairs, the woman frivolous, the woman of empty, joyless life; the woman of wealth and she whose life is narrow because of its limitations and monotonies—these they are whom we want and whom we must win for the sake of the expansion and beauty that will come to them thereby and because with them we will go marching on, a large aggressive force of almost limitless powers, conquering and to conquer.

Is the task difficult? What if it be? It but the more demands finest effort. And how shall it be accomplished? Think you it out. The personal touch, the missionary book, magazine, leaflet, one, all or none—coupled with the omnipotence of prayer. Somehow you will win her—busy though she be or broad browed and alert; or the fair murderer of time with her limitless modifications. The task may be accomplished and must be, or consistency demands a revision of our creed. The heights upon which we now stand in a measure place us in the world's eye with a zenith sun shining full upon us. We may not win that other woman at this hour, today, for she is not here today. But we may inquire among ourselves as to why we have not won her heretofore. We shall, doubtless, before we separate, hear of some worthy service done by some faithful enrolling and conscripting officers among us. If so, be assured "they first gave their own selves to the Lord" and after that "abounded into the riches of liberality.—Missionary Messenger.

One evening at nightfall, a few months ago, says the Book of Missions, a missionary on the Congo River in a steam launch, seeking a place to moor the boat for the night, was startled by a lusty chorus of men's voices singing in the native language: "All hail the power of Jessus' name!" The missionary had found his place to stop; for there among the reeds were some big canoes full of young Africans on a fishing excursion, and there were Christians among them with Bibles and hymn books. And this in the heart of the Dark Continent! As the missionary joined in the words,"and crown him Lord of all," he felt somewhat as old Simeon did in the temple, satisfied because he had seen the salvation of the Lord.—Christian Work and Evangelist.

—The Washington Herald says that a Toledo man swallowed a dollar the other day and the surgeon charged him $100. to cut it out of him. The moral is, Don't swallow your dollars.

PASTORS AND PEOPLE.

Mocksville Circuit.

The first quarterly meeting of this charge is appointed to be held at Bethel Church Saturday, Jan. 7th, at 11 A. M.

D. A. Highfill, Pastor.

Notice.

To the official members of Randolph Ct. The first quarterly conference will be held at Shiloh Sat. before the 2nd Sunday in Jan., 1911. Please attend; your presence will be needed.

Your servant in the Master,

W. C. Lassiter.

Orange.

The first quarterly conference will convene at Chestnut Ridge Church on Saturday, January 7th, 1911. Divine worship will be conducted at 11 o'clock. Business session in the afternoon.

Official members are expected to be present; all others are respectfully invited and will be cordially welcomed.

Pastor.

Shiloh, Yadkin College Ct.

We are glad to have our pastor, Rev. H. L. Powell, with us another year. He preached for us today at 11 a. m. from the text, "Be thou faithful until death." He certainly preached a fine sermon. We will have a Christmas tree for the Sunday school on Saturday before Christmas at 2 p. m. We have had a good Sunday school during the past year, but we hope to have a better one during 1911. The fourth Sunday in each month we have a prayer and experience meeting. Christmas Sunday we will have a Bible reading service. Many have promised to read at least one verse from the Bible, and others will make short talks; we expect a profitable meeting. We hope everybody who can will come.

Arthur L. Leonard, Rep.

Lexington, N. C., R. 3, Dec. 18, 1910.

Orange Chapel, Saxapahaw Ct.

Our new pastor, Bro. Holmes, filled his regular appointment the 3rd Sunday, and preached us a good sermon.

The weather being unfavorable, there were not many out to hear him.

If we don't get a move on us, I am thinking there will be more to hear the benediction than the text. I would not be surprised if we find we have an "on time" preacher. Hope so, anyway.

Our best wishes go with our ex-pastor, Bro. Bowman. He did faithful work for us, and we learned to like him very much. Hope he will not forget us.

Our S. S. has gone into winter quarters, and it seems that a good part of the congregation went with it. Guess the reporter had just as well follow suit, as there is no Xmas tree, nor even a rumor of a wedding for Xmas.

Yours with best wishes,

Mrs. M. B. Crawford,, Rep.

Dec. 19, 1910.

Denton.

Considering the weather, Sunday was a good day for us. There were 63 at Sunday school and estimated 125 to hear Bro. D. A. Braswell preach, this being his first sermon for the Conference year. He was heartily received which makes the work so much more harmonious.

He also preached at night a soul-stirring sermon. We consider our charge one of God's chosen because when we have a good pastor we need not hunger for want of food. The gate is open to this pastor and already there are several waiting to be received into the church.

Officers were elected for the incoming year, and our prayer is that we may live on a higher plane of Christian living for the new year.—Supt.

Forsyth Circuit.

We arrived here Dec. 9th. Bro. E. M. Long met us at the depot and carried us to his home, where we spent a pleasant night. We visited several of the members, while we were waiting for our furniture to come. We received cordial invitations and hearty welcome from all, which we appreciate very much indeed. Not any of them feel like strangers to us. And I must say they are all very kind and generous people. We moved into our new home on Tuesday following. They have a very nice and pretty Parsonage. We are delighted with our new home. On Saturday about 40 of the good brothers and sisters gathered at the Parsonage, each one bringing a basket filled with good things, ready prepared. An elegant dinner was served, which was enjoyed by all. They also gave us a nice pounding. The articles are so numerous, I will not try to mention them. It consisted many good things. We especially enjoyed fresh meat and sausage that was given us by the good people and they continue to remember us daily with such things as we need.

Our first quarterly meeting was held at Pleasant Hill in the after noon Saturday, Dec. 17.

The business was transacted in the spirit of love with good attendance. I filled my first appointment at eleven o'clock at Pleasant Hill. Also at Tabernacle in the after noon of the same day. We met a faithful few in spite of the rain and mud. May the Lord bless us this year with the outpouring of his Holy Spirit.

Yours in Christ,

T. A. Williams.

Mt. Pleasant, Liberty Ct.

Our new pastor, Rev. W. D. Fogleman, has filled the two regular appointments for Dec. Congregations have been good.

The pastor has taken hold of the work in earnest and the church is moving to cooperate with him in all his efforts for the advancement of the Master's Kingdom.

Our Sunday school is doing fairly well as to interest and attendance. The Sunday school collections are above the average for the year.

The first quarterly conference for Liberty Ct. was held at Mt. Pleasant, Dec. 17. The regular business was transacted.

The conditions are favorable and we have the opportunity to make 1911 the best year financially and do a larger work in Christ's service.

J. E. Stafford.

Fair Grove, Haw River Ct.

Last Sunday was very unlikely, yet there were several out. All seemed interested. I went to Bro. Mat Bevil's for dinner and his faithful wife had us a good country dinner waiting for us. She enjoys having her friends come and always meets her pastor with a hearty welcome, and where is your wife and daughter? In this home lives Mr. E. A. Spencer who married their daughter. They had a bright, pretty, lovely daughter when we were there just one year ago, but last October, the 24th day, death claimed little Flora and on Oct. 25th, we buried her at Fair Grove. The first to come, and the first to go—how sad! and none know how hard to part with a child but such as have the trial. This was a lovely child. She had won her way into the hearts of Grandpa, Grandma and O! how papa and mama did love her. But she has gone to be with the angels. Our Father does all things well. Seems to me I hear little Flora saying, come on to our beautiful home. Let us meet her there. What say you?

C. E. M. Raper.

Tabernacle Ct.

First quarterly conference will be held on Saturday before the first Sunday in January at Tabernacle Church. Preaching at 11 o'clock by Pres. Swain. We hope for a good attendance, including the official members.

C. A. Cecil, Pastor.

Guilford Ct.

The first quarterly conference will be held at Fairfield Church, Saturday, Dec. 31, 1910. A full attendance is desired.

T. A. Plyler, Pastor.

Haw River Ct.

In the last two weeks we have been kindly remembered by Bro. and Sister A. L. Moore, (sausage and spare ribs) and by Bro. and Sister Ezra Hopkins, (butter, apples and sausage), Bro. McIntire, (apples and potatoes), Bro. and Sister John Pickett (a fine turkey and sweet potatoes). Wife and I last Tuesday rode about twenty miles and I baptized Bro. and Sister Prichett's least child in their home. They have several girls. This is the only boy. I baptized their twins when they were babies. This was a pleasant service to me and such is always.

C. E. M. Raper.

Henderson.

Editor asked what is a "continuing offense?" It is one that continues. E. g., if one obstruct a highway and allows the obstruction to remain, the law treats it,or may treat it as a new offense for every day it remains. So, if one permit a nuisance such as a cesspool or other noxious place on his premises, it is a continuing offense for every day it remains. If the law lawfully probibit railroads to charge more than 2¼ cts per mile, and they charge more, that is a continous offense if continued.

We again have Christmas in our bones. Children are wondering and asking about SantaClaus. We are to have a church party the 23rd. Each head of a family is to have a seasonable recitation by one of his children. Brother H. T. Powell is to explain Santa Claus to the children. There will be other interesting exercises—but no candy or toys. Every one is to carry a Christmas gift for our new Orphanage.

We have a new plan for Sunday school Supt. for next year. We will have five Superintendents—one for each 1st Sunday, 1 for each 2nd Sunday, 1 for each 3rd Sunday, 1 for each 4th and 1 for each 5th Sunday. We hope to divide the labors and mutually the benefits.

I have just read a passage from a book on "The Negro," by Mr. Weatherford, which is worth reflection: "The negro servant has the keeping of the white child in its early years, the cooking and serving of food in the home and in the hotels, the laundering, the handling of stock, and various other positions of trust; and in so far as the lives of these people are weak, sickly, immoral and physically unclean, in just so far, the life of the southern white man is either poisoned or in danger of poisoning, both physically and morally." From this he argues that we must save the negroes in order to save ourselves.

T. T. H.

Dec. 19, 1910.

Mebane, Mebane Ct.

It has been so long and so many things have happened since our last report that we will not attempt to mention all the happenings, for some of them would be too old to be interesting.

However, our new pastor has arrived and filled all of his appointments at Mebane. We all like him very much.

We hated to give up our former pastor, Rev. G. W. Holmes, but I hope we may like our new pastor, Rev. C. J. Edwards, as well.

Our Sunday school is moving on finely. Officers for the coming year were elected last Sunday as follows: Mr. J. L. Amick, Supt.; Mr. A. C. Allen, asst. supt.; Mr. L. F. Wilkerson, sect. and treas.; Mr. J. S. Smith, asst.; Maude Jobe, librarian; Miss Pauline Nicholson, asst. We are going to have a Christmas tree Dec. 24th, for the children. How nice it is to see the bright faces of the little girls and boys in the Sunday school.

Our pastor has been talking of organizing a "Baraca Class" here sometime soon

Readers, pray for us that this may be the best year for us yet.

Wishing the editor and all the Herald readers, a merry Christmas and a happy New Year. Maude Jobe, Rep.

Dec. 21, 1910.

THE POSTAL CARD.

W. F. Kennett, Editor.

The editor of The Postal Card has been encouraged to continue its publication by expressions of appreciation received during the Annual Conference and by mail. It is customary for an editor to express thanks for substantial evidences sent to the office and this week we acknowledge with thanks boxes and packages from Mrs. W. N. Pegram, Mrs. N. T. Pegram, Mrs. Esther Williams, Mrs. W. P. Lemons and Mrs. R. W. Jones, all of which indicated that this is "hog killing time."

We also thank Mrs. J. B. Ogburn for a generous supply of the very nicest beef; Mrs. J. R. Dwiggins for chicken and turnips and Mrs. B. W. Johnson for eggs. To Bro. R. W. Jones we are indebted for the article out of which the "National pie" is made.

To all the readers of The Postal Card, and especially to our brethren in the pastorate and the noble women who share their joys and sacrifices, we wish a very happy Xmas and a prosperous New Year.

Alamance Ct.

The first quarterly meeting for Alamance Ct. will meet at Centre on Saturday before second Sabbath in Jan.

W. M. Pike.

Dec. 21, 1910.

Ivy Ct.

We reached Democrat on the 9th and were kindly cared for by Dr. McClean and his good wife till the 14th, when we received our household goods and moved into the parsonage. About fifty of the Democrat people came in that night pounding us and we greatly appreciate their thought of us and while they have have helped us materially I hope to be able to help them spiritually. I have filled three appointments and expect to be at Pensacola the 25th, Christmas day. Will hold my first quarterly meeting at Mountain Valley on Saturday before the first Sunday.

D. R. Williams.

Burlington.

Last Sunday we had 194 at Sunday school, and our collection was $12.38. This was the time for the semi-annual election of officers, and the following were elected:

Supt., J. G. Rogers; Asst. Supt., G. L. Amick; Secretary. W. E. Crutchfield; asst. Sec., Miss Dallie McPherson; Organist, Miss Susie Stafford; Asst. organist, Miss Madge Thompson; Librarian, Miss Agnes Heritage; Asst. Librarian, Miss Evie Lamb; Supt, Home Dept., J. H. Boon; Asst. Supt. Home Dept., J. L. Thornburg; Sec. Home Dept., T. T. Stafford; Supt. Cradle Roll, Mrs. J. G. Rogers. Bro. Rogers has been our Supt. for a number of years, and under his administration our school has grown to be the largest it has ever been, and his reelection for the first six months of the new year means continued success and growth for the school. He will, we believe, have the hearty cooperation of every officer who has been elected. That our people know Bro. Rogers is the "man for the place" was attested by the fact that he received more than nine times as many votes as all the other nominees. He asked the school, at the beginning of this year, for an attendance of not less than 12,000. We will fall short of that number very much, but we hope that we may reach that number, or even higher, during 1911.

Our Christmas treat, chimney, and exercise will be on next Monday evening, Dec. 26. Everybody is cordially invited to be present. The exercises promise to be unusually interesting this year.

The bazaar held by the Ladies' Aid Society last Thursday was a decided success Everything was sold, and about $50.00 was cleared, which will be used

for the benefit of the church in some way. The thanks of the ladies are due Bro. J. D. Payne, of Florida who gave a box of grape-fruit, and to all, who in any way contributed to the success of the bazaar.

Think I will be able to report some "wedding bells" next time.

Reporter.

Burlington, N. C., Dec. 21, 1910.

Burlington Baraca Notes.

Present last Sunday, 32; collection $1.32

The semi-annual election of Baraca officers will beheld next Sunday morning during the lesson hour. Every member is urged to be present. Everybody else is also invited.

Press Reporter.

Rockingham.

Little Lacy Braswell's gone. Rev. H. W. and Carrie Braswell after leaving Greensboro are stopping over at Rockingham a few weeks with sister B. A. Collins (the mother-in-law) and on the night of the 13th the death angel claimed their son. Lacy was a quiet, obedient child and was 7 years, 1 month and 23 days old. He was sick only about two days, and was taken almost suddenly with supposed to be appendicitis at 6 o'clock Tuesday evening and his little hands were folded in death about two hours later.

I take the little lambs, said he, and fold them to my breast; in my own own arms they shall be kept, and be forever blest. Two little hands are folded now, and crossed upon his breast. One little form is silent now, and laid away to rest.

His little body was carried to Rockingham cemetery and buried. Funeral service conducted by the writer.

J. E. McSwain.

Forrest.

Elizabeth A. Forrest was born Dec. 9, 1834. Died Dec. 8, 1910. She was the daughter of Rev. Daniel W. Thompson, and a sister of E. C. Thompson who is the only surviving member of the family. She was married to John P. Forrest Dec. 9, 1853. She leaves four sons and three daughters to mourn the loss of a mother. Mrs. Forrest had been an invalid for several years, being a great sufferer. Her suffering only drew her nearer the Master and made her long for that home where sorrow and suffering are unknown. She told her children she was ready to go, and believe she today is with the Lord. She had been a member of the Church sixty years, first of the Chestnut Ridge M. P. Church and after her marriage uniting with the Presbyterian Church with her husband. Her body was buried near the old home beside her husband and two children who had gone before.

Servant of God, well done;
The glorious warfare's past.
The battle's fought, the victory won,
And thou art crowned at last.

Western Maryland Briefs.

On Dec. 1st Dr. Lewis announced that in view of the fact that there were five cases of Scarlet Fever in Western Md. College the health officer had advised that the college be closed until Jan. 1st. This is the first time in its history that Western Md. College has been closed on account of sickness among the students.. Those who remained here with fever are doing nicely and will go home in a few days.

Misses Fishel, Ogburn, Pickett and Welch and Messrs. W. B. and D. V. Surratt, Harrison, Fishel and Hunter went to N. C. to spend the holidays. Mr. Ernest Mickey remained here and has been employed by one of the large department stores. Mr Mickey has made a splendid impression both upon the management and the clerks of the store.

Mr. C. W. Bates will hold revival services on his charge during the holidays.

Mr. B. S. Troxler left this morning for N. C. Mr. L. W. Gerringer will visit friends in Littlestown, Pa. during the holidays. Mr. W. A. Ledford will visit friends in Hampstead, Md. The writer expects to spend the first week of the holidays here, then go to Baltimore to assist Rev. A. J. Torrey in revival services.

Seminary holidays begin Wed., 21st.

There has been plenty of snow here and sleighing and coasting have been fine. Even the "Tar Heels" have learned to coast.

A Merry Christmas to all friends in N. C.

J. E. Pritchard.

Theological Seminary,
Westminster, Md., Dec. 19, 1910.

CHRISTIAN UNION.
By Rev. D. E. Millard, D. D.

The subject of Christian Union, or Unity has been a fruitful topic of discussion in the religious world for a long period of time. But, until within a comparatively few years, no practical results, tending to the unifying of the Christian world, have followed from these discussions.

Prejudice, selfishness and false-pride, perhaps, are in large measure chargeable with this failure of results. These, however, are fast losing their hold on the minds of Christian people everywhere. A new era has dawned. Christians of every name are working together throughout the civilized world, as never before—making faith in, and loyalty to Christ, the only condition or test of fellowship. As Bishop Fallows once said, at a Convention of Christian Endeavorers: "The great trend of the age is toward Unity. Races are seeking affinities. Nations are consolidating. Churches of the same faith are coming together." But, he adds, "we must make a fundamental distinction between Christian Unity and Church Unity. Church Unity is the oneness of membership in a visible church. Christian Unity is the oneness of believers in Christ. There may be Christian Unity where there is no Church Unity. And there may be Church Unity where no true Christian Unity prevails. Christian Unity is not therefore uniformity. Either in the human statement of doctrines, or in modes of worship. It does not imply an outward organization to which all Christians must belong."

Now, while I am not disposed to question the truth of the bishop's statement as given in the last sentence quoted, I am persuaded that the tendency of Christian Unity is toward Church Unity; and in the tendencies of the age, I see the approach of the day when there shall be but one fold and one Shepherd. In proof of this witness the results of such organizations as the Evangelical Alliance, the Young Men's Christian Association, the Young Peoples Society of Christian Endeavor. The Layman's Missionary Movement and other similar organizations for co-operative Christian work.

Bishop Fallows referring to the Society of Christian Endeavor says: "It is one of the most important agencies in producing Church Unity that Christendom has ever known. With its watchwords—"loyalty to the individual church" "loyalty to Jesus Christ" it is bringing together and binding together, as nothing else has done, the diverse branches into which the church has been divided."

And yet, on these watchwords for a basis the "Christians" have stood for more than a century past and here we stand today. Here let us stand, working in earnest and with charity, inspired by the conviction, that whatever may become of separate and distinct organizations, the Church of Christ will yet be one. When that day arrives our work as a separate religious body, will be accomplished—our mission will be fulfilled. Then the church, now scattered all over the face of the earth, united shall join in one grand chorus of Thanksgiving to which the angels shall respond, "One Lord, one Faith, one Baptism—One God and Father of us all, who is above us all, and in us all; to whom be glory dominion and majesty and blessing forever."

Portland, Mich.

—From Christian Sun.

THE TRUE STORY OF A SHORT LIFE.

(For the past fifteen years Miss Lizzie L. Johnson, a Methodist girl of Casey, Ill., whose heart glowed with zeal for the kingdom but whose body was prisoner of pain, has been one of the most regular contributors to the mission funds of the Church. To her pastor, Rev. C. W. Jacob, we are indebted for the following sketch of her life and character.— Editor Christian Advocate.)

At ten minutes to the stoke of midnight, on September 14, the spirit of Lizzie L. Johnson was released from the body and went up to God, who gave it. She was born May 22, 1869, and was forty years and a few months old.

Her death was the culmination of an illness that dated from the time she was thirteen years of age, making twenty-seven years of constant suffering.

She began her missionary work nearly fifteen years ago on a borrowed capital of sixty dollars. Considerable time elapsed before enough money was raised to replace the loan and pay the salary of her first worker in the mission field. Later the work grew rapidly, extending over much of the world. In her record of work her own words are found as follows: "I have sent bookmarks to every State in the Union, also to Mexico, Canada, Scotland, England, Italy, Sweden, Austria, Maderia, India, Turkey, Africa, South America, New Zealand, Australia, Hawaii, China, and Japan. I have worked very hard as I lie on my bed of pain, and am thankful to God for the opportunity of doing so. The work overtaxes my strength, yet I am anxious to toil on and do all I can to enable these native pastors and Bible women to continue their work of soul-saving." She had been for some time supporting twenty native workers and educating four students, the latter in college in Japan. Who can excel this?

Her life was phenomenal in a marked degree. Her affliction was one of no ordinary type, baffling the skill both of local physicians and specialists. Her work challenged the wonder and admiration of people in both hemispheres. She raised $20,000 within fifteen years, all of which she consecrated to the whitening of the world. Once her voice was suddenly lost, and was not restored for several months. She could make her wants known only by writing. On flew her pen, and still on went her chosen work. While her head had not been off her pillow for nineteen years and her frail body was constantly stabbed with pain, she virtually crossed over seas and climbed mountains and went over many lands of the Orient as she wrought for the salvation of souls.

Her religious experience was even more wonderful still. In her own writing is the record of a wonderful event in her life. She said:

In May, 1891, Jesus and his angels came into my room. It was night, and my heart cried for relief from the severe suffering. Suddenly a great light, which grew brighter and brighter, filled the room, then a form appeared. I was dazed and awe-stricken until a sweet voice said: "Lizzie, look! The Master is come and calleth for thee." And Jesus and an angelic host innumerable in number—a throng reaching from earth to heaven—were before me. The angels were beautiful to behold, the Savior fairer than ten thousand and altogether lovely. A halo of light, not dazzling but brighter than noonday, surrounded his head. The hand extended in loving gesture was so tender, so beautiful, yet so strong that the ocean might lie within its hollow. Of the eyes, so full of compassion and unbounded love, I can give no description; I can only say there is no beauty we desire that we shall not see in him. I shall be satisfied when I shall wake in his likeness. "Yet a little and I will come again, the Master said.' The angels took their flight, Jesus went with them, the vision ended.

When the Master came again, as she heard him say in the vision, she did not go groping through the valley of the shadow, for no shadow was there. The King in his beauty was there to shed the light of glory and triumph.—Christian Advocate, New York.

HOW HE ROSE.

The superintendent of a city missionary society in an Eastern city found in his office very early one morning a lad of eleven years, who brought back a bundle of second-hand clothing that had been sent to his home the day before.

"Mother thanks you for this," he said, "and for the help you have given us since father died; but it won't be necessary to send us anything more. I've got a job, and I'm going to take care of mother."

It was large talk for a small boy, and the weekly wage on which he began his independent career was not enough to provide for any extravagances. The mother, too, had to share in the labor and sacrifice at the outset. But the boy made his word good. It was the last time the family received aid from the missionary society.

On the other hand, it was not long until the little mission chapel which the family attended began to send a small contribution to the society that assisted inits support. It was the young lad, still a boy in his teens, repaying the former assistance. During this time he often made his luncheon on crackers, and his clothing was both meager and worn; but all the time he was leading a life of temperance, patience and quiet devotion to duty that impressed his companions, and caused him to be more and more trusted by his employer.

It is no wonder that the young man rose in his career till he came to own a large business; such a sequel is not uncommon enough to be surprising. But the fact worth recording is that through it all he maintained a loyalty to his moral and religious principles and a sympathy with those who have to struggle which he lives.

Not a few men now occupy homes of their own through his quiet, timely offer to an employee to build him a house and accept the rent as repayment. Not a few men in temporary distress have had their life insurance premiums paid by him till they were on their feet again. In two colleges there is always some student whom he is supporting. To the church of which he is a member he gives liberally, not only of money, but of what costs him more—time and constant thought.

Without acquiring large wealth, as wealth is estimated in these days, he has been a constant giver to a multitude of good causes, and is director of the city missionary society to which, in his boyhood, he returned the gift which his heroic resolution made superfluous.—Youth's Companion.

Dominancy of the Christ

A prominent clergyman once visited the celebrated temple of Taj Mahal and saw in the center of the structure a peice of marble 16 feet across and 8 or 10 feet high. Upon this block stood a Mohammedan guard who raised his voice and cried his belief in one God and Mohammed as his prophet. The words echoed and re-echoed thru the sacred fane and seemed unable to stop. The guard was anxious that the world should know that the temple was now in the hands of a foreign religion from the one which caused its erection. The visitor was determined that the truth should have is recognition and persuaded the reluctant guard to allaw him to take his place, and mounting the chiseled platform and raising his voice he shouted, "Jesus highest over all," while the words swept to the arch, to dome and outside to the lofty peaks of the Himalayas—fitting type of the conspicuousness of the gospel throughout the earth and a prophecy of the ultimate dominancy of the Victor of sepulcher.—Homiletic Review.

The Cramer Furniture Factory, the largest in Thomasville, has been burned.

Discouraged? Why?

Your heart is weary and heavy cares have come your way,
You wonder why with all your praying, yours is the same hard lot today.
You would have lifted the burden quickly,
You would have cast aside the heavy load,
You would have made a pleasant pathway,
You would have chosen an easy road.
But God Looks down from His heights in glory,
And answers your prayer in another way.
This is His word, of comfort and counsel,
Given to ease your load today:
Think it not strange that the fiery trial,
Tries you as though some strange pathway were thine,
Gold must be tried, and gems must be polished,
Ere precious jewels in glory can shine."

Not Able? Why?

You started bravely, and many a rugged path you trod,
You wonder why with all your struggling you do not seem to be nearer God,
You would have cleared the distance quickly,
You would have gone with one grand sweep,
You would have turned from the fiery pathway,
You would have rested your blistered feet;
But God stoops down from His heights in glory,
And answers your prayer in a better way,
This is His word of comfort and counsel,
Given to lift your load today:
"Think it not strange that the fiery trial,
Tries you as though some strange pathway were thine,
Gold must be tried and gems must be polished
Ere precious jewels in glory can shine."

Conqueror? Why?

Through Him who loved you, you learned at last to know His way,
And when the fiery trial lingered, you learned to trust as well as pray,
You learned to look through the trial to Jesus,
You learned to steadily look unto Him,
You learned to praise when the fire was hottest,
And count it all joy, when your joy was dim.
And God bends down from His heights in glory;
And answers your prayer in His tender way,
This is His word of comfort and counsel,
Given to strengthen your soul today:
"Think it not strange that the fiery trial
Tries you as though some strange pathway were thine,
Gold must be tried and gems must be polished
Ere precious jewels in glory can shine."

Jennie E. Shepardson.

Old Orchard. Maine.

THE PRINCELY SPIRIT IN GIVING.

Some one has said, "If you can give but ten cents, give it like a prince." This spirit was shown some years ago when Dr. Scudder, one of the early missionaries to India, was in this country collecting money for his work. He received ten cents from a little boy with this note: "Dear Doctor Scudder, here are ten cents. When you want any more money call on me."

If we say this to our Great Leader, won't the shadows soon lift from the dark corners of the earth?—Selected.

Give, though thy gifts be small,

One of the great events in missionary circles that marks the present year is the celebration of the one-hundredth anniversary of the founding of the American Board of Commissioners for Foreign Missions in Boston, Oct. 11-14. The event brought together not only Congregationalists from all over America and many other lands, but representatives from about fifty other missionary organizations were present to show their interest and fellowship. One of the most interesting events connected with the celebration was the trip to Andover and Bradford, participated in by about fifteen hundred persons. It was at Andover Seminary that the missionary students originated the idea of foreign mission work and at Bradford the American Board was organized. On Thursday afternoon of the celebration the Woman's Board held a meeting for women in Tremont Temple which was filled with women. Nearly sixty lady missionaries were present and had seats upon the platform.

The treasurer of the American Board, Mr. F. H. Wiggin, reported the amount of money contributed during the year closing in August, $989,408; and Secretary Barton reported pledges to the amount of $1.100,000 for the two million dollar endowment fund that the Board is trying to raise for higher education. Eleven young men and women who are about to sail for their respective stations on foreign fields were presented to the audience on Friday.

"Today, some Christians quail before the magnitude of a program for all mankind, and dismiss foreign missions as an impossible task. What shall we say, then, concerning the vision of a world program that pervades the New Testament, written by members of the most exclusive and conservetive race of all mankind? Alike in the words of Jesus and in the aspiration and deeds of his disciples, we find the stupendous assumption that the good tidings are to be borne to all the world."—C. Rexford Raymond.

A CHINESE TESTIMONY.

A Chinese Christian gave the following testimony in a prayer meeting, so a missionary reports:

"We Chinese have been disobedient children and have not dared to use the things created by a loving Father for his children's use. We have known there were silver and gold, iron, tin and coal hidden away in the ground, but we have feared to open mines lest we pierce the dragon's back with our holes in the ground. Now, as we are beginning to return to our Father, we realize that all things are ours and that we may use them freely."

Luxuries.

Two hundred and fifty million dollars' worth of articles classed as luxuries were imported into the United States during the fiscal year 1910, that total exceeding by more than $25,000,000 the figures of 1907, the former high-record year, and being actually more than double those of 1900,according to statistics of the Department of Commerce and Labor.

The figures show the importation in 1910 of $48,000 000 worth of dimonds and other precious stones,$46,00,000 worth of laces and embroidery, $37,000,000, in tobacco and cigars, and $23,000,000 in wines ted diamonds and precious stones was $42, 500,000, and in 1900, $14,250,000. Laces and embroideries showed a slight falling off last year, there having been imported in 1907 $49, 500.000 worth, as against $23,000,000 in1900.

Wines, spirits, and malt liquors imported last year aggregated $23,500,000 against $22,000,000 in 1907, and $12,750,000, 1900. Automobiles and parts thereof imported last year aggregated in value $3,800,000 as compared with $4,800,000 in 1907. Art works imported in 1910 were valued at $21,000.000, as against $6,000,000 in 1907, and $2,500,000 in 1900, the large increase having been due to the removal of the tariff duty on art works twenty years old or over.

Such figures show plainly the prosperous conditions of the people, but they also show that many of the rich have by no means learned what is the best and noblest use of wealth.

CHRISTMAS MORN—1910.

By Uncle Millard.

We hail thee, Christmas morning,
Blest day of joy to all!
And at thy cheerful dawning,
Sweet memories recall.

Memories of a Savior,
Who, born in Bethlehem,
Is named our "Elder Brother,"
"Redeemer, "Lord" and "Friend."

Back to the lowly manger,
Where He, the Christ was born,
To greet the Heav'n-sent stranger,
Our thoughts on wings are borne.

We seem to hear the voices
Of angels, as they sing
"Hosanna in the highest,
Hosanna to our King!"

Of "Peace," too, they are singing,
And of "Good will to men;"
May we, with its true meaning
Take up the glad refrain.

And joining in the Anthem,
May we, as with **one voice,**
In harmony ascending,
Make Heaven itself rejoice!

Portland, Mich.

ROBIN RED BREAST.

Oh, pretty little bird, why don't you talk to me?
If you only could how happy I would be.
Now don't fly away. I'll not do you any harm,
But will treat you kindly—so don't be alarmed.

Flowers blooming in our yard are a pretty sight,
Come and taste their sweetness from your dizzy height;
My heart, in your absence, is going pit-a-pat,
And I'm saying all the while, sweet bird, Come back—Come back!

Almira Jane Roberts, 10 yrs. old
Portland, Mich.

A VERY KIND GOOSE.

Geese are always thought to be very stupid creatures, but perhaps they are so because they never had the chance of going to school!

Just think how very stupid boys and girls would be if you were never taught how to do your lessons!

There are some geese which have been taught to do things, however, and they do these things in a very clever way, so that makes me think that if every goose had the chance of going to school, no one would ever call them stupid any more.

Just to show you how clever a goose can be is it is taught in the right way, I will tell you a story.

This particular goose lived in France, and every Sunday, when an old blind woman wanted to go to church, the goose took hold of her dress in his beak, and pulled her gently along the road to the door of the church. Then, when the old woman was inside, Mr. Goose spent the time in strolling about the churchyard.

But when the church service was over he was always waiting at the door until the blind woman came to be taken back to her home.

Once a gentleman said to the old woman's daughter: "Aren't you afraid to let your mother come alone?"

"Oh, no, sir," said the daughter; "we are not afraid, as the goose was with her."—Selected.

DOG YEAR IN JAPAN.

By Ernest W. Clement.

The dog year in Japan recurs every twelve years. The dog is common in Japanese stories and folk-lore and figures as a beneficial and protective animal and sometimes is considered sacred. White dogs were considered messengers of Buddha.

One of the most common "toys" in Japan is a papier-mache dog, which is considered the perpetual protector of little children, and when hanging above their heads, makes them stop crying. And the words "Inu-no-ko," ("puppy") are believed to make the Japanese baby quiet when it cries in its dreams. Moreover, the tracing of the Chinese ideograph for dog upon a child's forehead is done to drive away the demons of disease. There was also a body of guards in the Palace to drive away evil spirits by barking like dogs.

Many proverbs celebrate the dog, such as, "When a dog barks, a hundred follow," expresses a pretty general truth all over the world. "If you become a dog, at least be the dog of a great house," may be compared with "Do nothing by halves."

The word, "Inu," (dog) is not uncommon in proper names. In the Province of Bizen is an island called "Inushima," to which dogs are said to have been exiled. "Inuboye" (Dog's Bark) is the name of the cape which is often the first land visible on approaching Japan from Hawaii and from which notice of the sighting of a steamer is sent to Yokohama.

The dog seems to be the symbol of faithfulness and loyalty, and "Dog Year" is generally considered a lucky year.

Her Imperial Majesty the Empress of Japan wrote a poem, "Even the little dog will quietly sleep, leaving the Imperial gate to man's watchcare." This is only another way of saying, that all is quiet and peaceful in Japan.

Ms. Yusada, Japanese superintendent of literature, has taken advantage of "dog year" to send out to daily newspapers, dog stories and articles teaching kindness and mercy to animals.—Condensed.

O'er Bethlehem's Hills.

O'er Bethlehem's hills there streamed a light
That glorified the still midnight.
O'er Bethlehem's hills rang out a song
Re-echoed by an angel throng.
That wondrous light, it still doth shine
In many a heart, and now in mine.
That glorious song, it still doth ring,
And make my heart rejoicing sing.

—Jessie Andrews in C. E. World.

READING THE BIBLE.

The Editor proposes Bible reading for the incoming year systematically in concert, as it will be. Many of us should obligate to this system of studying the scriptures. Reading the Bible in a religious manner belongs to the best of worship. It is a good thing to obligate for well doing and such obligations as proposed tend very much to help on in the religious life. Many members of the church have never read the Bible through and some, as it seems, hardly read it at all. A very old man, who is not a member of the church has read the Bible regularly once a year through for over 60 years. It is right for a man called a "sinner" to read the Bible. The "people of God" do comparatively little religious Bible reading. The proposed subject should be presented to the public congregations by preachers and other teachers. This article proposes for the obligation of this "reporter" to try to read the Bible through in concert during the year 1911. W. F. G.

REV. W. L. HARRIS DEAD.

A note from Bro. Stubbins, of Henderson, dated Dec. 21, states that Rev. W. L. Harris died there about 8 o'clock in the morning and would be buried at 3 P. M. the following day. Brother Harris's death has not been unexpected for some time, as he had fallen a victim to the great "white plague"—tuberculosis. Bro. Harris was among the older of our ministers, and was widely known and well liked, being genial and courteous, and was a kind and sympathetic pastor. He leaves a wife and daughter and one sister, Mrs. Harrell.

—Rev. S. W. Taylor will live in Littleton.

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J. F. McCulloch, Editor and Publisher.

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Begun on page 1.

man can accept a bishopric involving dominion over those that should be regarded as brethren, I do not see. But I remember that there were good men who owned African slaves, and so the phenomenon is not wholly unique.

If our M. E. brethren will repudiate and renounce the false and unChristian elements in their system, we can gladly unite with them. While they hold on to these elements, devotion to truth demands that we continue not only in separation, but that we also continue to protest against the evil they perpetuate.

When it was predicted that the lion and the lamb should lie down together, it was not meant that the lamb should lie down inside the lion.

Strength of the Reformers.—It is easily apparent to one reading the history of the period that the men who advocated the reform which resulted in the formation of the Methodist Protestant Church were intellectually the greatest men in the Methodist Episcopal Church at the time. Dr. Drinkhouse calls attention to the fact that many of them lived to an advanced age: "The reader cannot fail to have observed, as a coincidence, the extreme age of so many of the early Reformers. As an instance, there met in the Baltimore Book Room, in October, 1879, at the same time and not by concert, Rev. Thomas McCormick, then enghty-eight, Rev. W. C. Lipscomb, eighty-eight, and Abner Webb, an original member of St. John's Church, aged ninety-six and seven months:"

Moving.—One of our ministers who usually stays a good while at a place but who moves occasionally has just moved and he writes that "moving means something." All who have tried know, and I have tried it fifteen or more times and feel that I know. The man who has lived in one house all his life does not begin to appreciate all that is involved in tearing up and moving off to a new neighborhood and trying to settle down to living in a new house. Men are creatures of habit, and it goes hard with them to have their habits of life invaded and be forced to learn new ways. But man is more than a denizen of of the earth, and it is necessary to subordinate the lower to the higher. Ministers must move that the higher interests of men may be served, but yet it should be known that pulling up a man and planting him in new soil where he must take root again means something to the man transplanted.

OUR BIBLE SCHOOL.

Five persons have responded to our proposition for consecutive Bible study in a course running through two years, one year to each of the Testaments. Our aim will be:

1. To learn what the Bible says.
2. To learn what the Bible means.

We will not concern ourselves with questions of date and authorship except in so far as these bear on the meaning of the text.

We hope those who enter the course will find it intellectually interesting and spiritually profitable. The following have enrolled so far:

1. Mrs. W. M. Pegram.
2. Mrs. B. F. Norman.
3. Miss Xannie Stowe.
4. W. F. Grabbs.
5. Mrs. W. E. Swain.

We want at least five more names. See the proposition in Herald of last week, first page.

CONSECRATED PURPOSE.

When one is mastered by a purpose to do what he can for the Lord's cause he is certain to be enabled by the Lord to accomplish a work which will continue to be a greater blessing than that one had conceived of. What is needed by many members of churches is a consecrated purpose to do more for Christ's kingdom than they are now doing. There are poor people who might, if they would, give much more for the good work than they are presently giving. Here is an old story, yet it is just as forceful now as it ever was, if one will heed it. It had its origin in England, and, though somewhat long, I will quote it: "Mary Wallis was a domestic servant, and one night, as she walked home, the thought came to her, 'what if God could strengthen my hands, so that I could build Him a little chapel?' She was so possessed with the idea that she knelt down and vowed to devote her earnings to this object, keeping only enough for bare necessities. Her wages—it was a century ago—were $40 a year, but she was not discouraged. She got possession of a slaughter-house, and made it fit for use by the villagers on Sundays. At last she had saved $500, and then she started to build a chapel. She needed $100 more, and was in sore straits, when two strangers, who had heard of her noble self-sacrifice, gave her that sum to complete the chapel. It was opened by Rowland Hill, and was divinely blessed for many a year. Only a servant!" Yes, and she was a true servant of God. She did not make her poverty an excuse for not devoting to the Lord what she did possess. She had a purpose to give according to her ability. She purposed to deny herself for the sake of her Lord. She appreciated the fact that Christ had denied himself of very much for the sake of saving such ones as she was. She was not so selfish as to let her Saviour do all he could for her, and be unwilling to do anything for him. O, there are thousands in the churches who want Christ to save them, while they are unwilling to give anything or do anything for the salvation of others! How unworthy of salvation they are! Are we?

C. H. Wetherbe.

NEGLECTING THE WORD.

A thought sometimes prevails that reading the Bible belongs to women, children, and people of sentiment and much emotion. Wonder what a "high" person thus thinking would do with the counsel and the example of the cultured and scholarly and vigorous minded Emperor of Germany who said recently:

"I read often and with pleasure in the Bible, which lies on my night table and in which I have underscored the most precious thoughts. I cannot understand how so many men neglect the Word of God. In all my thinking and action I always put before myself, What would the Bible say to that? In hours of trouble and anxiety I turn to it for comfort. * * * I cannot think of a life innerly alienated from God. We must pass through Gethsemane hours, hours in which our pride is humbled. This is hard for us, as we would willingly be our own masters."

NO PAPER NEXT WEEK.

In accordance with a goodly custom of the Southland, we suspend publication next week. We wish all our readers a delightful Christmas week in the highest and holiest sense, and a glad and hopeful entrance upon a happy New Year.

ROUSEMENT.

By Prof. W. A. Harper.

I would say enthusiasm, but we have had enough of that; or resolutions, but I fear we have had enough of them also. **Rousement** is what we need—which means enthusiasm put into action—resolutions become fact.

There can be no doubt that enthusiasm that wanes and resolutions that sleep the long sleep do monstrous harm in our church assemblies. It is a dangerous thing to stir the emotions and then not conserve the consequent enthusiasm by definite, well-planned work. Better not introduce a resolution or make a stirring speech, unless you have the assurance of carrying out your resolution and the skill to direct the emotions that will be aroused. Some preachers ought never to close a preaching service without the invitation to accept Christ—because they stir the emotions, which, unless they are acted upon by the individual, render him callous to future appeals.

But to our theme—the need of **rousement.**. There is special appropriateness in this theme at this season. We have the custom of forming resolutions at the beginning of the new year. We have done this for a long time, and no doubt the custom will never wholly perish from the earth. Many of these resolutions are never carried out. Why? We were not in earnest. Our emotions were stirred, but we did not properly direct them. We lacked **rousement.**

Our church, too, needs **rousement.**. We met in general assembly last April in Suffolk. We resolved then and there to make the great Laymen's Missionary Movement effective in our Southern Convention. We appointed a leader for each Conference. Eight months are gone—and what have we done?

The banner of the Young People's Convention has as its motto: "Teacher-Training and Organized Classes in every Sunday school; a Christian Endeavor Society in each Church." How many measure up to this standard? 'Tis needless to further particularize. We know we have resolutions enough—we know the bodies which passed these resolutions were enthusiastic enough—let us hope not too enthusiastic—and yet we have not attained. Shall we?

That depends. If we combine with our enthusiasm some hard work in our locality; if we mix our resolutions with practical application; if we get "roused," employ "rousement," we shall succeed; otherwise we shall fail.

Brethren, I plead with you, at this new resolution-forming season not for less enthusiasm, not even for fewer resolutions (tho something might be said on that theme), but for **rousement** in our work, for the planning of our work and for the working of our plans. Let us all resolve never to introduce another resolution unless there goes with the practical method of achieving its recommendations. Let us bend every energy to realize the resolutions which are now upon us with enthusiasm, yes, but also with the unflagging perseverance that comes from soul **rousement.** We need it

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C. E TOPIC FOR DEC 25—A FEW SUGGESTIONS.

Be Born in Us Today, Eph. 3: 14-21.
(Christmas Meeting).

The Scripture:. By all means have the Scripture recited from memory. Let a brief comment follow.

The Leader: The leader would do well to speak of Christmas not so much as an event, but as a spirit. Let him show that the Christmas spirit, the spirit of sacrifice, helpfulness, love, is what the world is poor in ,that this spirit should permeate the entire year and not be limited to one day or to one week of rejoicing. Not what we receive, but what we give, is the real test and standard of Christmas.

A Novel Christmas Idea: We have Sunday-school Christmas trees for our little folks at home. Why not have an Endeavor Christmas tree for some one else—the Orphanage say? Have every member bring something, put it in a barrel, or several barrels if neseccary and ship to the Orphanage. Don't you feel that you would enjoy that? I know the orphans would. Try it.

Written Work:.An essay of three minutes on the "Origin of Christmas." An address of 3 minutes on "The Real Meaning of Christmas."

Questions for Voluntary Answer in the Meeting:

Why should we be glad at Christmas?

How can we be glad then?

What must be born in us to make us Christ's?

How does this birth take place?

What is our part in it?

Can we help others to this new birth? How?

How do we know Christ dwells in us?

How do others know it?

What is the proper way to keep Christmas?

How may we have every day a Christmas day?

Scripture gems for voluntarily giving in the meeting, with a Sentence Comment.

Ye shall know—what?	John 14: 20.
Perfect in one,	John 17: 23.
In Him was life,	John 1: 4.
Life in Himself,of what kind?,	Jno. 5: 26.
More Abundant Life,	John 10: 10.
If Christ be in you—what?	Rom. 8: 10.
Unto eternal life,	Rom. 5: 21.
Shall also quicken you,	Rom. 8: 11.
Should not serve sin,	Rom. 6: 6.
Crucified with Christ,	Gal. 2: 20.
A New Creature,	Eph. 2: 15.
Having abolished Sin in the flesh,	Eph. 2: 15.
Put on the New Man,	Eph. 4: 24.

The music: Be sure to have special Christmas music and let it breathe the real spirit of the season.

For Next Week: Let the leader for the first meeting of the New Year ask each one to consider carefully what he regards as a new step the Society ought to take for the next year and to report it to the chairman of the Lookout Committee not later than Friday. Let that committee have a meeting on Saturday and adopt a New Year Resolution for the Society to be presented and formally adopted at the Sunday's Prayer-meeting.

C. E. TOPIC FOR JAN. 1—A FEW SUGGESTIONS.

Untrodden Ways, Josh. 3: 1-17.
(A New Year's Consecration Service).

The Scripture: Have the Scripture read dramatically, the leader reading the narrative parts with a special member to read the part spoken by the officers, another the words of Joshua, and another the words of the Lord. Such a rendition ought to give charm and zest to the meeting. Have a short comment by the pastor.

The Roll-Call: Give every single member some special work to perform, handing the names, in the order you desire them called, to the Secretary. This will insure a well-planned meeting and give variety to the roll-call. Make a special effort to have every member present. The Roll-Call will come after the reading of the Scripture as suggested above.

The Leader: When the leader's name is called, (and he will likely put himself first on the list), he should speak of the fact that we are never done in our spiritual work, Christ's command is "Follow me." In his great commission, his words were "Lo, I am with you alway, even unto the end of the world." Let him speak of the joy and satisfaction, and peace of mind this constant companionship of his brings us, and especially if its helpfulness at the beginning of the New Year.

Written Work: An essay of three minutes on, The making of New Resolutions; another on "Christian Endeavor Consecration meetings."

Questions for provoking Thought:

What is the good of making resolutions?

Is frequent self-examination desirable?

On what condition only will our good resolutions pan out?

What is the most valuable resolution for a sinner to make?

For a Christian?

Chas. W. Mcseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pull man sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Richmond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

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THAD. S. FERREE,

Lawyer.

Rooms 415-17 S. L. & T. Building,

What hinders from completely following Christ?

What result follows those ways which are self-chosen?

Show the power of planning resolutions in the life of Abraham. Of Jacob. David. Peter. Paul.

Of the prodigal son.

What has been my experience with planning good resolutions? (To several).

What kind of resolutions will always be owned and blessed? (To several.

Scripture Seed Thoughts for Meditation and Memorizing:

God makes the way, Ex. 14: 16.
Destruction of our enemies, Ex. 15: 19.
In the mighty waters, Isa. 43: 16.
Mountains and highways no hindrance, Isa. 49: 11.
His way is perfect, Psa. 18: 30.
Holy in all his Works, Psa. 145: 17.
Our ways vs. God's ways, Isa. 55: 9.
O the depth of the riches! Rom. 11: 33.
Great and marvelous, Rev. 15: 3.
He leadeth me, Psa. 23: 3.
Unto such as keep his covenant, Psa. 25: 10.
Every good path, Prov. 2: 9.
In the way of wisdom, Prov. 4: 11.

Chairman of Lookout Committee: Let this officer's name be called last on the program and let him then make "the budget of good resolutions" report from his committee for the New Year, as provided at the conclusion of the previous meeting. Adopt these resolutions with bowed head, followed by prayer.

The Pledge: Recite or repeat the pledge after the roll-call.

Daily Readings:

Mon., Dec 26.—The divine Leader, Exod. 13: 20-22.
Tues., Dec. 27.—God the way-maker, Isa. 43: 15-21.
Wed., Dec. 28.—The Lord's highway, Isa. 35: 4-10.
Thurs., Dec. 29.—Peace by the way, Gen. 45: 24.
Fri., Dec. 30.—The excellent way, 1 Cor. 12: 31; 13: 1-8.
Sat., Dec. 31.—Trust for each day, Jas. 4: 13-15.
Sun., Jan. 1.—**Topic—Untrodden Ways. Josh. 3: 1-17. (A New Year's Consecration service).**

There the workman sees his labor
Taking form—
Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsman at the oar,
Hewing wood or drawing water, splitting stone or cleaving sod,
All the dusky ranks of labor in the regiment of God.
March together towards his triumph; do the tasks his hands prepare;
Honest toil is holy service, faithful work is praise and prayer.

—Henry Van Dyke.

Correction.

In my last report in the Herald, J. Alex. Jones was credited with $1.00 for the Orphan's Home when it should have been $5.00.

Etta Auman.

Married in Mocksville N. C. at the residence of Mr. C. C. Myers, the bride's father, by Rev. D. A. Highfill, Dec. 20th, 1910, Mr. J. F McCubbins and Miss Cora Myers.

—Jan 1, the Southern will put on a through passenger train from Charleston, S. C., to Cincinnati, O., by way of Asheville.

—Red Cross seals (for letters) are being sold to help raise money to fight tuberculosis.

JUST PUBLISHED

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REPAYING KINDNESS.

About twenty-five years ago there lived a man near me who was very poor, yet he and his family of wife and three children seemed to be perfectly happy and contented. Their poverty did not keep them from being happy and cheerful. You would not on meeting this man on the street or highway learn or see that he was taking life so happily. You would have to have business with him to learn that he possessed that which some one has said is worth more than kingdoms—contentment.

You would not think that a man without any worldly possessions more than a few household goods and living in a log cabin would be very contented. I did not learn the secret of this man's happiness and contentment until he was preparing to move away into another county. "Never allow any one to do more for you than you do for them." These words were spoken by one of the children while he was getting two chickens to take to a boy who had given him one. I got interested. "Is that the way you always do?" "Yes," said he. "Pa says that it is better than the Golden Rule."

I began to think about the life of this man in the two years that I had known him. On reflection I saw that he had lived up to his ideal of life of doing more for others than they had done for him. He had done this by speaking kindly of you, by acts of kindness in time of sickness or need and by deeds and service of money value. In his straitened circumstances he had not done anything to attract the attention of men but the idea of the duty of man to place the world in debt to him impressed itself upon me and I shall never forget it.

There was something good about this man and the pity is that his circumstances in life were such that his fellowmen were not bettered more by his having lived. However, we have learned a great lesson that all of us can put in practice, that is by putting your fellowmen and the world in debt to you by your acts and deeds and by doing more in every way for your immediate associates than they do for you. Try this and be contented and happy.—S. G. Satterwhite, in Henderson Gold Leaf.

—High Point's new county will not be called Ransom; but Peidmont, it is now said.

—Roy Saunders, a freshman of Wake Forest College, strained his heart in a basket-ball game, and has died as a result.

—An awful crime is reported from Granville County. J. L. Sanders, aged 63, his daughter, aged 22, and a grand daughter, Irene Overton, aged 4, were murdered and the house was set on fire to cover up the crime. A negro, Nathan Montague, has been arrested, with strong evidence against him, and taken by the sheriff to Raleigh to prevent his being lynched.

—We had the pleasure to-day of a call from Miss Elizabeth Nicholson, of Mebane, aged three. She was on her way to Liberty to visit her grand-parents, Rev. and Mrs. W. D. Figleman.

—Rev. J. W. Frank has been assigned to Battleboro and Whitakers. His postoffice will be Battleboro.

—Miss Panthea Harrison, of Brinkleyville, recently visited relatives in Virginia.

—Rev. D. A. Fishel officiated in the married of Mr. Walter Felts and Miss Myrick in Vaughn M. P. Church; also in that of Mr. Geo. Thompson and Miss Mary King in his own home.

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GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, JANUARY 5, 1911. NUMBER 7.

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J. F. McCulloch, Editor and Publisher.

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BRO. HICKS COMES AGAIN.

Dear Editor:—I note your views on the union of Methodists. Church union is not so important as it seems to you. All church government is of three kinds, Episcopacy, Ruling Elders, and Congregational. I believe three fourths of all Christians are under the Episcopal form. The Catholic church is the most numerous and prosperous of all. Are its communicants suffering? Would it be so strong, powerful, influential without its Episcopacy? Are all the great churches that have bishops clinging to and operating on "false and un-Christian elements?" Is it not true that not one in six of the church members throughout the world cares anything at all about the form of government of the church?

Do the many thousands upon thousands of the intelligent members of the M. E. Church, Episcopal Church, Catholic Church suffer oppression, mistreatment and wrong? If so why do they not rouse the other members to resistance and throw off the yoke of oppression? In its practical workings does the M. E. Church in one case in five hundred send a charge a minister it does not want or administer its temporal affairs oppressively or offensively to its intelligent laity?

Our church government is neither Episcopal nor Congregational. The clergy is perhaps a majority in all our councils, and yet they, according to our system, have and exercise as much authority as all our members. Each minister has as much power and authority as forty laymen; but they are not taking away our liberties. The double occupation of territory, the expense of it, the scarcity of ministers, the identity of beliefs and doctrines, and the advancing intelligence of the age, all seem to me to encourage union; tho' I admit that it is difficult to arrange. But the points you stress, Bro. Editor, don't bother me at all.

The question of church government is not to be likened to the dominion of the princes of the gentiles referred to by the Savior in your quotation. I might quote, too, if I needed, to, "Whatsoever thou shalt bind on earth," etc; and St. Paul's formula for bishop making. The fact that kings once beheaded people at will without trial, and bishops construed their powers oppressively are matters of history, but are no reasons why I fear they ever will again.

A few people in every organization lead and all the others follow. It is true that union of several organizations reduces the number of leaders in them, but that makes union none the less desirable. It seems impossible, however, to arouse any interest in the subject in either of the churches; and I should not have written this but that I thought I might be expected to do so or would be considered to have "backed down."

T. T. H.

Some of Bro. Hick's questions are amazing. Does he seriously ask whether the subjects of the Pope of Rome suffer? We thought it well known by everybody that they suffer, everybody but themselves. They suffer a lack of development, a lack of freedom, and a consequent loss of the highest spiritual manhood. The subjects of other central church governments suffer in the same way in lesser degree. May we, Yankee-like, answer your questions by asking others:

Of the three ecclesiastical forms, episcopal, presbyterial, and congregational, is not the presbyterial a mean between the other two? Is not the true position usually found between two extremes?

Since the consciences or feelings or natures of men in the Christian church have demanded these three forms of government, since all have existed for centuries in response to this demand, does it not seem reasonable to suppose that among all the millions of Methodist Christians there will be some in every generation whose consciences or feelings or natures will demand the presbyterial form of organization in preference to either of the other two? Does it not therefore seem like an outrage to attempt to abolish the presbyterial form in the Methodist world?

Was the office of bishop in Paul's time at all comparable to the office bearing the same name in the episcopal churches of to-day?

We don't want you to "back down," Bro. Hicks, but we want you to turn round, come back to the true position, and stand there till the sky falls. We all like you, but we can't follow you in the way you are headed now. Pardon me, but you seem to be in danger of that dreadful thing they call "latitudinarianism." We read in the New Testament of a man who while religious conflict, resulting in physical violence, raged fiercely about him, "cared for none of those things." It is possible for one to be so broad that he easily disregards distinctions that others regard important and even vital. You may think that I am suffering from the opposite evil of narrowness or sectarianism. If so, let us both take the same medicine—the teachings of the New Testament.

—The anniversary of the Laymen's Missionary Convention of last year will be celebrated in Greensboro on Thursday and Friday of next week. There will be speeches by prominent men from abroad, among them Bro. S. R. Harris, of Henderson. Bro. J. Norman Wills is chairman of the committee on program.

—We heartily thank Mrs. Geo. W. Coble for choosing the Herald (a whole year of it) for a Christmas gift for two of her friends.

FROM ONE OF OUR MINISTERS.

Dear Bro. McCulloch:

I want to say to you that I was pleased with your reply to Bro. Hicks. I have laid it away for future reference. What is the matter with Bro. Hicks? Does a thing appeal to him simply because it is big, that is bulky? If so, why not join the Roman Catholics? I see nothing desirable in the M. E. Church that we do not already possess except numbers. On the other hand we possess all that they possess that is worth while and a great deal more, dropping numbers. Really it is a question with me whether the union of all Protestantism, of which the union of all Methodists seems to be a forerunner, is as desirable as some of our great men seem to think. I would quicker think that the divine hand was in the breaking up of the Church into its many different branches than that the divine hand is in the present movement to bring about the organic union of all the different branches. If I am not mistaken I have an Old Book and a New Book which tells about the time when the whole world spake one language, how that they began to build a tower whose top should reach to Heaven, and how the Lord looked upon them and saw that nothing would be restrained from them which they imagined to do, and went down and confounded their language. This Old Book that I have and no other book that I have ever seen tells anything about an attempt made by God since those days to unify the languages. I wonder if the eternal purpose of God is not being worked out as well through the division of the languages as it would be through the unification of the languages? I also wonder if he is not being as fully glorified and his eternal purpose as rapidly worked out through a divided church as if the church were united? We do know that when the church was united it became an organization of corruption. History tells us about its oppression, its lack of spirituality, its false doctrine of indulgences, the ignorance in which it kept the masses, even its idolatry. How much reason do we have to believe now that if the whole church were again united it would not drift into corruption? I know it may be said that with the present enlightenment such is impossible, but it is easy to make an assertion. What would an organization the size of the whole church united care for the criticism of a few individuals on the outside? Today where do you find the greatest degree of love, holiness, meekness, humility, righteousness, spirituality and vital godliness? In the Roman Catholic church we have the greatest number, but what about the things which I have just mentioned? I am satisfied that as the churches grade down in numbers it will be found that they also grade up in the very things which make a church the salt of the earth, the light, life and salvation of the world. This certainly does not favor organic union which we are asked to pray and work for. The churches do watch each other, and in this vigilance there is a wholesomeness that the church cannot well get along without. Who can calculate the good that has come to the church through its divisions? At any rate we know that a divided church has done more to destroy sin and lift up the world in the past four hundred years than a united church did in the fifteen undred years preceding this period. What would Grant's army have been contending against Lee if all its strength had been condensed into one individual? Only a few shots from the Southern side would have demolished the whole army. Its great strength and final victory lay in its great divisions and subdivisions, and the one hundred and twenty thousand units composing all these, all acting in unison, but greatly in different directions, and in perfect obedience to the command of the one common head. The strength of great steel bridges lies not in a single bar, rod or bolt, but in the number of bars, bolts and rods properly supporting each other. If the North had united all its different armies into one great unwieldy body it would have been much more difficult for it to have overcome the South. Possibly it never could. Even so the great strength and final victory of the church will not be found in the merging of all its branches into one great unwieldy body, but in its great divisions, in their subdivisions, in the millions of units composing these, all acting in unison, but greatly in different directions, and in perfect obedience to the command of the one common head-Jesus Christ. I know it may be said all the armies of the North were united under the Federal Government. It may be said the different bars, bolts and rods in a great steel bridge are united in and form one bridge, and that in this fact lies the strength. This I grant. But it does not follow from this that we should have either a Pope or a Bishop, or any one individual, call him whatever you please, or any number of individuals acting as head of all the denominations, or that all the denominations should be merged into what is called organic union: for are not all the denominations united under the one Government of Christ? And do they not all constitute the Church of Christ? Are they not all striving to accomplish the same glorious purpose, though they may be moving along different lines? Cannot a hundred men walk together, cannot they work together, cannot they love each other except their bodies become organically one? Cannot all the different denominations walk together, work together, love each other except they become organically one? Cannot the Methodist Episcopal church and the Methodist Protestant church walk together and work together and love each other except they become organically one? They certainly cannot become organically one till they can walk together and work together and love each other, and when this has come the union will not be needed.

There is not to be found on the face of this earth a Christian denomination which does not render allegiance to Jesus. They all obey what they understand to be his will, and the small denomination is just as competent to judge of the will of Christ as the larger, yes, it is as able to judge as all the denominations combined: for the Holy Spirit can just as easily enlighten the minds of a few as of millions. If Christ has given to the Catholics a Pope, if he has given to the Methodist Episcopals a Bishop, he has no less given to the Methodist Protestants Mutual Rights. Indeed, these different names and forms of government are only the different names and peculiar forms of discipline of the divisions of the one Grand Army of Jesus, all moving on the enemy, all fighting for the same glorious end. In this arrangement I am sure there is a great advantage, for when one division of the army is defeated another can be sent in to take its place and thus the gap be filled. More than once have I seen one denomination fail in a community and another step in and succeed.

I am firmly of the belief that all the union we need we already have or it is rapidly being brought about. Are we not united in hating sin? Are we not united in love to Christ? Are we not united in spreading the Gospel to all the world? Do we not love each other? It may be said that the Catholics hate the Protestants and that certain Protestant denominations hate certain other Protestant denominations, but organic union will not bring about love and fellowship between these. Here love and fellowship must precede organic union and when these have already come organic union is not needed. I for one believe that the eternal purpose of God is being worked out more rapidly through a divided church than it can be through a united church. This is true if testimony of history is worth anything. I have just read in the Methodist Protestant an article under the heading "Shall we pray for the union of Methodism?" in which the writer says: "Our fathers in 1828 contended for a representative Methodism and the conten-

tion forced a separation. But long since those principles have been adopted by every branch of Methodism throughout the world, and the Methodist Episcopal church, in its last General Conference assembled, sent us a written acknowledgement of their error and apologizing for the same. Can they do more?'' If I am not laboring under a great error this is partly the truth but not the whole truth. Does not our church stand for more than a representative Methodism? Does it not also stand for the preacher's Right of Appeal? Suppose all the different branches of Methodism have adopted a representative form of government, shall the ministers, after having fought the battle and won the victory for the laymen, surrender and go back into the M. E. church, having won nothing for themselves? Would not the minister again be in the hands of the Bishop? Would he not have to meekly submit to the Bishop's will? Would he not again be helpless in the hands of his master? I am willing to help fight but I also want a hand in the spoil. But have they really adopted a representative form of government? Does not the pastor nominate the persons from whom the church must elect? If so does this not amount in the end to an appointment by the pastor? Is the number of lay voters equal to the number of ministerial voters? Are the laymen represented in the law-making bodies of the M. E. church?

Unless the church nominates and elects its own representatives, and unless these are equal in number to the ministerial voters, and unless these go to the legislative bodies of the M. E. church, how can it be said that what our fathers contended for has been granted? How the leaders of the M. E. church can assert a thing like this when they have nothing but the shadow is more than I can understand. But may be they have granted it. I have not their discipline present and consequently do not know. But I am laboring under the impression that they have nothing but the shadow of lay-representation and not even the shadow of the preacher's Right of Appeal.

If the Methodist Protestant church was conceived and born in the desire for Mutual Rights and the preacher's Right of Appeal would it not be glorious(?) for the descendants of those old heroes, after having maintained the struggle for nearly eighty years, and when the thing for which they have been contending is about to be realized by their oppressed brethren, to surrender and go back into the M. E. church? On meeting the old heroes they might say we fought bravely, we kept up the struggle for a long time, and we finally took the shadow for the substance.

But this is not why I am opposed to the union. I care not for a feather. It cannot be doubted that the people who constitute the Methodist Protestant church today have accomplished more for the Master's Kingdom than they could possibly have accomplished had they been in the M. E. church. This is why I am opposed to the union. It is because I believe the Methodist Protestant church can better serve the Master's Kingdom standing alone and holding up its great principles before the ecclesiastical world than merged into **an organic union** with the M. E. church or any other church. It is a great church. It is a grand church. It is a pure church. It is a church of equality. It is a church of freedom. It is a church having but one Master and all its members are brothers and sisters. It is a church having the Spirit of Christ. It is a glorious church. It is all this not because of its money, not because of its numbers, not because of its place in the social world, not because of its place in the intellectual world, but because of the principles for which it stands, allegiance to none but Jesus Christ and the universal brotherhood of mankind. I do not say that these things are peculiar to the Methodist Protestant church, but I do believe that they possess a degree of truth when applied to it that they do not possess when applied to any other church. It is entirely too great to be lost sight of or to be swallowed up by something larger in bulk but much smaller in the things which make for real greatness. It was great enough for its founders and it is much greater than the greatest man in it today. It is as broad as the rights of mankind and it is as high as heaven for Christ is its head. Does this afford sufficient elbow room for our greatest and most ambitious men? Yes, if the ambition be an ambition to serve. But if it is an ambition to rule there is by no means room enough. If the M. E. church is ready to grant everything for which our fathers contended then let us go, but if not, let us fight on, let us press the battle to the end, let our terms of surrender be unconditional. In the past we have succeeded. In the present we are succeeding. In the future we shall succeed by the grace of God coupled together with the universial love of mankind for freedom and equality. The world is not only destined to be free politically, it is also destined to be free ecclesiastically. This great Republic stands proclaiming Liberty to the political world, so the Methodist Protestant church, born in a land of Freedom, stands proclaiming Liberty to the ecclesiastical world. Until oppression in the ecclesiastical world shall be destroyed, until in this field full freedom and equality shall be granted let us not think or union.

J. A. Burgess.

P. S. This is not written in reply to Bro. Hicks. The editor did that nicely. I have written this just to express myself. I have been feeling like expressing myself ever since the union talk has been up. I think I can rest well from now on. Really I haven't any fear of the union. I do not think those who are laboring for it will ever be able to deliver the goods.

J. A. B.

TO THE PASTORS OF THE METHODIST PROTESTANT CHURCH OF NORTH CAROLINA.

Dear Brother Pastor:—

I shall not trouble you to read a long communication, only a word, but one of vast importance. All the denominations this fall and winter have passed ringing resolutions against the near-beer saloon and the jug trade, and have called upon the legislature to prohibit the one and petition Congress to prohibit the other, have endorsed the Anti-Saloon League and its literature and urged their people to give it moral and financial support.

Today is the day of action, and in my judgment, if the church will now act in keeping with these resolutions, the legislature will be induced to do her part. Let me emphasize three things that you can do and by doing will greatly aid the cause of temperance reform. Give a special service to the cause of temperance in the next thirty days. At this service (1) preach on some phase of the temperance work, (2) call upon your congregation to vote by a standing vote if they favor the overthrow of the near-beer saloon and the jug trade and (3) take a collection for the League.

The Conventions and Conferences, for their churches, have not only endorsed the work of our State Organization, but have called upon their people to give it this financial support. We ought to have fifteen hundred dollars in the next forty-five days to properly carry forward this fight against these evils. In the getting of this money, I believe the pastor holds the key to the situation and I trust, Brother Pastor, that you will use it by giving your congregation (or congregations) an opportunity to contribute to this important work. When you have had this special service, send us a check for the amount collected, and in a letter give us the results of your meeting. These letters, showing how the people enthusiastically voted for the overthrow of these evils, will be a great help to us before the committees at Raleigh and in our personal work among the representatives. I shall depend on you. Also write your

representative and tell him what your people want.

This communication is of prime importance, therefore I do not believe you will let it go to your waste-basket. I believe you realize the urgency of this call and will carry out the above plan. It would be nothing less than a calamity for our pastors to fail us at this point and would certainly do hurt to the cause of Christ in every particular. For the sake of the old drunkard who is still being debauched by these evils, for the sake of the young men, who are being lead astray, for the sake of the many mothers, whose hearts are being crushed and for Christ's sake, I pray you to help us win in this fight.

Yours for victory,
R. L. Davis, Superintendent
N. C. Anti-Saloon League.

The following verses are the words of a song our mother many long years ago sang to us children as a lullaby. Let those who read them if your hearts are burdened with many cares and sorrows, look up and rejoice, for that same Jesus sits at the right hand of the Father in Heaven today and is waiting to hear your faintest prayer for pardon and peace and deliverance from all your fears.

Gethsemane.

"As nature was sinking in stillness to rest,
The last beams of day-light shone dim in the West,
O'er fields by pale moonlight in lonely retreat,
In, deep meditation I wandered my feet.
In passing a garden I lingered to hear
A voice faint and plaintive from one that was near.
The voice of the sufferer affected my heart
While pleading in anguish the poor sinner's part.
Approaching him nearer I asked him his name,
He answered, 'tis Jesus, from Heaven I came.
I am thy Redeemer, for thee I must die,
The cup is most bitter but cannot pass by.
O'er whelmed with my sins I fell at his feet.
I plead for his pardon so full and complete.
Thy sins which are many I freely forgive,
He answered; go tell it that others may live.
And then in a moment he banished my fears
As down o'er his bosom flowed sweat, blood and tears
He still remained kneeling upon the cold ground
And I felt that his anguish of soul was profound.
Yet how sweet was that moment He bade me rejoice!
His words, O how pleasant, how cheering his voice
I flew from the garden to spread it abroad,
I shouted salvation and glory to God.
I am now on my journey to mansions above.
My soul's full of glory of light, peace and love.
When I think of the sufferer, the prayers and the tears
Of that loving Stranger that banished my fears
The day of bright glory is rolling around
When Gabriel the archangel the trumpet shall sound.
My soul then in rapture and glory shall rise
To gaze on that Stranger with unclouded eyes.

An Old Lady.

OUR FOREIGN MISSIONARY WORK.

That Safe and Profitable Investment.

Did you read the "Important Notice" published two weeks ago? Look up the church paper and read it. It invites you to invest in an enterprise which guarantees dividends unequaled in number and value. No matter if you are rich or poor you ought to read that "Important Notice," and then invest according to your ability, for you are assured of a dividend when you make your first investment. Just find the paper and peruse that article.

I am glad to report that already friends have begun to respond to that invitation, and are taking shares. The Cambridge Church, Ohio Conference, has taken two of the $100.00 shares, and a lady in the Maryland Conference has taken one of the $50.00 shares, these to be paid in the month of January, 1911.

The call is for 100 individuals to give $100.00 each, 100 individuals to give $50.00 each, 200 individuals to give $25.00 each, 300 individuals to give $10.00 each, 400 individuals to give $5.00 each. Payment to be made in the month of January, 1911. Here is your opportunity to invest in the great enterprise promoted by the Lord Jesus Christ in which the world's evangelization is involved. Our church must do its full share, and your Board is seriously embarrassed by the lack of funds with which to do the things upon which the growth, if not the maintenance of the Japan work depends. The receipts thus far are totally inadequate to meet the demands upon the Board, and the extraordinary requirements as land and buildings, etc in Japan cannot be provided without special offering for which we are calling.

The Christmas Offering from the Sunday-schools.

More schools are sending in a Christmas offering this year, and individuals are responding to the special appeals sent out. Many more are expected, because they are urgently needed, and it is believed our people will not let our enterprise in Japan be seriously crippled for the lack of funds.

I am greatly encouraged by the kind remittances. Here are samples. A lady in Indiana sent $15.00, and added "Wish I could send more." A Maryland pastor "It was a free will offering, and we are glad to send it on for the great cause. Lady in Ohio. "I know the joy of giving." Michigan lady "We wish it had been more ($5.00) but we have only 10 members in our school." Ohio lady, "It was little use to ask for just a collection. I gave each of the young people a nickel with which to earn something." New Jersey Superintendent, "In answer to your earnest appeal and heart's desire to see the world saved, we enclose $17.00 the offering from our school together with our prayers that God will bless your labors and answer your prayers." Maryland lady sent $5.00 and wrote "It is indeed the widow's mite. I wish with all my heart it was more, but I have done what I could." Lady in Texas wrote, "I take pleasure in sending you $5.00. Will celebrate my 'King's birthday' by this little offering for his benighted children." Maryland layman, "Few of the calls upon me are entitled to more serious consideration, I recognize, than this one. Again expressing my regrets that just now I cannot be more liberal." A Kansas pastor, "We are sending you $12.50. You can give our honored and able superintendent the praise for this good thing." An Ohio layman, "When your appeal was received I felt it would be impossible for me to do anything, but I came across your letter the other day, and it has clung to me so persistently that I cannot get it off my mind until I make the enclosed small offering. I wish I could do more." Reader, have you given to Jesus that which he asks of you as his disciple?

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

—The last census reports population for N. C. cities as follows: Raleigh, 19,218; Asheville, 18,762; Durham, 18,241; Winston, 17,167; Greensboro, 15,895. The mill villages not included would probably add ten or fifteen thousand to Greensboro's number.

SPEKIN' O' WISHES FOR A HAPPY NEW YEAR,

Here are some I found. They are so good, that I concluded to adopt them as my own and apply them to you.

I wish you a sound body—the ecstasy of full lungs, dreamless sleep, and a zestful appetite. This is the happiness of the artist.

I wish you an open mind—the delight of being hospitable to all truth, keen for the inner meaning of things. This is the happiness of the learner.

I wish you a kind heart—the luxury of being helpful, tender toward frailty and fault in others, reckoning your gains by your gifts, more ready to suffer than to inflict pain. This is the happiness of the friend.

Most of all, I wish you contentment—the calm rapture of being able to accept life's crosses without bitterness and its crowns without vanity, greeting each new day with a cheer, believing in the Father's house at the end of the road, and His rewarding smile. This is the happiness of the Christian.

Cordially,

T. T. Hicks.

The Editor heartily thanks Bro. Hicks for this pleasing piece of kindness and prays that he may find all the good he invokes upon others.

—Christmas greetings printed on a neat folder were issued by Rev. T. M. Johnson and wife to parishioners and friends.

—Bro. Curry has changed his address to Graham. This means that he has gotten well enough to move, and perhaps well enough to work.

—Bro. W. J. Page has moved to Asheboro from Steeds.

—A gang of anarchist burglars has caused great excitement in London, England. A mob burned a building in the effort to exterminate them.

—The main building of Trinity College, Durham, was burned yesterday. No loss of life.

—Greensboro has had a series of tragedies: last Saturday morning, Mr. Andrew Weatherly fell in front of a moving train and was killed and horribly mangled. On Sunday morning, Mr. Joe Morehead, president of the Guilford Battle Ground Co., died. On Sunday night, Judge S. B. Adams cut his throat in an attempt at suicide. On Monday evening, fire broke out on S. Elm St. and destroyed about $75,000 in property.

—Rev. R. M. Andrews resigned as publisher of the Minutes on account of the inconvenience of having the work done at a distance.

Conference Minutes.

These will be sent out to subscribers in a few days. If you do not receive all you subscribed for in the first package, expect another a few days later.

J. F. McCulloch, Pub.

Greensboro, N. C.

Bought in Reidsville.

A church lot, centrally located, 55x 160 ft., on Lindsy St. This lot is on one of the main streets, and 200 ft. from N. and S. Main St., only about 300 yards from the center of the business part of town. The lot cost $600.00. I can more than get our money out of it. You see we have good depth and plenty wide for our present plan. The deed is to the trustees of the M. P. church forever, never to revert, if ever disposed of it through sale by the trustees of the M. P's. "In fee simple, ours." Now we have the lot and $1000.00 subscribed and a little more. We want to build a $3000.00 house. We are now collecting and trying to swell our subscription to at least $1700.00 by March the 25th. We want to begin the building in April. Yesterday while on the train Mr. J. H. Griffin asked me if I was taking subscriptions. I told him yes, and he gave me 50 cents and sister G. A. Ingram said I want a little in your church in Reidsville and gave me 50 cents. Now we have had a hard time to get a lot and it well located, but we have it now. I want to publicly thank the board of Church Extension for turning aside from their business a little while, and for their encouragement; and to Bro. T. J. Ogburn who came in behalf of the board and helped us to decide on the lot. I am glad, too, I can say the lot selected is satisfactory all around. Now I feel like I have many friends in North Carolina, who if they knew the situation would give us from 50 cents up and I appeal to you. This is the Lord's house and we have 37 members here without a home near by and I believe we will have 45 in two weeks more.

I will acknowledge your amount through the M. P. Herald, down to .05. We are thinking of having four memorial windows; Bro. Alson Gray, Bro. Wills, Bro. Lineberry and Bro. Bunch. If you want to go on one of these, please say so. How many Sunday-school children in N. C. will give 5 cts. for the Sunday school room? I have met all my appointments on Haw River Ct. except Sandy Cross (it snowed). I will be at Mispah the second Sunday evening at 3 p. m., and Sandy Cross the 5th Sunday at 11 a. m., I hope.

C. E. M. Raper.

Jan. 2, 1911, Reidsville, N. C.

P. S. If you have subscribed any amount or will subscribe, please send it in as you see I have my hands full. Seven appointments and the Reidsville church. We need $100.00 right now for a specific purpose. C. E. M. R.

OUR BIBLE SCHOOL.

The class of ten has been made up. The following are the new names:

6. Mrs. Geo. L. Curry.
7. Mrs. R. R. Ross.
8. Mr. W. A. Speer.
9. Miss Mary J. Gordon.
10. Clyde Auman.

Bro. Speer says an entire class of his will unite also, and he will send their names next week. If there are others, let us have their names.

Our aim is to find out (1) what the Bible says, and (2) what the Bible means.

To find out what it says, we must faithfully read it. To find out what it means, we must carefully study it and discuss its meaning. And we must be honest in this. We must be ready to let old interpretations pass, if they have been shown to be false, and we must not be too ready to accept new opinions. The truth is what we want—that truth which God deemed so important that he chose a special mode of approach to our minds with it.

Lesson for Next Week.

Genesis, chapters one to ten, inclusive.

The beginning of the world and the early history of the human race are here sketched. Note that time was occupied in the creation.

Suggestions as to the Eden Story.

If you will read closely, you will see that there are two accounts of the creation of man, differing from each other in some respects. Let us suppose as a working hypothesis that the first is a literal account of the origin of man and that the second is an allegorical account of the introduction of evil into man's life. If this be correct, then the two trees, the tree of life and the tree of the knowledge of good and evil, are symbols and represent something. It is commonly conceded, we believe that the cherubim placed at the entrance of the garden were symbolical and not real creatures. May it not be that the garden of Eden was itself symbolical? If it was real, when did it disappear? If it was symbolical what did it symbolize? There is much to study about.

Questions.

1. How long was it by the figures given in Genesis from the creation of man to the flood?

2. How long before the flood did Methuselah die?

If any have to buy new Bibles, we would recommend the American Revision.

PASTORS AND PEOPLE.

Henderson.

We have gotten somewhat established in the parsonage and are beginning to feel that we are at home now, having spent one whole month in doing this. We are much pleased with our new home. The house is quite a nice one, especially the interior, the garden is ample, with coal house etc. And it is in a good community. The church is to be congratulated upon its good purchase.

The S. S. entertainment was quite free of formalities. Each family was asked to give a reading or speech, and many of the families responded in the person of the smallest child or father of the child. When this was concluded the roll of the four smallest classes was called, the children were invited to fish in a corner, hid by a curtain, and what is unusual in fishing, every one made a catch.

Our community was fortunate enough to escape the Christmas fatalities that so frequently come in the form of death from the unloaded gun and severe burns etc. but the noise is terrific. What a pity for the multitudes of us, the ninety per cent of us, to be terrorized by the baby waker, cannon cracker nuisance in the very season of the year when our thoughts would run back to the simple life of Jesus, with his quiet of soul and freedom from such demonstrations.

With best wishes for a prosperous new year to all the brethren, I am fraternally yours,

R. M. Andrews.

We had a unique and interesting Sunday-school entertainment, Friday night, the 23rd. Also splendid Sunday services in Sunday-school and church, Christmas day. Home coming and Christmas giving have been the order of the day.

We were saddened by the untimely death of our friend and brother, Rev. W. L. Harris, which occurred on the 21st. Revs. Andrews and Stubbins officiated at the funeral. We sang feelingly "Servant of God, well done."

T. T. H.

From Yarbrough's to Granville.

Getting back to Cross Anchor immediately after Conference, packing up to move was in order. It seemed like there was more to do than formerly for some reason I can't explain why, for we have no more than formerly—except children. But we were ready to get away by Wednesday after the first Sunday in December which caused me to miss my first appointment on this charge, but I felt like I would enjoy being with the Harmony and Yarbrough's Chapel people again. So as busy as I was through the kindness of Bro. A. M. Watson who took me to Harmony, I preached there the fourth Sunday in November. It was hard to say good-bye to those faithful people, for they have certainly upheld the hands of their pastor for the past four years and it is gratifying to see what has been done there, notwithstanding we had many trials through the influence of those who claimed to be so much better than the people who are the salt of the community. They resorted to all kind of means to accomplish their purpose, but the church still stands while that which made so much noise proved to be only a noise and died away almost as quickly as it sprang into life.

I thank God for the good people of Harmony and for what they are accomplishing. Press on, brethren, there are discouragements, it is true, but you are living for a principle that is permeating the Christian world to day and Jesus has spoken to you—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

The first Sunday was spent with the Yarbrough's Chapel people. It was hard to part with these good people also. It would not have been so hard to say good-bye here if no one had said anything but while trying to get my mind on the subject chosen for that morning after winding up for the last time the Sunday-school lesson with "my" men's Bible Class. Bro. Tinsley began to tell the S. S. how much he hated to see us leave and how much the S. S. had been helped. It was not until then had we been enabled to see so much of what had been done and how much it was appreciated. We will not soon forget his words of appreciation. Many acts of kindness have shown the appreciation of these good people. There are people there that do not appreciate a preacher's work, but most of them are out of our church now.

We were kindly remembered in a substantial way after Conference by Sisters Dan Yarbrough and Julia Wilson, also from Bro. and Sister Woodruff, Bro. Farrar and wife.

When we got our goods packed ready to go to the depot, Bros. J. A. Tinsley, A. B. Stone, E. R. Knox, and L. H. Wilson kindly gave us the free use of their teams. Bidding good-bye hurriedly to many as we passed on to Enoree, we packed our goods in a car left for us and giving Clelia Burd, my young horse, a full supply of hay and oats we sealed the car door and Sam and I hurriedly got aboard the train for Henderson, leaving Mrs. Bethea and the other children to have parsonage straightened up and to come on as soon as notified that our goods had arrived. Leaving Enoree thence to Laurens, taking the coast line to Clinton where we boarded a Seaboard train at 5:35 p. m.

We had an uneventful ride till 3:06 a. m. without change when we reached Henderson. In a few minutes we were pulling the door bell at the residence of Bro. C. W. Finch who was our delegate to our last Conference and we had a time getting him awake, as he had just gotten in a few minutes before from Richmond.

In a few minutes Sam and I were lost in slumber, for after such a rush and being up most of the night it required no rocking to get to sleep.

But I must close for this week.

N. G. Bethea.

Bess Chapel, Lincoln Circuit.

On Christmas day we had a very interesting Christmas service. The church was decorated. Mrs. J. C. Beam and Ogburn Lenheart had trained the children for occasion. An offering was made for the Denton Orphanage and Foreign Missions.

Tabernacle Circuit. Shady Grove.

Dear Herald: Our pastor, Bro. Cecil, filled his regular appointment Sunday, Dec. 25. He gave us a good sermon, as usual. We are always glad to see him and anxious for our preaching day to arrive. Bro. Cecil always meets us with a smiling face and a kind word; we like so much to have him visit our homes, he always brings sunshine and gladness and we are all made better by his coming. We have our new pews and stoves arranged, and steps are being taken for further improvements on the church. Our Sunday-school hasn't gone into winter quarters yet, but we do think more interest could be manifested. If the parents and older people of the community could only be made to see the necessity, of not only attending Sunday-school themselves, but of sending their children, what a good school we could have and what a great amount of work could be accomplished for the Master. The prize, which was a beautiful teacher's Bible, offered in the primary class was won this year by Mr. Willie Anderson. We wish more of the boys and girls had been as faithful the past year as he, and we trust he will continue to be as faithful in the coming years.

We were glad to have worship with us Sunday Mr. D. M. Neace and family of High Point. They have moved near

the church and we will be very glad to have them attend church and Sunday-school with us. We want the church, not only this one, but every Methodist Protestant church throughout this broad land to make great progress this year. We want them all to make up and do for the Master every thing that will tend to spread his gospel. We ask the prayers of every Christian that our little church may grow and accomplish much and lasting good; and that we as workers may never one time become disheartened or discouraged in working for the cause of Christ.

Frances B. Lineberry.

Dec. 26, 1910.

Chatham Circuit.

On the first Sunday in December, I filled my first appointment at Zion and Piny Grove churches. On account of the inclemency of the weather and it not being certain that I would be there, the congregations were small. These churches are located in a prosperous section of country and I believe there are indications of development. On the second Sunday I visited Hope; here we were met by a good congregation. This church is situated so near the new village Bonlee on the Southern Railroad and is the terminus of the new railroad, the Bonlee and Western.

On the evening of the same day I preached at Siler City; the congregation was large and very attentive. On the third Sunday I was met at Hickory Grove by a good and encouraging congregation. On the fourth Sunday I was again at Siler City; the congregation was again large, and the pastor felt much encouraged. I suppose some one else will report the nice Christmas entertainment here on Saturday eve. However, the recitations by the children, and the tree were much enjoyed by all. On the afternoon of the fourth Sunday I was at Fairfield and preached to a good congregation. The pastor felt encouraged with each church and with the co-operation of the people believes that each church may be considerably developed and much good accomplished. Let the watch word of each one be, "Go forward."

Fraternally,

J. H. Bowman.

High Point.

The church work in High Point seems to be starting off very well in the new Conference year. Our Sunday-school has already out grown the splendid new quarters which were opened up just two years ago. The Philathea class had very kindly gone into the church auditorium to make room for a Junior Philathea Class that has recently been organized. The number of classes in the Sunday-school had recently been increased by two, a Junior Philathea Class and a Junior Baraca Class thus bringing two new teachers into active work, and at the same time leaving all the other classes large enough for good work, and also giving them the better opportunity to bring in new members. This they do not fail to do. Our school has at no time had phenomenal growth, but its growth for the last two years has been a steady one, as shown by the secretary's books. The average attendance for 1908 was 131, for 1909 it was 173, and for 1910 it was 185.

The secretary's book also shows a steady though small increase in the contributions for the three years.

Our church now has before it one of the most glorious opportunities of work for the Master through the young people that are gathering under its influence. We are praying most earnestly every day that the dear Father will lead us to provide wisely the needed room for work. O, for a vision of greater things for our Lord on the part of every individual member of the Methodist Protestant church in High Point.

A. G. Dixon, pastor.

Jan. 3d, 1911.

Yadkin College Circuit, Friendship.

We hope the Editor and all the readers had a pleasant Christmas. Owing to the continued illness of our pastor's little boy, Bro. Mansfield Owen filled his appointment the 4th Sunday in December with a very interesting Christmas sermon. On Monday evening at 3 o'clock we had a Christmas tree for the S. S. All seemed to enjoy it very much. We had two short but very good and encouraging talks by Bros. Phillips and Owen. We wish for Bro. Powell's little son a speedy recovery.

Reporter.

Y. C., Yadkin College Ct.

Notwithstanding the bad day that new year was, our Sunday-school under the new organization opened the new year with a good attendance of young men and some women. Our school has run down some in numbers and the Superintendent with his teachers are preparing to make the most desperate effort to accomplish the most of any year of their lives.

Our church has suffered some by the enforced absence of the pastor since the early fall. But we will say nothing to add to his burden, nor lay in any word of complaint, but will extend to him our purest sympathy.

We extend to the Editor a hearty commendation in his defence of Methodist Protestantism.

I live in Nazareth, and even the Editor has a kind of contempt for anything coming out of Nazareth, but I have an opinion and that opinion is that Methodist Protestantism is a principle too well established to be rooted up and swallowed by something smaller. Now if I did not live at Nazareth and my thoughts were worth anyting, I would suggest that the churches interested come together in convention and for the present and for the purpose of the convention ignore the old organizations: then appoint a committee of liberal minded men to draft a constitution and laws for a new church. But I did not start out to advise and so with hope that all churches will be filled with liberality while I yet live I close.

Fillmore.

Jan. 3, 1911.

(Bro. "Fillmore is mistaken as to the editor's having a "contempt for anything coming out of Nazareth." We learned long ago not to be imposed on by outward appearance and to have great respect for genuine virtue.—Editor.)

Asheville.

Our Christmas affairs were all quite successful. The Burnsville Hill S. S. gave an entertainment and Christmas tree on the night of the 23rd. It was a night of slush. Yet the school building was packed. All had a good time. This school was commenced the first Sunday in last February. It has been a complete success. It has survived two other schools in the neighborhood. They are very eager for a chapel that they may have a Sunday school home all to themselves. They have not missed more than three weekly teachers' meetings in ten months. Brother W. A. Swain is their Supt.

The entertainment at Woolsey Hall was given on the night of 28th. The hall was packed with interested friends. The program was well planned and successfully carried out. Miss Birdie Walser and Mrs. Welbourn had trained the children faithfully.

The hall has recently been donated to the Mission Hospital. The hospital management has accorded us the use of it until they can decide what to do with it. A good platform was built for the entertainment and electrical lights were installed. It is now equipped for frequent evening gatherings. Our friends in the neighborhood are planning a box supper to raise funds for paying for the organ. They are a working set. Apples and oranges were distributed to all present. This school began the last Sunday in January of last year. Our young friend Frank Edwards is the efficient Supt. He and his new bride have started in for the work again this year.

The entertainment by the main school

was given on the night of the 30th. It was pronounced the best we have ever given. The children were trained by Miss Jessie Rowe Williams. There were two programs—one on the evening of the 25th. Both were largely attended.

"Twelve-baskets-full" of oranges and big apples were distributed to all present. All these entertainments were gotten up against many odds of unusually bad weather and much sickness.

The Rice Male Chorus of fourteen gave us a new year song service on Sunday night that was highly enjoyed. Secretary Hunter of the Y. M. C. A. gave us a fine talk.

We are entering the new year with great hope and faith. And with great good will for all.

J. S. W.

Vance Circuit.

Ous 1st quarterly conference was held at Harris Chapel Saturday before the second Sunday in December; nothing out of the regular routine of business except Bros. Ellis and Satterwhite were present as representatives from Gilburg church to ask for pastoral supply from Vance circuit. This request was granted and they were given the 4th Sunday in each month for services.

The writer expects to buy a horse as soon as he finds one suitable and hopes by doing so he can handle the work to a better advantage. Our last year's stay on Vance was very pleasant to us and the people showed their appreciation in many ways.

Before conference the good people of Flat Rock gave me a nice suit of clothes and you know such a present always comes to a minister at exactly the right time. Since Conference we have received some gifts as follows: Mr. B. W. Brown, some beefsteak; Mr. A. E. White, a cord of wood, Mr. S. A. Greenway, a nice Christmas present; Mrs. J. P. Satterwhite, butter and eggs, Mrs. Jno. Reavis, sausage and backbone: Mrs. T. Hestes, sausage.

We have been kept away from New Hope at both appointments this year by bad weather which was much disappointment to us, as we enjoy preaching to those faithful and appreciative people.

Harris Chapel was about forty dollars behind on pastor's salary at Conference, but has now paid about half of the amount and expect to pay the remainder in a few days.

We have lately united in marriage at the parsonage Mr. Roberson and Miss Bowling of Gilburg and Mr. John D. Dawling of Va. and Miss Theodora Dawling of Manson, N. C. The later, (Miss Dawling) now Mrs. Dawling, is one of our most loyal members at New Hope

We predict for both couples a successful future.

R. C. Stubbins.

Jan. 2, 1911.

Spring Church.

Our new pastor, Rev. W. F. Ashburn, filled his first appointment here last fourth Sunday, to a very large and attentive congregation. He delivered an excellent sermon, which was enjoyed by all. It was a great pleasure to us for him to be with us again as our pastor. We all feel sure that he will do good work for us this year. Our new church is completed, all except painting, which we hope to do in the near future. Our Sunday-school is moving on nicely, we are trying to keep it ever-green and not let it go into winter quarters.

We have re-organized our school, new officers and teachers were elected, with J. J. Massey superintendent and Miss Mary L. Massey secretary and treasurer.

We are hoping to have a good attendance throughout this year, and trust that they will be more prompt than ever before. We had our Christmas entertainment on Monday night, which was right good. "After Old Santa" delivered his presents a collection was taken for Foreign Missions which amounted to $6.00.

First quarterly conference will convene here next fourth Saturday, all official members are requested to be present. Since my last report, Mr. Henry Vassar, one of our oldest members of Spring church, has passed away. He was in his seventy-sixth year. He had been in poor health for nearly six months, but on December 20th, the Lord gently released him from his suffering. He leaves an aged wife and one daughter to mourn their loss, but we trust their loss may be his eternal gain.

India, my sister, continues very ill, I will again ask the Herald readers to pray for her recovery.

Wishing the Herald readers a happy and prosperous new year.

Yours for Christ.

Nannie Massey.

Jan. 2, 1911.

Pinnacle.

Our pastor, Rev. A. L. Hunter, preached an excellent Christmas sermon last Sunday, to a large and attentive audience.

Our Sunday-school is progressing nicely. Levi Watson re-elected Supt. Miss Daisy Spainhower secretary.

We continue to have prayermeeting each Wednesday evening.

We were glad to have Messrs. Hunter and Stone who have been away in school spend the holidays with us.

Reporter.

THE POSTAL CARD.

W. F. Kennett, Editor.

Christmas has come and gone and we are now in the new year, 1911. May it be a happy year to all our readers.

We greatly missed the M. P. Herald and the Henderson "Gold Leaf" from our exchanges last week.

The Greensboro Patriot came as usual. All services were rained out last Sunday Jan. 1st. This week we thank Mrs. E. P. Robinson, Mrs. T. A. Wilson, Mrs. N. W. Gordon, Mrs. B. W. Johnson, Mrs. J. R. Dwiggins and Mrs. Geo. Brown for remembering us with hog killing products —sausage, backbone, spare ribs etc. We thank Mrs. J. B. Ogburn and Mrs. H. G. Moore for Christmas cakes and Mrs. Ogburn and Mrs. Johnson for butter.

Dr. Tagg's editorial in the Methodist Protestant of Dec. 14th on "That China Mission" makes interesting reading. We would copy it into the Postal Card had we the room. His account of "That Milford Revival" is also interesting to an unusual degree.

Yarboro and Anderson Circuits.

I am at work on my new charge. It was hard to say good-bye to our dear kind friends at Democrat.

The four years spent West of the Ridge were pleasant. Though many trials and hardships fell on us, yet we were with good people. No people will ever be kinder to us than they. The good people on Ivy circuit can not be surpassed for hospitality.

The high esteem in which they hold their pastor makes the work pleasant. They don't handle a preacher's name as some people handle a pug dog. And when he goes to do something they don't rise up to defeat it. Sister McLean's thoughtfulness of the preacher's family added largely to their comfort.

Miss Cora Carter was the Martha of that community to do what she could. The Maneys, Carters, Andersons, Dillinghams, Clouses, Wilsons, Rays, Holcombs and many others did much to make our work a success. May God bless the dear people and pastor.

I was assigned to Anderson circuit Since Conference I have also excepted Yarboro by request of people, and moved into parsonage at Cross Anchor.

This is a kind people.

The ladies made us understand when we came here that they knew how to make a preacher feel good. When we arrived Wednesday, the 28th, they had charge of the parsonage, dinner ready, good fire and a hearty welcome. No burden was attached to it for preacher's wife, a colored woman was with them for the business of clearing away the dishes.

I don't know all the names. One thing I know---where things were scarce to eat there were plenty. Yarbors, Knox and Stones are some of the names we remember.

Liberty Hill and Fair View churches have received us warmly.

Four converts at Liberty Hill Christmas day.

While we can begin to see we have a good people to serve, at the same time the responsibility is great. We can't meet the demand in every respect, but will do our best.

Bro. W. R. Lowdermilk and family have visited friends and relatives in this country which was appreciated by his friends.

W. A. Lamar.

Liberty Circuit.

December 1st, 1910, found me located in the thriving little town of Liberty, N. C., and ready for service, I filled the first appointment the first Sunday in December, at Mt. Pleasant, and Pleasant Union and all since except one in which I was rained in. I have been kindly received by the good people on this charge, and hope to do a good year's work for the Master.

There was a Christmas entertainment held in our church at Liberty on Monday night, Dec, 26th, which was a success. There were recitations and songs, and a fish pond. The children were delighted to see Santa Claus fish out the presents for them. Liberty Grove Sunday-school treated the children also, Sunday afternoon, when there were songs and talks by pastor and a Mr. Palmer.

We held the first quarterly Conference at Mt. Pleasant on Saturday before the 3rd Sunday in December, with all the churches represented. There was a seeming lack of a spirit of aggressiveness, and progressiveness that chilled the enthusiasm of the pastor, but he has since learned that it was only "seeming" and that the entire circuit is ready and willing for aggressive work.

I wish to acknowledge the following donations: Mrs. J. Logan Hardin, sausage, pudding and chine; Miss Millie Bowman, eggs, and sausage, for which we thank them.

Family reunion. On Thursday, December 29th, was held the annual reunion of the Hardin family at the home, in Liberty, of J. Logan Hardin. Owing to illness in the families of Bros. C. H. and W. D. Hardin of Julian and Pleasant Garden respectively, all of their families were not present, but were represented in part. A number of friends in Liberty were also present. A sumptuous dinner was served by Mrs. J. Logan Hardin in her affable manner, making it pleasant indeed for her guests. After some time spent in pleasant conversation all departed to their homes, feeling it would always be a pleasure to remember this occasion.

W. D. Fogleman.

Liberty, N. C. Jan. 3, 1911.

A Delayed Report from Spring Church and Greenville Circuits.

I was too busy during the closing days of the Conference year 1910 to write a report as I wished to do, covering the three years of my pastorate on Spring church and Greensville circuits, and the first days of my pastorate on Liberty circuit find me equally busy; but at this late date I will write something.

I do this in justice to those noble people who helped their pastor to bring order out of chaos, and not in self-laudation.

When I reached Virginia three years ago and took an inventory of the situation I found, but one Sunday-school on Greensville circuit, and it ran only a part of the year with twelve or fifteen scholars, one church, Wesley's Chapel, had been sold to satisfy a judgment against it for three hundred dollars; two other churches had small debts on them, of long standing, and the energies of the membership paralyzed. The out-look was dark and gloomy.

On Spring church circuit, I found at Spring church a good Sunday-school and prayer-meeting, but they needed a better church. One church, Lebanon, had been burned and the membership were worshiping in a school-house and running a Sunday-school in the same. One other church had practically no membership. We went to work to restore confidence and after a while succeeded, so that now at the close of a three year's pastorate I can report that there are good Sunday-schools in four of the five churches on Greensville circuit, Wesleys Chapel redeemed and the debts lifted from the other two, and new pews in Hobbs Chapel and the house painted. Philadelphia repainted and new organs in four of the churches, and a spirit of hopefulness that promises much for the future.

At Spring church, we sold the Gumbury church and rebuilt at Lebanon a splendid little church that when finished will be a neat place to worship in. A splendid parsonage was built at Pleasant Hill costing about twelve hundred dollars, and this year the crowning achievement was the building of a splendid new church at Spring church, 32x54, tower on corner and a class room in the rear, gothic windows and doors. There are two large twin memorial windows which cost ninety-three dollars each, built by the H. T. Greenhardt Art Glass Co., Baltimore. One of these was put in by the children of the late Cyprian Daniel and wife who was long one of the church's leading members, and the other by the children of Geo. F. Robinson who still lives, and is one of the pillars of the church. There are also two smaller memorial windows, made by the same company. (I am glad to mention this company, for this work is of the highest order, and at reasonable prices.) One for Bro. J. W. Crew, who is living and an active member, and J. C. Powell deceased, who died in young manhood beloved by all who knew him for his noble parts. These two windows were paid for by a Mr. Andrew Stephenson who was, and is, a close friend of the parties named, but not a member of any church. This church was not quite completed when I came away, but I feel sure it is by this time. When it is painted it will have cost about seventeen hundred dollars, and will be the best country church in Greensville County, Va.

There were also, during the three years, about two hundred conversions and accessions. The pastor's salary was raised the second year from six to seven hundred dollars, and always paid in full, and over.

There are some noble souls on these two charges, as are to be found anywhere, and they shall always have a warm place in my heart. God bless you, dear people, stand by your present pastor, and let the good work go on.

W. D. Fogleman.

Liberty, N. C. Dec. 30, 1910.

Guilford Circuit.

Dear Bro. Swain:

The first quarterly meeting was held at Fairfield church on Saturday, Dec. 31st, 1910. The attendance was good; all the churches being represented.

The business was transacted in the spirit of brotherly love. The reports were very good. Bro. Gray was elected secretary for another year. Bro. Leonard of Hickory Grove church was elected circuit Sunday-school Supt. to look after and work up the Sunday-school interests.

Bro. Davis of Fairfield church was elected circuit steward to look after the financial interests. So we are looking forward to a profitable year.

May God help each one of us to do our best for Him this year.

Pray for us.

T. A. Plyler.

High Point, N. C., R. F. D. 3.

Tabernacle Circuit.

The first quarterly conference was held last Saturday at Tabernacle church. The president preached at 11 a. m. to an attentive but small congregation, after which we had a good dinner, and a short intermission.

The president opened conference by reading and prayer, after which the busi-

ness was transacted. All the churches were represented as follows: Tabernacle, 8 officials present out of 15; Julian, 2 official present out of 7; Moriah, 3 officials present out of 15. Shady Grove, 1 official present out of 6. Total number of officials present, 14; total number on circuit, 44, making number of the absentees 30. My reason for making this report is that those who were absent may read and see how much we needed them in our Conference. Hope they will do better in the future. Our work is starting off very well and I am expecting the membership to take hold with us, and I am certain we can do a better year's work than last year. Some of the churches need some work done on them. The Trustees I hope will see to it that this is done in the early part of the year, also that the Stewards, both for general interests and pastor's salary, begin their work at once and try to raise as much as they can before the busy part of the year comes, and this will help the various boards as well as the pastor.

Hope to receive renewals and new subscriptions as I go round for our church papers.

C. A. Cecil.

Thomasville.

Last Sunday "New Year's Day," was so bad with rain and cold weather not many of us got out to church to hear our new year's sermon by Bro. Suits, which some of us regretted having to miss, for we are sure he would have told us something which might have done us good all through the year and strengthened us to put our good resolutions (for no doubt many have been made) into practice.

Officers were to have been elected for the Sunday-school, but was postponed till next Sunday.

Our Christmas tree was beautiful, and with a crowded house everything passed off quietly as could be expected.

The Ladies Aid Society met at church last Thursday, and elected officers for the new year with just a few members present; was rather discouraging to begin with; however, the ones present enjoyed the evening and we are hoping by next month the sick ones will be well and the busy house wives will lay aside their work for one short evening and meet us at Mrs. Ritchie's home. By doing that we might help some one in several homes. The ladies have undertaken to paper two rooms and the hall in the parsonage; got one room finished before Christmas, the other we hope to finish this week and next, and trust we can aid more in the church work this year than in the past years, and only by efforts united we can succeed.

A nice little smoke house has been built on the parsonage lot, which indicates "Hog-killing time" at our Pastor's.

Best wishes for a Happy New Year to all the Herald readers and its Editor.

Reporter.

Thomasville, N. C., Jan. 2, 1911.

We are proud to have Bro. Suits with us again next year. He has been with us since the birth of our church and knows and understands our people much better than a new man would, and our church has certainly prospered under his wise and efficient management.

Only four years ago there were only nine members and now we have a membership of near one hundred and fifty, which is a growth of over thirty consistent members per year, not counting the number which the class leader has dropped from his roll.

We have a small but neat church situated in as pretty a grove as Thomasville affords, and on an adjoining lot is our parsonage, a six room cottage very nearly finished, or all finished except papering.

We are in debt some on our buildings, but the Lord is with us in our undertakings and each year finds us climbing the ladder of fortune; that is to say, we get nearer out every year, and we are going to strive to do more this year than ever before.

Our Christmas tree was indeed a success.

Following the program were short addresses by the Pastor and superintendent, after which the presents were delivered in a stylish manner by four little girls.

The tree was nicely decorated and all present termed it a success in every respect.

Mr. James Perry, Jr., and Miss Rachael Miller of this place were happily married at the parsonage on Saturday evening, Dec. 14th, Rev. Suits officiating. The groom is the well known son of Mr. J. T. Perry of this place, and the bride is the daughter of Mr. Geo. Miller of High Point. The writer extends to them a long, happy, prosperous life.

Mr. D. R. Loftin and wife have just returned from a few days' visit to relatives and friends in High Point.

As this is the 1st day of Jan., 1911, we should all make a resolution to do more and greater things than we ever have done, not saying that the first of the year is the only time to make a pledge, but it is as good time as one could have and my prayer is, that we may live on a higher plane of Christian life than we have ever lived before, and that in the end we may reap life everlasting.

I certainly enjoy reading the columns of your valued paper, and like the change you made some time ago.

I think that Methodist Protestant Herald sounds so much nore fitting, than Church Record.

The writer wishes you and your paper much success during the present year, and as time flits by, may you have a wider and wider circulation.

Sincerely Yours,

R. C.

Efland.

Two young men, Roy and Vernon Forrest, were received into the church the first Sunday of the new year.

The Misses Pratt of Raleigh, Miss Lillie Bivins of Duke, and Prof. O. L. Baity of Salisbury visited home folks during holidays and attended services Christmas night.

W. A. Thompson and Miss Lizzie Terrell were married on Christmas at the bride's home near Mebane.

At the first quarterly conference Julian J. Brown was elected secretary.

Concord.

Bro. Lindley filled his regular appointment at Fairview last Sunday morning at 11 o'clock, but came back and gave us a good sermon Sunday night and had a very good congregation for the weather, as it was stormy. Our S. S. was not very large either. We have 201 scholars on roll, but only 79 were present.

Our first quarterly conference will be held at Concord church on next Saturday night.

Sister D. R. Brown spent Christmas with her four children at the orphanage at Denton. We miss the children in S. S. very much, for they were regular attendants.

Reporter.

Liberty Church.

Our new pastor and his wife, Rev. and Mrs. W. D. Fogleman, have moved in among us, and we are so glad to have them in our town.

Bro. Fogleman filled the regular appointments here on the second Sunday and our people are very favorably impressed with his sermons. He has organized a Tuesday night prayer-meeting and the first one was well attended. We hope to be able to keep up interest in these prayer services, for our church needs them.

Our Sunday-school has decided to give the children a Christmas treat on Monday night, the twenty-sixth. Instead of a tree there is to be a "Fish Pond," with a Santa Claus to fish out the presents. There is also to be a short program of songs and recitations.

We are hoping to have a very prosperous year and are working to that end.

Yours in the work.

Nannie Hunter Wells,
Reporter.

Liberty, N. C., Dec. 18, 1910.

Richland Circuit.

Dear Bro. Editor:

Our first quarterly meeting will convene at Giles Chapel on Saturday before the 3rd Sunday in January.

Preaching at 11 o'clock, Qr. meeting at 1 o'clock.

Hope to have a good attendance, especially the official members.

Success to the Herald's Publisher, and its readers.

L. H. Hatley.

Jan. 5, 1911.

A Severe Pounding.

After returning from the quarterly conference Saturday, December 31, 1910, and after the usual chores were done, wife and myself and little May had settled down to reading when there came a knock at the door. Wife rose to open the door, when behold! it came open, and the first thing to be seen was the end of a sack of flour. The company began to march in single file; on they went to the dining room table, bearing sacks of flour, boxes, packages and soon, which they deposited on the table until it seemed as if it were going to break. The rest was placed under and around the table. I am sure had they not had mercy the table would have gone down with a great crash. The company then marched into the sitting room where they were addressed by Bro. Gray. Then your humble servant was asked to speak and after a few remarks the company rose and sang: All hail the power of Jesus name, after which the pastor was called to lead the house in prayer. After the company had retreated, and the smoke of battle had cleared away, wife and I began to look over the results and found flour, sugar, coffee, chickens, meat, sausage, soda, butter, pickles, potatoes, preserves, canned peaches, apples, beans, molasses, pears, oranges, Quaker Oats, and candy and raisens for the baby. "Patsy" the faithful horse, was not forgotten, for there was corn for her.

There were 17 in the company representing Fairfield, Spring Hill, Mitchel's Grove, Red Hill and Shady Grove and possibly others. There were names on part of the packages and part there were not. Time and space will not permit me giving the names. May God bless these good people in these acts of kindness toward us. And may He too help us in serving them.

Again praying God's richest blessings upon each individual I am yours in His name.

T. A. Plyler.

P. S. The pounding amounted to about $22.00 or $23.00.

A Happy Wedding.

On Wednesday evening December 21, 1910, at the M. P. parsonage in Concord, N. C., Miss Lula Kiser became the bride of Mr. Walter Blackwelder. These are two of our best young people of Fair View church; and we predict for them a happy and successful voyage through life. A dozen or more of their friends attended their marriage; after which they left for the home of the groom which is near Concord, N. C.

We wish them much happiness.

Pounded.

The members and friends of the M. P. church in Concord, came to the parsonage on December 21; and left the table in the dining room laden with many good things to eat. They left the pastor with a thankful heart for their kindness; and with one filled with gratitude to God who gave them those things, and put the idea in their minds. May God make their pastor a blessing to them, and continue to fill them with all the fulness of God!

Pastor.

Orphans' Home.

Mrs. Brown, Concord, 6 jars fruit, 3 cakes. Haw River, S. S., 1 quilt. Mrs. Clouse, Asheville, 1 pr. pillows. Mr. Hues, Denton, 1 cord wood. Mr. J. R. Reace, Denton, 14 loads wood. Mr. Mitchell, Piney Grove church, butter and meat. Winston, Greensboro, (Grace church), Flat Rock, Flat Rock circuit, and Asheboro church sent Christmas boxes well filled with toys, candies, nuts and fruits as well as useful things.

Asheboro Aux. sent $4.00, Mr. L. L. Wrenn, Siler City, $5.00, Mrs. Capt. Jones, Denton, 50 cents, that the little ones might be made glad on Christmas morning.

This has truly been a joyous season to us, and if it is more blessed to give than to receive, how very happy some good people must be.

I want to thank all, in behalf of the little ones, for so many pleasures.

Yours in the work.

Mabel Williams.

Married at the home of the bride, L. M. Harris, near Henderson, Dec. 21, at 1:30, Miss Louise Harris and David Hoyle. Louise is a faithful member of Spring Valley Church and Young People's Society and will be missed there as well as in her home. This young couple began married life with the best wishes of an host of friends. Rev. R. M. Andrews was the officiating minister.

CONFERENCE BROTHERHOOD.
Call No. 10.

On Dec. 21st, 1910, Rev. W. L. Harris passed from labor to reward. Bro. Harris was a member of the Conference Brotherhood, and was always among the first to pay his dues. The call is hereby made for the payment of dues on account of his death. All dues should be sent during the next sixty days to.

A. G. Dixon, Sec.-treas.
High Point, N. C.
This Jan. 3d, 1911. 609 North Main St.

Obituary.

The subject of this brief and imperfect sketch, Mrs. Mary Crowley Whitaker, was born in Augusta, Ga., Feb. 8, 1834. She attended Sunday-school in the first Baptist church there throughout her young life, becoming a member of this church when about fourteen years of age. When she was sixteen years of age the family moved to Maritta, Ga. July 14, 1853, she was married to Mr. T. L. Whitaker, in Whitaker's Chapel, Halifax Co., N. C. To this union four sons and four daughters were born, all but two daughters of whom, with twenty grandchildren, survive her departure. Her husband also is left to mourn the loss of a true wife.

Mrs. Whitaker was true to all her convictions, clinging tenaciously but not unreasonably to opinions she believed founded on God's word, and defending courageously but in the sweetest spirit her opinions, her friends, her church and all she held dear. After settling in North Carolina she held her church letter until the formation of a Baptist church in Enfield whereupon she united with that church; and she remained a faithful member, though depruid through severe afflictions of regular attendance and active service, until her death.

Though suffering the past summer and fall the partial disuse of her normal powers she yet continued those tender, patient loving ministries for which she was noted, until while waiting on some sick loved ones, Oct. 23, she received a fall rendering her entirely helpless and a great sufferer until relieved by death Dec. 24. Her sufferings were so great she longed to depart and prayed and asked others to pray that she might die. How sweet heaven must be, in all its quiet and peace and restfulness to her weary soul, now that life's fitful fever is over! Very few have lived a life so devoted to the service of others. She really seemed to live in and for her friends She will be

greatly missed here; but many hope to greet her in a fairer world "some sweet day." After a funeral service conducted by her pastor, Rev. W. L. Britt, assisted by Rev. C. L. Whitaker, her body was laid to rest beside her eldest daughter in the cemetery at Whitaker's Chapel, Dec. 26, 1910, there to await the resurrection to immortality and eternal life.

T. J. Ogburn.

Sister K. W. Coghill died at the home of her daughter, Mrs. Newell, at Falls Church, Va., on Dec. 26 and was buried from the Methodist Protestant Church of which she was a faithful member on Tuesday at 10:30. The services were conducted by the writer.

Sister Coghill was sixty-five years of age and had been a great sufferer for the past several months, sustaining several strokes of paralysis. A few weeks ago she was taken from Rocky Mount to Washington City with the hope that the care of the skilled physicians may restore her, and she did appear to gain some benefit from it at the first. But death came as a release to her suffering body and she went home to Jesus shortly after midnight Sunday night.

She leaves one daughter, Mrs. Carrie Harris, in Henderson, one in Falls Church, one in Rocky Mount, one in Charlotte and three sons with her husband, Brother K. W. Coghill.

The separation to her husband, while expecting it for months, has been most keenly felt. Their lives clung together like the ivy and the wall, their wills seemed to fuse like two rivers that formed a larger one, he leaned upon her and was comforted with even the touch of her hand. We pray that God may give him grace to bear this heavy loss and to make his bed in his sickness one of peace.

R. M. Andrews.

Died October 27, 1910, Catherine Bess. She was the widow of Lawson Bess. She was one of the oldest members at Bess Chapel. She died in her 88th year. She was a very excellent woman, had the esteem of all who knew her. She was faithful to the church. Her house was the preacher's home.

Magazine Agency.

Miss Victoria Dean, of Kernersville, R. F. D. 4, has a magazine and paper agency, permanent business. Any persons desiring a magazine or paper will do well to see her, as she will give a discount of 10 per cent from subscription prices of papers, to be applied to our Orphanage, or to anything you wish it applied. Miss Dean is worthy of our patronage.

G. F. Millaway.

Ivy Circuit.

Our pastor, Bro. D. R. Williams, arrived on our work Dec. 8, but not being acquainted with the mountains felt quite a bit like he was being hurried ankle deep head downward.

But being a man who can readily adapt himself to the situation soon became accustomed to looking upward, from whence all blessings flow.

And even among the hills he found the atmosphere pure and bracing, and was enjoying it all O. K. until he started across the mountain for Pensacola, Dec. 24.

He rode higher and higher up the mountain until the fog that hung in silvery mists o'er the woodland had all cleared away, so he could see peak after peak all along our rugged heights standing up heavenward.

While in the distance he could see Mt. Mitchell standing up in grandeur, until he could say as King David.

"Day unto day uttereth speech."

And after he had over topped the mountain going down the other side, finding quite a bit of ice in the road and his horse being slick shod began slipping, so he dismounted almost as quickly as if he had been on a runaway train. But was perplexed on account of not hearing the whistle for down brakes.

He arrived in good time, preached an excellent sermon both on Saturday and Sunday.

Our people are much pleased with him as a pastor, and we think he would like it fine were it not for the red clay that sticketh closer than a brother.

Our first quarterly conference was held at Mountain Valley, all churches were represented save one that was hindered on account of a burial.

The business was transacted harmoniously. Also it was agreed that a phone be put in the parsonage and a pipe line so as to have water convenient.

We are hoping for a prosperous year.

Sincerely,

R. R. Ray.

Burlington.

How we miss the Herald when it stops for a week!

Christmas passed off very quietly with us. Our exercise on Monday night, the 26th, was said to be one of the best we have ever had. The absence of many faces, which were there at last Christmastide, gave a tinge of sadness to the occasion. Several have been called away by death, and others are gone for various other reasons. A nice treat, a chimney and "Santa Claus," delighted young and old alike.

Nearly 500 packages were distributed to members of the Sunday-school.

There were 190 present in S. S. on Christmas day and the collection was $22.71. Last Sunday the weather was very unfavorable and the attendance was only 73, with a collection of $1.92. This seems a rather bad start for the new year, but we are sure that we will do better.

The question of adopting the coupon system in the school was taken up, but no definite action was taken. The matter will be brought before the school again next Sunday for final action.

Bro. Williams had several funerals last week, two of which were in the church. He conducted the funeral of Mrs. Mary C. Kenny on Thursday. Mrs. Kenney was about 42 years of age and had been a member of the M. P. church for about 30 years. She was a good woman.

On Saturday, the funeral of Mr. W. C. Lineberry was conducted in the church. He was not a member of any church. His was the thirty-second funeral conducted by Bro. Williams during 1910. Eight or nine of these were members of the church here.

On December 21, at the home of the bride, Mr. E. O. Way, and Miss Mollie Fuqua were united in marriage, Bro. Williams officiating. Both are members of the church and are faithful attendants.

Mr. M. J. Hinshaw and Miss Daisy Durham were married on Christmas day by Mr. Jones, a Primitive Baptist preacher. Miss Durham is a member of our church. We extend congratulations to both couples.

The first quarterly conference met Monday night, but the writer has not learned what was done.

Miss Flossie Pherson of Watts Hospital, Durham, spent Christmas at home.

Miss Flora McPherson of the Stokes Sanitarium, Salisbury, is at home for a short visit.

Miss Flossie Loy spent Christmas with her uncle, Mr. H. M. Loy, in eastern North Carolina.

Burlington, N. C., Jan. 4, 1911.

Burlington Baraca Notes.

Present, Dec. 25, 21. Collection, $10.00.

Present, Jan. 1, 1911, 15. Collection, 80 cents.

On December 25, the semiannual election of officers was held. The following were elected: President, J. H. Boon; Vice President, Dave G. Heritage; Secretary, T. T. Stafford; Assistant Secretary and Treasurer, Chas. B. Way; Teacher, G. L. Amick; Assistant Teacher, R. F. Williams.

The past six months were the greatest in the history of the class and we start 1911 with a determination to make it the "best yet."

Press Reporter.

CHILDREN'S PAGE.

UNCLE JOHN'S OPINION.

Emma A. Lente.

There's lot of fun in travelin', an' I've
journeyed more er less;
But wherever I hev been to, there's a sort
o'homesickness—
Jest a curis kind o' feelin' that I can't no
ways express.

There's a deal of pride in goin' with yer
clothes all spick an' span;
Makes ye straighten up an' fancy yer a
noble lookin' man—
But jest notice how ye hurry on the old
suit when ye can.

Sure, folks orto go sight-seein'; of fine
places there's no lack;
An' it widens out one's knowedge jest to
leave the toil-worn track;
Yes, there's lots o' fun in goin'—but
there's more in gettin' back.

When I'm on the train or steamboat, I've
no fear my joy to mar;
An' the trolleys be amazin', how they go
so fast an' far;
But I've never yit stampeded on an auty-
mobile car.

I hev clim up lofty mountains, an' I've
trod the grand seashore;
An' I've seen some mighty cities, an' hev
heard their clash an' roar;
Oh, I love the fun of goin'—love the git-
tin' back once more.

IN A MAN'S WAKE.

A group of people had been waiting half an hour or so in the outer office of a doctor's suite of rooms. They all looked more or less dispirited and bored, when suddenly the door opened, and the doctor came in and passed through the room, with a genial smile and word of greeting. What a change came over every person there! There was an expression of greater courage and cheer and good will on the face of every one in the room after he had disappeared into the inner office.

"Yes, I knew Dr. Lee was in," said a lady who entered a moment later. "He always leaves such a trail of cheerfulness behind him. It makes me think of the wake of a steamship. We can tell when it has just passed up the river, even after it has disappeared around the bend, by the white track it leaves behind it."

The figure remained in my mind, and I knew it to be true of this particular doctor that whether he passes through his office of waiting patients, or gave cheery greetings to people he met on the street, or stopped for a moment's chat in a friend's house, he always left a wake of brightness behind him.

Then the thought came, of course, that we must all of us leave some kind of a wake behind us wherever we go. And how do people feel after we have left them—a little cheerier and happier, or more indifferent or dispirited, or, possibly, distinctly uncomfortable? It is worth while, isn't it, to be sure that that wake, which is bound to follow us any way, should always be a bright and shining one? —Wellspring.

—"Mamma," said little Ethel, with a discouraged look on her face, "I ain't going to school any more." "Why, my dearie, what's the matter?" the mother gently inquired. "'Cause it ain't no use at all. I can never learn to spell. The teacher keeps changing the words on me all the time."—Success Magazine.

—Two year-old Harry had never seen a live lamb, his only knowledge of animal being derived from a toy one on wheels. While visiting grandpa on the farm, he was taken to the sheep-pen to see the lambs. After looking at them for a few minutes, he looked up at grandpa with a puzzled expression, and asked: "Where's the wheels?"

— A boy reading the verse. "And those who live in cottages are happier than those who sit on thrones," startled the crowd by reading thus: "And those who live in cottages are happier than those who sit on thorns."

—Jamie had caught cold in some way, and was very stiff in consequence. "I think, when I had my bath yesterday," he said, "somebody must have put starch in the water."—Harper's Young People.

OUR YEARS

Our years whether few or many have gone into the unchangeable past. What has been said and done is recorded in the annals of time. One by one they have passed from us and we look for close of the old year with as much interest as ever in the past. If, in looking over the calendar of the years, time has run to waste and many regrets look boldly at the searcher of records; let them not discourage you. Although many blots on its pages may be seen, and many deeds written there may blush the face with shame, let them not discourage you from trying again to do right and to make more and better use of the returning years.

The number of our years. There is a limit to them; a few pass over the limit, many, very many never reach it. To feel that they must be numbered either in a long or short term ought to impress every one with the great importance of rightly appreciating and improving them. Many act as though they had to stay here all the time, giving but little, if any, attention to preparing themselves for a future state. Count back and look forward, and see how rapidly they come and go. Many who journeyed with you last year are not with you at the close of this. Their vacant chair will be used by others, while you remember them tenderly and speak of them pleasantly. Gone to that mysterious, silent abode where nothing awakens or disturbs their quiet rest and peaceful slumber.

At the passing of the old year many joyous ones will be seen, and their glad hearts will make others happy. Friends and relatives visiting each other, strangers meeting and new acquaintances formed; visiting the old home after an absence, and making new homes and friends will be the glad privilege of many.

All over the world so many glad hearts to-night beating with young life. Glad, because they expect a good time at Christmas. Giving and receiving presents will be a part of their joy. And it will be a very considerate and a most commendable thing to do. To look over this great, busy world and watch them, by imagination, so actively engaged in this work will be an interesting thing to contemplate. Every one will be at his best, and everything will put on its best looks so as to be attractive. In selecting these presents do not forget the sick ones, the old ones, nor the poor ones. While you are glad, help to make them happy.

We spend our years. How are they spent? Let everyone ask himself this question, and see how he is spending them. Great, inviting fields are before you which need to be cultivated. Will you enter them and work while you have the opportunity? You have made mistakes in the past, correct them by doing better service.

This year has been one of peace, pleasure plenty, and prosperity, with so many bright days, with so many blessings and great privileges, that our glad hearts swell with gratitude to God, and our delighted minds run up the shining way to love and praise Him. And now the work for 1910 will soon be done, and many precious, happy thoughts will foudly linger in the old year.

The pen which writes these lines, and which has written others in these columns during the past year, hesitates to say the parting word, but it must say a long and last good bye to it.

J. T. Kitchen.

S. S. Attendance Last Sunday.

Burlington, (Dec. 25, 190), 73.
High Point, (Dec. 25, 161), 127.

WHICH WAY IS IT IN YOUR SCHOOL?

We have written so much about variety in the opening and closing exercises of the Sunday-school and in the teaching of the Sunday-school lesson and in the conducting of prayer-meetings and other religious services that some of our brethren accuse us of being a crank on that subject. Some have even said that this is a hobby of the editor and his peculiar doctrine.

We subjoin below a quotation from a book by Brown on Boys' Eye Views of Sunday-school, published by the Sunday-school Times Co., which suggests that the editor has at least a little company. In the future we may see fit to quote from several other books along the same line.

"We had election of officers in our school the other Sunday for the new year. Of course they elected the same old Superintendent again, for they all think there isn't any body else will have it. I bet some of them would if they ever got a chance.

"I don't think much of our superintendent. He may be allright for a Sunday-school, but he sure never would do in a football game. Why, he would always do the very same thing with the ball that he did last time, and before he got started the whole of the other team would be on top of him. I tell you, you've got to have some life to play football. You can't have just any old walking corpse on your team.

"I heard our superintendent say once that he was born the same year that gold was discovered in California. If he was it looks like he would have caught the fever and would discover something new for the opening exercises of our school.

"But it's always the same old thing. There isn't a boy in our class but could get up and run the school just the way he does, from "We will open our school this morning by the use of hymn number 69," to "The teachers will now take their classes." We don't have to listen, for we always know just what is coming next.

"He don't even have to tell us how to read the lesson, for he seems to think there isn't but one way it can be read. "Read the lesson," means for him to read one verse and we read the next, and so on; you know how.

"I've been to this school more than a year now, and he's never read it any other way yet. Bunys Brown wanted to bet his watch against my bird-dog pup that he wouldn't read the lesson any other way before summer vacation. But I don't bet, at least not when it's a dead sure thing I lose.

"Our class knows who would make a good superintendent, and he would take it, too, because we asked him one day. But they never give us a chance to say nothing on election Sunday. If it wasn't for our teacher and Brother Parker, a lot of the boys in our class say they'd quit and go to the Baptist.

"I'm mighty glad Conference let him come back this year, for I'd hate to have our class run down like the Bible class was before Brother Parker came. There was only three members and two of them didn't come very regular.

"I expect I would be the one in our class that would have to come every Sunday anyhow, because my father's the class leader and mother teaches the young ladies' class, and I just know they wouldn't never let me stay at home or go to any other school.

"I bet if our class broke up they'd even put me in that old class of girls, and I'd have to sit along-side of Mayme Whitney and hear the silly things talk about parties and dresses and such stuff.

"The Baptist school has got a fine superintendent. He looks like he was just a young fellow, but he's editor of the paper and secretary of the school board and sends the telegrams to the Wichita papers when anybody gets killed or there is a cyclone or anything else interesting.

"Jim Purdy goes to that Sunday-school and tells us all about it at recess. Jim don't care nothing for Sunday-school. He says he just goes for the fun of it, to see what in the thunder they will do next. (That isn't swearing.) He says their superintendent believes in running their Sunday-school the way he runs his paper, and that if he didn't get something new in his paper once in a while nobody would take it.

"Jim says you never know how they are going to start that school. Sometimes they sing three songs right along, or they may read the lesson first. Sometimes they begin with three of four preyers, and once in a while the superintendent will tell a story first of all, that somehow show how things just like the lesson are happening now.

"And after they get started you never know what is coming next. Perhaps it's a song or a prayer, or maybe Bible verses or a review of the last lssson, or just anything. Jim says it's like a three-ring circus, you have to watch every minute or you miss something.

"My father says he thinks they carry it too far making the Sunday-school like a circus, but Jim didn't mean like a real circus, but just that it's interesting.

"Jim Purdy's father is engineer on the Flyer, and sometimes Jim goes with him on the engine. Jim says maybe he will take me with him some day. He says it will nearly take my breath away, but he says nothing slow for him, and I say so too.

"Over at the Baptist they read the lesson a different way nearly every Sunday. Sometimes one person will read it all, and all the rest of them will just sit and listen. Sometimes the whole school reads it together. But Jim says the best is when they divide it up like a dialogue, all the boys read what the men in the lesson say, all the girls read what the women in the lesson say, and the superintndent reads what comes in between. He says you can get some sense out of it then.

"I wish our old superintendent was a Baptist."

C.E. TOPIC FOR JANUARY 8—A FEW SUGGESTIONS.

Blessed—to Bless—Gen. 12: 1-2; Ps. 107: 1-3.

(An Evangelistic Meeting).

The Scripture.—Have two readers and two commentators, one each for each of the two passages.

Scripture Verses.—Let the leader in connection with the prayer-meeting committee select twenty-five fine passages, using Concordance, showing what the Bible teaches in regard to blessing, on what conditions received and how maintained. Ask that those who get verses memorize them and add a word of comment when they give voluntarily.

Questions for Voluntary Answer:

What is it "to be blessed?"

What is it "to bless?"

How are these interdependent?

Whom should we bless?

How can thoughtfulness of others be cultivated?

How may selfishness be overcome?

What blessing do I most desire? (To several).

What blessing do I wish most for others? (To several).

How are the meek blessed?

The pure in heart?

The merciful?

They that hunger after righteousness?

Those who are persecuted for righteousness' sake?

Why does Christ call his followers the salt of the earth?

Why does He call them light of the world?

C. E. TOPIC FOR JANUARY 15- A FEW SUGGESTIONS.

Lessons from Abraham's Life, Gen. 22: 1-18.

The Scripture.—Appoint five readers as follows: one to read the narrative portions, another the words of the Lord, another the words of the angel of the Lord, the fourth Abraham's words, the fifth Isaac's words. Let them practice reading those wonderful passages dra-

matically and render it with feeling. The effect must be electrifying.

The Leader.—The leader will show that Isaac was as much sacrificed to God as if Abraham had spilled his blood upon the altar. It is the spirit that makes the sacrifice acceptable. Show that we are called upon to offer ourselves a living sacrifice, holy, acceptable unto God. The leader may see fit in brief fashion to indicate how we may make this holy sacrifice also a whole one.

Questions for Voluntary Answer:

Show that Abraham had a right to be called "the man of faith."

What lesson do we get from Abraham leaving his home?

What from his falsehood?

What from his separation from Lot?

What from his covenant with God?

What from his sacrifice of Isaac?

What from his prosperity?

What from his adversity?

Why did Abraham have his name changed?

How do faith and works go together in Abraham's life?

What does James say about faith and works?

What are works in the Bible sense?

Review of Abraham's Life:

Have 14 endeavorers of the verse-reader's class to tell in a minute each what the chapter of Genesis dealing with that matter says about

1. Abraham leaving Haran.
2. His Falsehood.
3. Choice of Hebron.
4. Rescue of Lot.
5. God's promise to him.
6. Abraham's covenant with God.
7. His Hospitality.
8. His prayer for Sodom.
9. Fate of Lot's wife.
10. Hagar and Ishmael.
11. Sacrifice of Isaac.
12. Abraham's Prosperity.
13. His Faith.
14. Abraham as the Friend of God.

For Next Week:

Ask each member to select his favorite prayer verse from the Bible and be able to give it at the beginning of the next meeting.

Daily Readings:

M., Jan. 16. The element of faith, Jas. 5: 15.

T., Jan. 17. Of love. Mark 11: 25.

W., Jan. 18. Of persistence. Luke 18: 1.

T., Jan. 19. Of obedience. 1 John 5: 14, 15.

F., Jan. 20. Of purity. John 9: 31.

S., Jan. 21. Of unselfishness. I Kings 3: 5-14.

Sun., Jan. 22. Topic—The Law of Prevailing Prayer. Mark 11: 20-25. (Led by the prayermeeting committee).

DUTY.

Some Christians do not like the word "duty," because it has a hard and cold sound. D. L. Moody used to object to the use of this term in reference to religious life. He did not like to hear people talk about the duty of prayer or read in the Bible or worship. He insisted that we should do these and all other things that ought to be done from the noble impulse of love. Love is a warmer, sweeter word than duty.

But duty and love are inseparable. Duty is a debt, and doing duty is paying one's debts. Love is a debt, the one all comprehending duty. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. On these two hang all the law and the prophets." "Love is the fulfilling of the law."

We are all indebted to God. He is the Author of all our mercies. "What shall I render unto the Lord for all his benefits to ward me?" and Jesus answers, "Render unto God the things that are God's" Render unto Him thanksgiving and praise and honor and worship. All these are due and more. We owe Him ourselves. We are His. We shall never fulfill this precept until we have rendered and surrendered ourselves unto Him.

My gracious Lord, I own Thy right
To every service I can pay.
And call it my supreme delight
To hear Thy dictates and obey.

We are indebted to our country. For protection, for civil liberty, for educational advantages, for opportunity to make an honest living, where none dares to molest or make us afraid, and for all the tremendous sacrifices these inestimable treasures have cost, we are indebted to our country. No one can escape from the loyal and patriotic service of his country in war and peace without running away from plain duty.

We are indebted to the Church. What would become of our homes if the churches were removed? What sort of a country would this be without the churches? Whether church members or not, we are indebted to the Church, and the debt is so great we can never fully pay it. We owe the Church loyal support. By our presence in the house of God in time of worship, by our sympathy and by our money we must support the Church as a matter of duty. Few people consider the support of the Church a duty. When they give money into the treasury of the Church they do not regard it as the payment of a debt, but a sort of gratuity. They feel at perfect liberty to give or not give, to go or not go, to talk the Church up or down, according to their mood, without incurring any guilt. But they are wrong.

We are indebted to our parents. "Honor thy father and thy mother." We are indebted to our neighbors. Whether they have done anything for us or not, we are greatly indebted to them. There is a debt of love as well as justice. "Thou shalt love thy neighbor." "We love him because he first loved us." This is said of God. But it is not said of our neighbor "We love him because he first loved us." We are not commanded to love him and help him because he has done so much for us. He may have done nothing for us. He may have done much against us. He may hate us and persecute us. He may be our enemy. Still we are indebted to him. "Love your enemies," said Jesus. Jesus loved those who did nothing for Him but persecute Him and put Him to death.

There is nothing in life which is not under the law of duty. We cannot set off a small section of life and say, "My duties are all here, and for the rest, there is no obligation." In business life, in social life, in political life, in all of life we must acknowledge our duty, find it and perform it.

We may be perplexed to know what is our duty at times. But God will not leave us to walk in darkness. Not that we may expect a distinct message from heaven for each particular step which will save us the trouble of searching the Scriptures and making use of our own judgment. But one who commits the keeping of his soul and life fully to God, and diligently searches the Scriptures to find the right way, will not be suffered to walk in darkness. "Thou shalt hear a word behind thee, saying, This is the way, walk ye in it." Let any man who earnestly desires to know his duty and do it, turn aside from men for a season and be alone with God, and his doubts will be scattered and the way made plain before his face.

Walk in the light and thou shalt own
Thy darkness passed away,
Because that light hath on Thee shone
In which is perfect day.

—N. Y. Advocate.

—Bro. J. M. Stone and family visited Mrs. Stone's mother, Mrs. Pugh, Morrisville, N. C., during the holidays.

—Dr. Ashworth recently made a trip to Atlanta in the interest of Telfair Sanitarium.

Married.

At Concord, N. C., on December 24, 1910, Mr. Baxter Jordan and Miss Belle Peacock. A number of their friends were present to see them pronounced husband and wife. They too, have our best wishes for a happy and successful voyage down the stream of life.

A. Oscar Lindley.

JUST PUBLISHED

Webster's NEW INTERNATIONAL Dictionary. (G. & C. Merriam Co., Springfield, Mass.) surpasses the old International as much as that book exceeded its predecessor. On the old foundation a new superstructure has been built The reconstruction has been carried on through many years by a large force of trained workers, under the supervision of Dr. W. T Harris, former United States Commissioner of Education, and reenforced by many eminent specialists. The definitions have been rearranged and amplified. The number of terms defined has been more than doubled. The etymology, synonyms, pronunciation, have received unsparing scholarly labor. The language of English literature for over seven centuries, the terminology of the arts and sciences, and the every-day speech of street, shop, and household, are presented with fullness and clearness. In size of vocabulary, in richness of general information, and in convenience of consultation, the book sets a new mark in lexicography.

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THE HENDERSON CORRESPONDENT.

Dear Bro. J. F. McCulloch:

Suffer me through the Methodist Protestant Herald to congratulate you on your reply to Bro. T. T. Hicks, in the last issue of said paper, (Dec. 22, 1910). And while you have answered Bro. Hicks, more intelligently than I can possibly do, yet I would like to ask Bro. Hicks a few questions:

1st. Did John Wesley ever suffer himself to be called a Bishop? Wesley said, "Men may call me a mad man, knave or a fool, but a bishop never!"

2. Did Wesley ever favor calling any other man bishop, clothing him with the same power and authority that bishops have now in the M. E. churches? If s., tell us where the proof may be found.

Is it reasonable to suppose that Wesley, would favor conferring on others that which was destable to him?

3rd. Will it make any man better or wiser to call him bishop? If so, please tell us how it can affect a man in either way. If the mere calling preachers bishops will make them better and wiser, then it would be wise to call all ministers bishops; but if the term bishop, is a mere human ornament, and in violation of God's word, I say away with it. True Methodist Protestants do not so much object to the name bishop as they do to the authority which bishops are clothed with in the M. E. churches. If Bro. Hicks, will turn to 1. Peter 5, and read 1, 2, and 3 verses, he will see the duties of (ministers,) Elders, not bishops, and that they are not to be "Lords over God's heritage, but being ensamples to the flock."

And just here, I challenge Bro. Hicks, or any other brother to show that the bishops in the M. E. churches do not "Lord it over" God's heritage; which is in plain violation of God's word. Ministers in the M. E. church, South, especially, must in order to be ordained, take upon their knees, their right hand on the Holy Bible, a solemn obligation, (or oath,) that they will obey their superiors in office, (not holiness or wisdom).

Note, superiors in office. Then the bishop, that presides over the annual or general Conference, is the "superior in office," and all others are under him and have sworn to obey him. And when he (the bishop) says to this man go, and he goeth; and to that man come and he cometh, is not that "lording it over God's heritage?" If this is not, pray tell me, my dear Bro. Hicks, what a bishop would have to do to "lord it over God's heritage?"

Add to these things the fact that the bishop presiding over the general Conference has the veto power over that body; and the only alternative the General Conference has is to appeal to the College of Bishops, and their decision is final! Is this not "lording it over God's heritage?" And what has become of the rights of the laity?

Every intelligent man that has ever studied the government knows that there is no lay representation in the M. E. Church, South. Every layman in either the Annual or General Conference, is a creature of the officiary of the church, and are not elected by a direct vote of the laity! The power to oppress in the M. E. church today is very nearly the same that it was in 1828, but the ministry of that church are more or less restrained from exercising their power by the existence of the M. P. Church! But let the time come when there shall be no M. P. church, and then you will be likely to see quite a change.

And as you say, Mr. Editor,—"If we can't help our unfortunate brethren of the M. E. churches out of their troubles, let us not be so foolish as to let them draw us into the very condition from which they are trying to escape." I will add, if we do not take your advice, then I think there will be a striking likeness in our action to the fable of the Fox convention. viz. "A fox that got his tail cut off in a trap, called a convention of all the foxes and got them to pass a resolution, that all foxes should have their tails cut off."

In kindness to all, I say let us be careful what we do. Geo. E. Hunt.

—Bro. Ledbetter gave us a call last week.

—President Swain preaches at Elon College next Sunday.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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ABRAHAM'S GROWTH IN FAITH.

Abraham came to be a man of wonderful faith in God, but he was not always so. He doubtless had extraordinary faith in God when he went out at the command of God seeking a country that he knew not. But some of his later acts disclose the fact that he had not yet come to perfection of faith.

Some people do not like to see any faults in the good men and women of the Bible. Thy prefer to think that all they did was right. But do we not miss one of the chief lessons of the Bible if we do not discover that among men there are none perfect, that man is prone to evil, and that whatever of virtue we find in human life is due to a special exercise of divine favor? The Bible gives a very low estimate of man, morally considered, and a very high estimate of God. In human life sin abounds, imperfection is everywhere, and the only hope for man is in the remedial measures provided by God.

So we must not be surprised if we find that Abraham, the "most faithful man," failed even in the exercise of faith. Indeed, it has been remarked that men fail at their strongest points. Moses was one of the meekest of men, yet anger got the better of him. Solomon was the wisest of men, and yet did some of the foolishest things. Peter was very bold, but became a contemptible coward. Abraham had great faith, but not great enough. His faith in his earlier years, while far in advance of that of his idolatrous neighbors, did not begin to rise to that hight demanded by the character of God.

The fact is, faith in God grows with knowledge of God, and Abraham's earlier knowledge of God was very imperfect. How could it be otherwise? God had not then revealed himself to the world as He has today. So we see in Abraham's life indications that he did not know God well and did not trust God fully.

This is shown in the course he took to protect himself in Egypt. He feared for it to be known that Sarai was his wife, and gave it out that she was his sister—a half truth and a whole lie. Why did Abraham resort to dishonest means? For the same reason that many men do today: lack of faith in God. They think that God will not protect them or provide for them, and so they seek to provide for themselves in ways that are crooked. God gave Abraham a lesson in that the course he chose to avoid trouble was the very means of bringing him into trouble. Abraham found his wife transferred to the harem of the Egyptian ruler, a place so guarded that escape or rescue was impossible. Had not the God whom Abraham failed to trust come to his help, he would have been miserable indeed.

But this first lesson was not enough to establish Abraham's faith in God. The lesson had to be repeated; for in the land of Abimelech Abraham practiced the same deception, with similar results. Again God came to the rescue and showed Abraham that He could be trusted to protect and preserve His own.

As the years passed and Abraham thought on God's dealings with him, he came to larger and larger faith, until we see him prepared for that sublime exhibition we witness in the sacrifice of Isaac. He had learned to obey—to do right—and to leave the consequences with God. God will fufill His promises, however unlikely it may seem, judging from present conditions. As Abraham goes to the place of offering, accompanied by Isaac, we hear him say in response to the son's question: "God will provide." And when the test has been passed, and an offering has been found in a ram caught in a thicket by his horns, Abraham names the place "Jehovah-jireh"—the Lord will provide. His faith has grown more worthy of its Great Object. He has come to believe in God so profoundly that his faith affects all his practical life.

His earlier faith has gone increasing as his knowledge of God has increased until now he trusts God so fully that he will obey at all hazards.

And it is our privilege to attain unto a like faith in God, and perhaps a greater faith. We may know more of God than Abraham knew, and every revelation God has made may help to confirm us in the belief that He is the absolutely Faithful One.

—President Taft has commuted the sentence of Fred D. Warren Socialist editor, from six months in prison and a fine of $1500 to simply a fine of $100. This was well, but we do not think the president should have spoiled his act of clemency by adding the harsh words attributed to him; namely: "I would question the wisdom of making the defendant conspicuous and feeding his vanity by treating him seriously, when his violence, his exaggerations, his wild accusations and his mock heroics ought to be treated with ridicule." He that shows mercy should do it with cheerfulness.

—We cannot publish reports of weddings from unknown and unnamed persons, for reasons that will be obvious on reflection.

—Rev. W. D. Fogleman has run up the circulation of the Herald at Liberty splendidly. Wherever he goes the people subscribe for the church paper. The secret of it is he believes so thoroughly in the utility of church papers that he confidently asks the people to subscribe. We do not know whether he urges them to subscribe—we rather think he does not, but he succeeds extraordinarily well in keeping the paper going to the families he serves.

—Rev. J. E. Hartsell has been sick for some days but he is now reported as improving.

WAITING UPON THE LORD.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Isa. 40: 31.

In the verse preceding the text the prophet says: The youths shall faint and be weary and the young men shall utterly fall. Then He contrasts most truly and beautifully between the two classes, showing clearly that one shall fail—shall fall while the other shall rise to spiritual success and happiness. A moment's thought and a glance in the dim past will show that that condition is true, and that many youths and young men have failed in the out set and in the very prime of their lives. They reached an early and premature death, going down to it, by different ways and untold causes. Tired with home influences—they become weary with its restraint and drifted out into the wide ocean of sinful pleasure where the turbulent waves of vice stranded them forever. If they started right they soon got wrong and were dashed to death by the breakers of indulgence and excess. When we recall the names of many young men, and recount their short journey, we find that so many of them who started with us are absent. They have fallen out of the line of march long ago, and are with us no more. Judging from their walk, work, and conversation they were sadly hurt and ruined by their final fall. Failing to take Jesus with them resulted in their fatal end, and caused them to be in outer darkness and excluded from the light of life. What eternal remembrances must cluster around the words, light of life! To be in perpetual despair and think of such bright living words is dreadful to consider, and yet many are in that last condition. But all who wait upon the Lord shall renew their strength—they shall be helpful, vigorous and heavenly minded, because they live and move in Him and have their lives in His life.

Waiting on the Lord. What a great privilege to have this grand opportunity! How delightfully pleasant it is to learn more of Him, and to know how to wait upon Him in an acceptable manner, so that more love may be produced, and better service rendered. It will be well to notice first how we can wait upon the Lord and get a clear conception of our duty; for if a known duty is performed, it always gives happiness, and imparts inexpressible pleasure. In the beginning of our devotion we may wait upon our Lord silently. When entering the place for worship it should be done reverently and quietly, looking up to Him, the object of our worship, believing that the Spirit will abide with and influence the service in the most helpful way. For if the mind is fixed upon earnest, devout worship, and if it will catch the comforting influence of the occasion, it will greatly help in all the service which may follow. Listen well to these words. Wait on the Lord; be of good courage, and he shall strengthen thy hearts; wait, I say, on the Lord.

The withered grass waits all through the long dry burning summer day for the silent dew to fall on it. Then it looks lively and beautiful with pure drops of water like diamonds sparkling in the rising sun light, until its bright face glistens with new growth and is tinged with a brighter and better color. So when coming before the Lord to receive the blessings which waiting gives, the refreshing can be so abundant as to give greater strength to the soul that is withering under the blighting influence of sin. It may be nearly exhausted—nearly overcome by the opposing and conflicting elements, but the windows of heaven can be opened until streams of blessing shall flow into every life. When such inexhaustible showers of grace and love shall bathe the feeble soul it will swell with gladness by waiting on the Lord. Then with unmeasured and untold joy you may say: Be still and know that I am God. By silently, earnestly and continually waiting a better glimpse and a more perfect view of the shining way can be had as the Spirit leads and the soul fills with rapture and praise. O, what a power there is in silence! When the day is gone and the silent shades of evening are rolled down, and the mind turns in and examines itself in these quiet hours how delightful and pleasant is this condition!

The great powers of nature work silently, and they are active in serving the purpose in moving and controlling the worlds that revolve in their circuits, which always come and go on time, without collision. Mighty power, unseen power, silent power, upholding and displaying such dazzling splendor and such incomparable glory as the heavens declare, while they pass each other in unbounded space. While thinking of this noiseless power in such constellated grandeur it thrills with silent awe, as the wind surveys such celestial greatness. These lofty views ought to inspire in silent devotion and draw us very close to God, when the power works silently and moves the heart into a better life. What is needed, what is wanted, what must be is more spiritual power, greater strength to endure. If there is physical strength toil seems easy. In order to be strong attention must be given to diet and a faithful, continued observation of natural laws, refraining from that which is injurious, and following that mode of living most conducive to health. Strength comes by rest, quietness prudence, temperance, and from other ways of right living. Find the cause of weakness, then remove it if possible, and strength will take its place and perform good service if not crowded out by too much indulgence. So must sin be turned out of the soul, and let the Spirit come in and fill it with strength, and it can come, and only so, by waiting upon the Lord.

To renew their strength is surely a great and wonderful privilege and duty. Waiting gives time for consideration and preparation, and qualifies one to receive renewed strength. Take some simple illustrations. It is necessary to eat and properly digest food so as to get and retain physical strength and when this need receives proper attention the desired results will soon follow. The silent, unseen work is going on, performing good service all the time by showing great results. You have noticed the vegetable kingdom how it is renewed by the silent power called sap. It bursts the buds into living green and opens the flowers with such a beautiful variety of colors. This spring while looking out upon a large field of budding and blooming apple trees, thickly set, and adorned with white and pink blossoms tinged with surpassing beauty, the soul was caused to rejoice with inexpressible gladness. Words fail to express the enraptured scene and feelings. That noiseless, unseen, silent power lifting itself slowly, low and high, is worthy of our greatest admiration. Talk with delight about the hundreds and thousands of horse power engines, but they are weak compared with this silent power. Go east, west, north, south, any where and every where on God's beautiful earth and you may see the fields and woodland renewing their strength, putting on new life, and it is being done at some time and in the same way. Well may philosophers love to write and talk about the great and wonderful works of God. No wonder ey love to walk through nature's wonderful conservatory and take lessons from Him who clothes the grass of the field. For when such inviting fields are seen and explored it brings them nearer to God who made and owns them. They who wait upon the Lord do not see nor hear His power as it moves them into a better, a renewed, a stronger condition, but they feel it and love Him because He first loved them.

Another very important way to wait upon the Lord is by singing praises; for this part of service is a most delightful exercise, and should always be conducted with consecrated devotion. Without the service of song the meetings would

be a drag for lack of siritual inspiration. To be able to sing well with telling effect is an acquirement, or gift, and he who is thus possessed must be greatly blessed of the Lord. Having been told in the Bible to sing with the spirit and with the understanding also, not an opportunity should be lost in doing so, for it will be a flow of joy to singers as well as the hearers. What is needed, then, is the spirit and understanding. These elements bound together with love will overtake the wanderer, touch his soul, reform his life, and bring him back to his Father.

While looking over the list of many of the most noted and gifted singers of the world it will be seen that the stage has claimed some of them. They have delighted and thrilled thousands of anxious ones. Some however have left the stage and given the remainder of their lives in singing for Christ. They have been converted and they entered upon a better life, and have been instrumental in the conversion of others by the sweet, tender persuasive songs that rolled from cultivated and consecrated voices. Some years ago in a fashionable and populous city a lady of extra attainments sang in a theatre. She was wonderfully gifted and received large pay, but for some time she had been concerned about leading a different and a better life. One night as she was going down the street to fill her engagement she passed a church and heard such good singing that it deeply impressed her. Listening for a while she hastened on to the theatre, and when she came out that same night to sing every eye was turned toward her, and every ear was listening with intense delight to catch the sweet music as it flowed over the large audience. When that soft, sweet voice began to sing, the song she heard ringing out of the church as she passed it, her heart and voice quivered with very tender emotion as she sounded out these words:

"Depth of mercy can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me the chief of sinners spare?

Then when she finished this hymn which was sung with powerful effect, many were weeping for joy. What a beautiful, converting sermon she preached in that song, in that theatre on that night!

Nothing is more devotional and helpful than good singing. It imparts a special zeal and attraction for the beginning and end of every religious service. And it is a blessed thought that so many beautiful and splendid characters have been used in the service of song. P. P. Bliss, taken suddenly away in the Ashtabula disaster, gave himself to singing the gospel, has long since gone to sing with the angels in a blissful eternity. And Ira D. Sankey is another beautiful example. Many still remember with pleasure, when his soft, manly voice swelled in lovely tones over large, delighted audiences. And how he caused the silent tears to flow from so many eyes. Thousands will remember with great pleasure the wonderful and elevating song service at the World's Sunday-school Convention held in Washington, D. C., May, 1910. To many it was the most important and happy occasion they ever realized, and they will never see as many people and hear as many voices again, at one time, until they enter heaven and join in the everlasting song.

It is pleasant to remember how a dear mother used to sing with a strong, gifted and mellow voice, until it was worn by the use and strain of time. Then, when the breath was too short to sing any more, how it cheered her heart as the children and others would sing to her some favorite songs. The tears freely flowed while thinking of the long, long ago, and a vision of heaven filled her soul with transport as she dwelt on the words: "O, think of the home over there."

Another good and important way to wait upon the Lord is by prayer. Many tired, fatigued, and discouraged ones have received rest and encouragement by waiting upon Him in prayer. Some time they are not blessed as expected and desired, there may be a reason for it. The Lord may be withholding the answer to the prayers until they are ready by waiting to receive them. Or the cause may be that they do not, at any time, pray with the spirit and with the understanding. There must be faith, spirit and understanding if expected to be heard at the Father's throne and receive the needed blessings. Prayers shall be definite and appropriate. What do you want—what do you most need? Pray—pray and wait. Persist, do not become discouraged so soon. For a good example look at the Canaanitish woman who cried: "Have mercy on me, O Lord, thou son of David; my daughter is grieviously vexed with a devil." She had faith, she meant prayful business with the Lord. At first He did not answer her favorably, but she came and worshipped Him, saying, Lord help me." She wanted her daughter healed, and she pleaded with the Lord until He granted her request, and said unto her, O woman, great is thy faith; be it done unto thee even as thou wilt. And her daughter was healed from that hour." Learn what it is to pray, then do more of it. It is the way by which you make known your needs. It is all right to ask the prayers of others, but pray for yourselves.

Another essential way to wait upon the Lord is by patience. Let patience have her perfect work, and better results will be seen. People wait at their tables, patiently about three times a day, until the food is prepared and placed before them. It is necessary for them to do this so that they may eat, and renew their physical strength. Could not live long without eating. It must be done to live. And we must wait upon the Lord to get divine strength that we may grow in grace and the divine life. If many waited on their tables, attended their meals as seldom as they wait upon the Lord they would have perished long ago. Get more patience and faith in your experience and they will doubly help you.

The author of the text employs this attractive and suitable figure in alluding to the eagle when he says: "They shall mount up with wings as eagles." The eagle is the king of birds, and it is also an emblem of the United States. With plumed wings it is impressed on the American coin, and we look upon it with admiration and pride. In its natural state, seeing so far away and flying so high, wonderfully surpassing the flight and height of all other birds, it attracts wide and interested attention from many beholders. And it often soars with seeming forethought far above the clouds when a storm is rapidly approaching with threatening danger. While the storm is raging below, and the lightning with lurid flash darts in vivid curved lines, writing its name across the cloud until it rolls in tones of thunder near the earth, the eagle is still above it, where the sun is shining, looking down upon the black rain cloud below. Up there it was quiet and light, below was darkness and danger. After the storm passed over the eagle came down and all was well. The king of birds was looked upon soaring high, upward and upward until lost to vision in the deep blue space, then again descending lower and lower, is seen folding his tired wings to rest for a while on a high mountain peak. So the soul in its flight after God is happy to rest on His eternal promises, and to abide in His presence.

J. T. Kitchen.

Windsor, Va.

To love the right and do it
Is to my heart so sweet;
It makes the path of duty
A shining golden street.
Give me thy strength, O Father,
To choose this path each day!
Then heaven within, about me,
Shall compass all my way.

—Charles Smith.

SOME PERSIAN SUPERSTITIONS.

There are some Americans who do not like to sit down at a table where there are thirteen persons. Others think Friday an unlucky day, or believe that breaking a mirror is a bad omen. But even these people know how foolish such superstitions are, and every year we are growing more sensible and less afraid of "bad luck."

But in Persia superstition has a firm hold on the people. If a man is to start on a journey, he must first consult the stars and omens. If he sneezes once, it is a bad sign, and he waits a while. But if he sneezes twice or more times, he thinks all will be well, and he goes ahead.

Some Persian ladies came to call on an American missionary one day. They were an hour late, because, just as they were starting, some one sneezed once. That meant "wait a while."

A mother in Persia brought her child to the mission hospital. As the doctor gave her the medicines and instructions some one sneezed once, and the mother got up, left the medicines, and went away crying.

It is thought unlucky, too, for a mother to count her children.

The Persians believe that it brings good luck to put the bone of an animal—a horse or donkey—inside the wall of a new house when it is being built.

Charms are worn on the head or arm or about the neck, to protect the wearer from evil. These charms consist of different articles. A double almond is considered a safe charm. Sometimes the tusk of a wild animal is worn or a small copy of the Koran, which is the Mohammedan's sacred book.—The Continent.

CHINESE GIRL BRAVES NEW LAND TO BECOME NURSE.

New York Press.

Hsui Lan Pai, a Manchu girl whose race for 400 years has controlled the Chinese Government, arrived here yesterday on the Laurentic to study medicine in the nurses' training school connected with Johns Hopkins University. Although she is only 18 years old and cannot speak English, Miss Pai is willing to work two years or more in the university so she can return to China and become a nurse and teacher.

With her is Dr. Yamei Kin, the foremost women physician in China, and head of the Woman's Medical Department of Northern China and of the Training School for Nurses in Tientsin. Dr. Kin is a graduate of the Women's Medical College Infirmary of New York, now run in connection with Cornell University, and she frequently has visited this country. She is enthusiastic about American methods of teaching medicine, and it was she who persuaded Miss Pai's father to let the girl come to the United States.

New York was a revelation to the Manchu girl, and through Dr. Kin she admitted her astonishment last night in the Hotel Martha Washington. Although well educated and a traveler in her own country, Miss Pai confessed the rattle and bang, the big buildings and the glitter of lights along Broadway were "something different."

"Very fine, very wonderful," she repeated in Chinese to Dr. Kin, shaking her head and smiling. But she would not go into detail because she said she could not compare "American cities with our cities."

"She says," interpreted Dr. Kin, "that China and America are so different that she is confused and can't put in words the strange impression New York has made on her."

Miss Pai was reticent on the subject of woman suffrage, also, saying she "hadn't thought of it," but Dr. Kin, who has studied conditions here said:

"American women have almost every thing they desire. Why do they seek suffrage? I don't think they are sincere in asking for it. Your women who are doing national work, who really are helping your race and who are bravely forgetful of self, are not supporting such a movement. I believe in woman's rights, and in better conditions for women, but truly it seems to me the women who are the most prominent agitators of the suffrage cause are the women who have no serious life work to do, and who are talking to kill weary time."

Dr. Kin explained the double purpose of her visit to this country. After Miss Pai has been placed in school to learn English the physician will remain here two months, during which she plans to lecture and to study American hospital conditions.

Miss Pai laughed when told the story that she had brought six trunks filled with gorgeous Chinese dresses. One small trunk contains all her belongings, and although her dresses now are either Manchu or Chinese, Dr. Kin will see that she is fitted in gowns fashionable here.

KINDNESS.

Men live among their friends, their helpers, and comrades in life, but how tardily the box of precious ointment is bought, brought, and broken while they are with us. Often it is forgotten as we mingle on the path of life. Then the day comes when the good friend passes on. Then the postponed ointment and flowers are brought. It is not always so, but too frequently so. The history of the world's saviors is in large part a sad page. How little encouragement and appreciation of their merit and ministry they received while here. Many of the world's benefactors were misunderstood, hampered, and frequently persecuted as they came over the hard way of progress bearing light and service to the human race. Their paths might have been made easier, but the world plaited instead a crown of thorns for their brows and compelled them to bear their cross alone.

In respect for those who toiled on unappreciated, we now take thought, and are still busy building monuments to the heroes and saints which past generations neglected and persecuted.

The kind words we say of our friends and benefactors after they are gone are useless to them. It is postponed kindness which comes too late. Often these patient and heroic souls were weary in wonderment as to whether what they sought to give was really helpful. The words which could have affirmed it so frequently remained unspoken. We parted at life's crossroad and left the sympathy which we felt unexpressed.

It is often true that those for whom we do the most are the slowest to voice their appreciation. How much the living comrade needs your love and kindness! How brave this expression of sympathy and interest will help him be in coming days!

Distribute your love in its manifold form now. Bear another's burden. Oil the bearings of life somewhere, and thus reduce the friction.

It was easier for our Master to journey up Calvary because Mary broke the box of ointment and told him by her deed how much she loved him as her Lord. Pray and strive to make your life a help and inspiration to all you possibly can. Pay the price of giving helpful service. Then you will leave a blessing and mankind will call you blessed, and God will understand. It is only as the candle wastes that it can give light to others. Expended virtue is yet the price of healing.

Dr. Dawson has said: "Kindness is the only memorial which escapes oblivion; it is the one thing in man which God never forgets. The cup of cold water given in pure pity to a thirsty child is a thing that God recalls about a man in the last terrible assize, when all other things in life which he thought most important are forgotten."

The tears of sympathy we shed will be transmuted into pearls, and our deeds of love shall be laid up of God as our treasures in glory. To forfeit your ministry of kindness is to lose your crown. To be

helpful to others is to wear the beautiful marks of your divine Master.—The Westminster.

MY HEART NEEDS THEE.

My heart needs thee, O Lord, my heart needs thee! No part of my being needs thee like my heart. All else within me can be filled by thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fire. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can clense a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty; but it has not provided for my heart. Provide thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn it in the mire. Be thou the strength of my heart. Be thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins. I cannot rule this heart of mine; keep it under the shadow of thine own wings.—George Matheson.

TEMPERANCE REFORM IN JAPAN.

[illegible] should be one of our best things said of Methodist ministers is that they are temperance reformers inherently, and that this spirit is unconquerable, breaking out against the liquor habit wherever they find it. [illegible] excellent organ, fact in examining the reform, Light of Our Land—Kuni no Hikari—published in Tokyo, Japan. In this interesting issue of Nov. 10 we note under the title, "A Welcome Reception Unprecedented within the Past Thirty Years," the following from Rev. Dr. Julius Soper, our long-time and honored missionary to that land. Dr. Soper says:

"It was in the sixth year of Meiji that I first came to Japan; hence, thirty-seven years have already passed away. During these many years I have accepted almost numberless invitations to deliver gospel sermons and temperance addresses from near and far, and at each place I have received a warm reception, but none has been so unique and cordial as the one I received from the members of the Temperance Society at Kami Suwa, in the Province of Shinano, a few weeks ago, and I am very glad to give an account of it.

"It was about 5:30 in the afternoon of July 27 that I reached Kami Suwa station from Karuizawa, a well-known summer resort. Several of the officers of the society met me two stations below, and when we reached our destination, we found a large number of persons waiting to welcome me. There they formed a procession with two large red banners with the words, 'Suwa Temperance Society' inscribed on them in large white letters. The procession was led by a brass band, followed by the officers and members of the society. Thus I was escorted to the hotel where I was to stop over night. The procession was unusually unique and picturesque. It wonderfully attracted the attention of many passers by, and of those sitting in the stores and shops on the way. This also proved to be the very best kind of advertisement, as the great success of the evening temperance meeting abundantly proved."

Elsewhere in the magazines is a half-page illustration showing Dr. Soper giving a temperance address about the fortress at Shinagawa. Looking out on the Shinagawa Bay, he called attention forcefully to the forts near at hand, which were built by the Tokugawa government at the time that Commodore Perry visited Japan's shores, for the protection of the land against the enemy and he exhorted the people to build temperance forts against their greatest modern enemy, alcohol, and against their national drink, sake—to the Japanese what beer is to the German. It is encouraging and refreshing to learn, as in this case, that our missionaries are such stalwart and accepted leaders in temperance reform.—Zion's Herald.

—There were, according to census bureau, 11,254,115 bales of cotton ginned in 1910 [illegible] with 9,787,592 in 1909.

—The plague, in China regardless of quarantine, continues to spread. It is feared that the whole Empire will be infected by it. In North China almost all traffic has ceased.

—A hard fight is on between New Orleans and San Francisco as to who shall obtain recognition from the Government for an exhibition in 1915 to celebrate the opening of the Panama Canal. There is, of course, no more reason for holding such an exhibition in San Francisco than in New York or Boston, but the Californians have raised a lot of money and have the backing of the transcontinental railways.—Ex.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

In answer to question No. 13, please ask someone who thinks the story of Eden to be an allegory to answer it.

Sincerely,
Mrs. E. G. Lowdermilk.

(There are many Christians eminent for piety and learning who think so. We do not know whether any of our class have come to this view or not. We refer the question to the entire class.)

Q. 14. Some of Cain's descendants were herdsmen, others handled musical instruments, and others were artificers in brass and iron.

Gen. 4:20, 21, 22.

Mrs. G. S. Kernodle.

15 Godly men of the house of Adam.

Mrs. W. P. Martin.

16. No answer has been received as yet. The question is somewhat indefinite, and might give rise to a variety of opinions. To me Isaac appears at his best when he submitted to be bound and laid on the altar to be sacrificed. It took great grace to do that.

17. According to my view the five most prominent men in the history are Adam, Noah, Abraham, Jacob, and Joseph.

S. A. Swaim.

(These are the ones we had in mind.)

Are all the class satisfied with Mrs. W. F. Kennett's answer as to where we find the first prayer recorded? If you will refer to Gen. 24: 12, 13, 14 you will find it, as the others referred to were spoken face to face.

(Cannot a prayer be "spoken face to face"?—Editor.)

Questions.

18. Was Joseph (Jacob's son) a type of Christ, and if so, in what respects?

Mrs. G. S. Kernodle.

19. What books of the Old Testament begin with the word "And?"

Question 18 is referred to Mrs. S. A. Swaim. Q. 19 to Miss Ida Barber.

Lesson for Next Week

[illegible]

—One good brother sends check to pay for the Herald eight years in advance, at the present price.

—We thank Bro. R. A. Swaringen for an invitation to an entertainment to be given Feb. 22 by the Chrestonian Literary Society of Lenoir College. A good program is announced, including an address of welcome by Bro. Swaringen.

College Endowment Building.

Rev. W. F. Ashburn sends five dollars to help toward the building. We thank him for this contribution. It will pay for quite a number of bricks.

[illegible] soggy, finding it

AN ESTIMATE.

A brother sends the following estimate of a city minister's living expenses for a family of four: Board, $384; horse and buggy, keep and repairs, $150; clothes and medicine, $75; fuel, $47; telephone, $18; water rent and sewerage fee $9; tax, $6.00. Total, $689. He is rather high on some items and low on others, perhaps. He includes nothing for books and papers, nothing for church offerings, etc.

FUNERAL OCCASIONS.

It is right to give all our dead a Christian burial—to worship before God. Respecting the dead and solemnly engaging in the burial rites is a custom that we can't afford to ignore.

In this we should show our sympathy, however our relations, and it belongs to the human to "weep with them that weep." At the loss of friends some may over mourn; but better this than to fail to sympathize.

It is God-like to reverence and to worship, and it is human to sympathize with our friends and to weep.

On the occasion of the burial of an aged woman her married sons cried over their dead mother and shed tears profusely. Those tall, lusty men of families showed their sincere love for the woman that gave them birth by hearty crying.

When one must be laid low in death let the friends of the deceased give vent to their best human feelings.

There is such a thing as finding a measure of relief for our grief by crying. Do not criticise the bereaved even if they seem to over mourn.

It is encouraging to know that the people usually attend burials and funerals. Thus, it was originally intended, and is a custom that should be urged. It has become fashionable with some to hurry through funeral services, but such a tendency is not for the best.

There are many persons who are so worldly that they are slow about getting to the place of worship, and if it was even only for their sakes there should be a delay. At a funeral service there is no time for fashionable preaching (no time for such on any occasion) but, as a rule it is expected that the "sinners" will hear the word.

The great preaching for the sinner is salvation, salvation from sin that involves repentance. Repentance means to turn from sin for Christ's sake.

When circumstances will allow it, and the preacher feels to do so, he should take a text that would lead him to preach a whole hour. Of course the text will not come in the way of a short sermon.

"The majority rules" in our social affairs, and the preaching at all burial services is mainly intended, or should be, for the benefit of the congregation at large.

If circumstances will allow it a burial, or funeral, service should be slow and deliberate and not hurry through; and at a funeral service good music is needed.There is great need to use means continually in persuading the people to worship God. The human family ought to be very much united by means of sympathy, and when we unite on a funeral occasion to use the regular established means of worship, the whole occasion moves us to the happy state of sympathy. The Christian religion is the very thing to get sin-stricken humanity to sympathize, and to be united as "one heart"—"one mind." It is an encouraging thing to see the people fill their churches on a funeral occasion, and on such serious occasions the doctrine of salvation should be urged before the people. God makes preaching one of the greatest things for us—and we have need to hear, and to re-hear.

The idea really prevails with some religious people that we have too much preaching, but this is a mistaken idea.

The man called of God to preach never feels that we have too much preaching, but he feels burdened with the great need of enforcing the fundamental truths of the gospel.

Preachers and the spiritually minded thirst for the hearing of preaching. When occasion affords a chance or opportunity to preach to the people, and to sinners, the preaching should not be neglected. It is especially providential for the people to be preached to, and lectured and taught in public congregations.

Families are all in the great need of religious papers. Those who so much need the religious paper have not got it.

W. F. G.

PROTESTANT PAPACY.

Theological intolerance repeats itself.

The pope of the Disciple sect, in an article entitled, "Curiosities of Kentucky Baptists," attacking the Baptist Standnation, published in these the following language:

"I observe that Baptists preachers—at least those in Kentucky—have not yet learned better than to leave many of their converts unbaptized. In the report of their Board of Missions I find this statement: 'Our evangelists, missionaries and colporters report 3,685 conversions and 2,873 baptisms.'

"This shows that they left 812 of their converts, or more than one fourth of them, unbaptized. When will these 'evangelists, missionaries and colporters' learn what the commission is under which they claim to labor, and to comply with it as the apostles did? How many of their converts did Peter and Paul leave unbaptized?"

To answer the Disciple pope's last question first, we may let Paul speak for himself, by quoting his words recorded in 1 Corinthians 1: 14-17:

"I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel."

This language of Paul proves that he was not a Campbellite: for no one ever heard a Campbellite missionary talk so disrespectfully of baptism.

Peter spoke of baptism properly always; but he did not have the spirit of Alexander Campbell about it: for I find that he is only mentioned in the Bible as having spoken of baptism on four occasions, recorded in Acts 2nd chapter, Acts 10 chapter, Acts 11th chapter, and 1st Peter 3rd chapter. And one whole book of Peter does not even mention baptism. The Campbellite pope would not have written a whole book on the subjects that Peter treated, without mentioning baptism. That fact shows that the Disciples have not the spirit of the Bible writers, and of the Bible preachers.

Let not a word that I have said be construed as implying that I do not believe in water baptism. I do believe in it. I believe that Jesus intended it to be a continuing ordinance. But Jesus did not intend it to be a flood between Christians; so that a whole denomination should be condemned because some of its evangelists did not baptize all their converts. Protestant infallibility is a [redacted] Roman infallibility.

It is a blessed thing that there are only two protestant denominations that claim infallibility for themselves.

J. J. Summerbell.

A true test of a man may be seen in the attitude which he bears to the conditions confronting the church—whether he unconsciously excuses his own inactivity by calling them 'problems,' or whether he assumes the militant attitude and recognizes the difficulties of opportunities. Paul was not blind to the difficulties which confronted him. 'A great door and effectual is opened unto me,' he declared, 'and there are many adversaries.' The adversaries only stimulated him to win greater victories. The pastor who holds so vital a relation to the coming of the kingdom must see three great opportunities, and avail himself of them.—Bates.

PASTORS AND PEOPLE.

Greensboro.

On Wednesday night of last week, the teacher-training class and other friends were handsomely entertained by Mr. and Mrs. J. Norman Wills in the new Philathea Class Room. Refreshments were served and a social hour was enjoyed after the serious work was through, which was an outlining of the course of study to be pursued.

On Sunday morning last, Mr. Chas. Ireland spoke during the preaching hour, the meeting being in the hands of the Laymen's Missionary Committee.

—A call has been issued for a meeting of Pennsylvania's Christian citizens in Harrisburg on Feb. 27, in the interest of several reforms, particularly better divorce laws, better Sabbath observance, better public education, and more temperance.

Hope, Chatham Ct.

Rev. J. H. Bowman filled his Feby. appointment at this place, second Sunday. He preached an inspiring sermon. The congregation was small, owing to the muddy condition of the roads, and largely to an appointment at a nearby church. The advisability of changing to an afternoon service was discussed, but because of members living at some distance it did not seem best to make the change.

At the request of the quarterly conference, Mr. Bowma stepped out of the pastor's shoes into those of a committee, and advised the payment of dues and pastor's salary as promptly and systematically as possible. I hope the church will adopt the plan or suggestion. Certainly there should be more system and business than we use in our church work.

Would say for the benefit of Mr. Underwood, that my first report probably appeared before you received a copy of our paper. So the "chunk" you threw "fell by the wayside."

Annie L. Hanner.

Liberty Church.

Our pastor, Rev. W. D. Fogleman, filled the regular appointments here yesterday morning and night. At the morning service we had Communion and Brother Fogleman gave us a good sermon explaining this beautiful institution. There were large attentive congregations at both services.

Our Tuesday night prayer meetings are growing in interest. Last Tuesday night Brother Fogleman took for his subject the word "Come," and he made the service very interesting by giving out references bearing on the subject, to different ones in the congregation. After each one would read Brother Fogleman would explain the passage of scripture. We hope to have an increase in attendance from time to time.

Our special meeting will begin on Tuesday night before the second Sunday in March. Rev. S. W. Taylor is to assist in the meeting but will not be here till the latter part of the first week. We are praying that the church may be greatly revived and that many of the unsaved may be converted.

Our Sunday-school has just adopted the plan of giving buttons as a reward for regular attendance. At the end of each quarter one button is returned and another is given until the end of a year the gold button is given to be kept.

With best wishes for the success of the Herald, I am yours in the work.

Nannie Hunter Wells, Rep.

Liberty, N. C., Feb. 13, 1911.

Antioch, Mecklenburg Circuit.

Our pastor, Rev. J. W. Self, filled his appointment at Antioch the second Sunday in Feb.; he preached a very forceful sermon to a large and attentive congregation. There will be prayermeeting at Antioch next Sunday at 10 o'clock. May we all try to make this year, 1911, the happiest year of our life, and do more to to the upbuilding of God's kingdom here on earth. With best wishes to all

Zora L. King, Reporter.

Matthews, N. C., R. No. 18.

Moriah, Monroe Circuit.

We are going to work our church over and fix it up. We have had Bro. E. H. Mullis preaching for us; he is doing well and all of the people like him. He is a good preacher. Bro. Gardener has been sick; he is 87 years old. Bro. Austin has gone to Charlotte to see his son; he is 93 years old and is doing very well.

We will ask President Swain to come to Moriah church this year and see us.

Reporter.

Feb. 13, 1911.

Winston Station.

Our pastor who has been sick with lagrippe for more than a week is improving slowly; he was not able to preach yesterday. Bro. C. E. Crist, our good Moravian friend, filled his pulpit in the morning; there was no preaching at night.

Mrs. J. R. Cunnings entertained the Ladies' Aid Society last Monday afternoon in an exceedingly pleasant manner. The president, Mrs. W. B. Speas, conducted the devotional exercises, after which the business of the afternoon was brought before the society. The principal feature of this was the decision of the ladies to purchase an individual communion service for the church. So unanimously in favor of the movement were they that the necessary funds were collected on the spot. Each member also pledged herself to contribute one dollar at the next meeting towards the work of the society. One new name was added for membership and seventeen members of the society were present. The election of officers resulted in every one of the former officers being re-elected, with Mrs. W. B. Speas and Mrs. G. F. Millaway as the visiting committee. During the afternoon Mrs. Cunnings served delicious refreshments in two courses.

The ladies will meet with Mrs. J. W. Hester for the March meeting.

Reporter.

Feb. 13.

Friendship, Stanly Ct.

Our paper has changed its name. I like it fine, but I was better pleased when I heard our preacher was coming back. We had a Christmas tree, also exercise. I think it was real good. Children spoke well, trained by Mrs. Lowdermilk, Bro. Lowdermilk has been giving us several good sermons this year, but that is nothing unusual. Bro. Lowdermilk is a broad-minded man, a good preacher, a man that is thought well of by every body; and as to his wife, every body loves, her I think.

Our Sunday-school is moving along nicely. Our superintendent offered to give a premium to the one that would recite the most verses out of the Bible by heart from last May till Christmas; this was offered to a little class, ages about twelve years old; also one for the attendance. Miss Florence Lefler received the one for reciting most verses, some over seven hundred, it being a nice Bible. Lillie Sides and Lottie Lowder received the attendance prize, it being a Bible also.

We are glad that Bro. Matthew Furr and family have moved back to his farm near here. He has been in Albemarle for some years.

I close with best wishes to the Herald.

M. E. Furr, Reporter.

Bethesda, Yadkin College Circuit.

We have been silent for some time, but not idle. Our Sunday-school is progressing nicely. We decided Christmas to go into winter quarters, but later decided to have Sunday-school twice a month. Jan., we held the 2nd and 4th Sundays; Feb., 1st, 2nd, and 4th Sundays, and I think by the second quarter we will be running in full blast. I don't think it will be worth while for us to try winter quarters soon again. Our Sunday-school was reorganized some time ago, electing Bro. R. F. Leonard Supt., Lee Wagoner Sec. and treas., and Miss Bessie Wagner, organist. On last Saturday night Rev. H. L. Powell, our pastor, went to West Lexington to fill his regular appointment, after services were closed he went to his buggy, finding it

heavily laden with flour and other good things to eat, too numerous to mention. May the good Lord, the one great Giver of all perfect gifts, remember each giver and may the hearts and minds of pastor and people be so united that great and lasting good may be accomplished.

Bro. Powell filled his regular appointment at Bethesda today, giving us a very inspiring sermon. His little boy (Henry) is getting so he can be up again.

Bro. Fred Leonard's health is improving very slowly; we hope he will soon be well again. Mr. and Mrs. Alex Evans were visitors at Mr. John Sink's last Sunday.

Master Clem Yokley had the misfortune to fall from a tree at school and break his leg, also Flavins Whitlow broke his arm.

The writer has been battling with the mumps for the past two weeks, but is better now.

Mr. R. E. Leonard's little boy (Fred) got kicked badly in the face by a mule, but the wounds are healing nicely. Success to the M. P. Herald.

Chas. M. Yokley.

High Point.

The snow and rain of last Saturday night occasioned quite a decrease in our Sunday-school and Sunday morning congregation. There were only 160 in Sunday-school, and that was a considerable drop down from 227 the Sunday before. At the 11 o'clock serice last Sunday the Woman's Foreign Missionary Society held its Thank-offering service. The congregation was rather small, but the offering amounted to about $29.00, and more will come in yet through the "Golden Shower Bags" that were given out for the service.

We have already paid our assessment to the Board of Foreign Missions for this year, and hope to send in our assessment for Church Extension early in March.

On the 29th of January Mrs. C. J. Ferree and her three daughters, Misses Alma, Lizzie and Grace Ferree were received by certificate from the Asheboro, N. C., M. P. Church.

On last Sunday Miss Vera Idol was granted a certificate of transfer. We regret to lost her.

Mr. Cameron Johnson, of Richmond, Va., was with us on Feb. 5th, and gave a splendid address on Foreign Missions.

A. G. Dixon.

High Point, Feb. 14, 1911.

Burlington.

After a night of almost continual rain, and in spite of our very muddy streets, there were 218 in Sunday School, and the collection was $3.64. The pastor announced his intention of starting a class for Bible Study, to use as a text book, "Training for Service." This class will meet on Wednesday evenings and will take the place of the regular Wednsday evening prayer service. Every one will be invited to attend, and it is believed that the study of the Bible with this text-book will make the meetings more interesting. Already nearly thirty have subscribed for the book, and they will be ordered at once. The class will hold its first meeting next Wednesday evening, Feb. 22.

The Woman's Foreign Missionary Society met last Sunday afternoon. New officers were elected for this year as follows:

Pres., Mrs. J. G. Rogers; V. Pres., Mrs. S. M. Hornaday; Rec. Sec., Miss Mamie McPherson; Cor. Sec., Mrs. W. N. Thompson; Treasurer, Miss Ila Stafford.

The Ladies' Aid met at the parsonage on Monday afternoon. There was a good attendance of the members. This Society has elected its officers for this year: Mrs. J. D. Williams, Pres.; Mrs. J. Ed. Moore, V. Pres.; Mrs. S. M. Hornaday, Sec. and Treas.; Mrs. J. B. Cheek, Asst. Sec.

It has been decided to hold the meetings of the W. H. M. S. and Ladies' Aid together hereafter.

Mrs. S. A. Brown and Mr. H. B. Cole are sick at this writing. We hope they will soon be well again.

Reporter.

Burlington, N. C., Feb. 15, 1911.

Burlington Baraca Report.

No. Present Feb. 12, 29; collection, $1.50. Issue five of the Baraca Bulletin is just out. Any one desiring a copy may obtain it from the Secretary of the Class, Box 364, Burlington, N. C.

Press Reporter.

Corinth, Littleton Ct.

At Bro. Taylor's last appointment, some strangers and many visitors were present. He discoursed beautifully upon the Lord's Supper; after which the Sacrament was administered.

Members of church remained after congregation was dismissed. Rev. M. J. Morris, steward, read individual assessments for pastor's salary which seemed to be satisfactory. We were told also that we have a little debt on our new church yet that must be met soon. Our interested members have paid liberally and worked hard, sometimes feel like giving up in despair, but we know this won't do; must continue to work and pay, work and pray till all is finished.

Mrs. Pattie Parks, who formerly lived on Halifax Ct., near Eden church, is living near here now. With her consent the Ladies' Aid Society had a "measuring" party in her home to help get hymn books for our Sunday school. Everybody behaved so nicely she invites us to have another entertainment for the church. She is a strong M. P. and wishes to help us in the good work. Our organist, Miss Julia Carter, has ordered the books, Hallowed Hymns, and informs us they will be in soon.

Mr. Jesse Carter, Jr., and Miss Blanche Morris, both members of this church, were united in marriage here in Corinth church last Sunday, 12th, at four o'clock in the presence of a few friends. Bro. Taylor officiated. From church, they went to their new home near here which the groom had furnished previously. They both are industrious, raised by pious parents. We believe they will do well. We trust that their married life will be a happy one.

The death angel visited the home of Mr. and Mrs. Charlie Williams on the 3rd of this month and took their seven months old little girl. She was taken very ill about 8 o'clock and died at eleven of the same evening. The remains were brought to Corinth burying ground. Burial services were conducted by Bro. Taylor. Many friends were present. This being the only child of Mr. and Mrs. Williams, her death has brought deep sorrow. We can't hardly help weeping with them, but why weep ? Remember Christ says, Of such is the kingdom of heaven.

Your friend,

Fannie Barnes.

Feb. 13, 1911.

Cleveland Ct.

We thought the shower was over and the pounding had ceased when they had given the "hard" pounding, ending with one less hard, but to our surprise and pleasure, on last Tuesday night Friendship came with an army about forty strong and gave us one of the heaviest we have ever had; even Sam, the house, was not forgotten, and was remembered with a nice lot of corn. The first thing we noticed when we had recovered from the shock, was Bro. Sidney Short trying to press thru' the door with a packing too large for the door, and the door is wide too.

I would be glad to give names of persons and articles brought, but it would take too much space; however will say the amount is so great that the supply will not be exhausted until we can gather fresh from the orchards and gardens, etc. To all the dear ones we would, if we could, express our inexpressible gratitude. May the Lord bless them all and help us to repay them in service.

We were delighted on last Sunday to find lumber accumulating on the grounds at Mt. Moriah to build a new church, and soon we shall hear the voice of saw and hammer. While you are reading this we

will be in our rally at Friendship. Pray for this meeting.

W. D. Reed.

Buncombe.

Mrs. Dallie Pickens Roberts was buried on Thursday the 9th of February. She had been a sufferer for many months. It was a great grief to the family and community and church to have to give her up. Her aged father, "Uncle Bobbbie," died about a year ago. Mrs. Roberts had moved into the old home and was caring for her mother. She leaves a devoted husband, Bro. Eddie Roberts, and two children. All these were as tender toward her as a mother to a little child. A large crowd attended the funeral services.

There is much sickness among the people. Mrs. Andy Roberts is in feeble health and her daughter, Mrs. Kirk, has been ill at Dillsboro. And there are others.

It is a sore trial to these good people to be without a pastor; but they are brave and true.

J. S. Williams.

Asheville.

One splendid man confessed Christ in the morning service Sunday, another strong and fine fellow asked for prayer in the morning service.

A real prodigal son joy has come to one of our families in the return of a lost one.

Our Ladies' Aid will give a Valentine social this Tuesday evening.

The Baraca boys will lead the prayer-meeting Wednesday evening.

Ivy Circuit.

A week's meetings held at Pleasant Gap during the holidays was not what it might have been, but the attendance was small. One reclaimed and the few faithful ones revived.

A special meeting commenced at Democrat Jan. 11, and closed the 23rd. Bro. T. A. Hensley was pulpit help and a good faithful worker, four converted and a great many revived, but the results were not as great as they might have been had the Christians been as active as they should have been. One Bro., Tom Warren, was received into the church and others are expected to join later. The people say the good seed sown then is still sprouting and hope they will come to be strong plants.

D. R. Williams.

Cid, Uwharrie Circuit.

Dear Herald:

We had the pleasure of hearing our new minister, Bro. Trogden; he delivered a very able sermon. The congregation was very good for the weather. It was the most attentive one I ever saw. He seems to be a man full of the Holy Spirit. We all like him and hope he will do a good work on this circuit. Brethren, pray for us that this will be a most successful year. We were very glad to see a report from Bro. T. A. Plyler last week. I am glad he is liking his new work. Bro. Plyler is a good man and served us well..

Since my last report we have lost our Sunday-school Supt., Miss Maude Lanier. She became the bride of Mr. T. C. Crutchfield, of Greensboro. They will make their home there. She will be greatly missed, also another one's seat is vacant in the choir: Miss Cleto Wright became the bride of Jesse Holt, of Thomasville.

We like the new name of the church paper very much.

Mr. Chaney Workman has entered the High school at Narcanor, N. C.

Mrs. Jane Workman, of Denton, spent a few days last week with friends here.

Mrs. John Sexton, Sr., died recently at her home near Canaan, from a cancer. She was a good woman. A well wisher to the Herald, and its many readers a sister for Christ.

(Mrs.) N. W. L.

Graham and Haw River Tidings.

Because of unavoidable circumstances some of our Haw River congregation were not at their usual places last Sunday. Because of the death of his father, Bro. J. C. Morris was in Roanoke, Va. Misses Maggie and Lou Hughes were among the sick ones. In spite of circumstances, however, there were good, attentive congregations both morning and night.

At the Sunday-school the Little Cross and Crown Badge System was discussed, meeting the approval of many. This system will, in all probability, be adopted soon. In the interest of the Baraca and Philathea work Bros. Williams and Rogers of the Burlington Sunday-school visited the Graham Sunday-school last Sunday. These brethren may be assured that their visit was not in vain.

Among our sick ones Bro. S. S. Holt, Masters Donnell Holt and Lonnie Ezelle of Graham and Mrs. Jno. Snotherly of Haw River are improving.

We very much appreciate kindness and thoughtfulness of Dr. Goley in that he has just recently made some much needed additions to the furnishings of the pastor's home.

Sunday-school attendance last Sunday at Graham was 60; at Haw River, 63.

Geo. L. Curry.

—Mr. Lawrence and family have moved from Lawrenceville, Va., back near Littleton on a farm near Mr. W. J. Morris.

Gone Home.

On Jan. 29th, the death angel visited the home of Mr. and Mrs. D. L. McMahan, and took from their loving care their dear little baby boy, Edward, aged six months and seven days. All that could be done for him was done. He was a sweet child. How sad the home will be without him. How hard for father and mother to give up their only child, yet God knows best. Funeral services conducted by pastor. His remains were laid to rest in Williams cemetery to await the resurrection morn. May the father, mother and loved ones meet little Edward in the sweet by and by.

D. R. Williams.

Received for Orphans' Home.

Denton Home Missionary Society,	$8.52
Grace S. S. Greensboro,	18.50
Savpahaw Ch.,	2.00
Mrs. Jno. Snotherly,	1.00
Rev. C. L. Whitaker's work,	6.15
Mt. Lebanon, Randleman,	3.60
Bethany,	5.60
Henderson,	8.33
Rose Hill S. S.,	3.00
Mrs. J. H. Redding,	1.00
Flat Rock Ch., Flat Rock Ct.,	3.26
Bethel Ch., Flat Rock Ct.,	4.80
B. A. Peacock,	1.00
L. R. Barker,	5.00
Hawkins Cpalel S. S.,	3.00
Whitakers Chapel S. S.,	3.00
L. M. Morris,	1.40
High Point S. S.,	6.54
High Point W. H. M. S.,	6.90
Mr. Silver, Morganton,	1.10
R. F. Williams,	5.00
Chas. Foster,	1.00
Burlington Ch.,	7.65
Center Ch., Alamance Ct.,	6.00
Graham Ch.,	2.50
A. G. Morris,	1.00
Moriah W. H. M. S.,	5.00
Mrs. B. L. Johnson,	1.00
Miss Sue Johnson,	1.00
Mrs. G. W. Persons,	1.00
Total	$124.85

Etta Auman, Treas.

—Mrs. Counsel Tucker is at St. Leo Hospital where she underwent an operation for gall stones. She was sorely afflicted, but her recovery is hoped for.

—Among the visitors in Grace Church last Sunday were Rev. Will Davidson, of Charlotte, and Dr. Evans and wife. The last who is a sister of Dr. Johnson, of this church, was mistaken by some for Miss Ethel Harris, so close is the resemblance.

Correction.—We regret to have made an error last week in the obituary notice of Bro. Harper. His marriage occurred in 1855, and not in 1885.

GIVING.

There are few of God's children but what need to cultivate the grace of liberality. None of us give too much to the Lord's cause. Many pray for more faith and for more love while but few that they may be made more willing to give and that their liberality might be increased. Many a child of the King has not learned the lesson of giving in the rigkht spirit and thus fails in obtaining one of life's choicest blessings. Our Father in heaven, the absolute owner of all things, has given to us possessions that we might have the opportunity of being God-like in giving back to Him something of our inheritance.

No where can we use our means to better advantage than in the cause of missions. The man of large means is learning that his offerings to the Lord count for most in the mission field. Steadily but slowly the eyes of men are being opened to the great opportunity of financing this the greatest enterprise of the ages—the evangelization of the world. We grow impatient at times but he who studies the onward march of Christ's kingdom in the world sees a vision of hope.

The thought of stewardship and the relation of money to the kingdom are subjects that have a larger place in our minds than ever before and fruitage must result.

When the idea of stewardship with all that it implies has fully taken possession of us we will give more largely and will be actuated by the principle. Not how much I give, but how little need I retain for working efficiency.

Money cannot of itself redeem men's souls but in the economy of salvation it costs money to bring the Gospel into vital touch with mankind. Other things being equal, the more money we have at our disposal the more quickly can we give to men every where an opportunity to be saved. Dr. Bishop says, "Your salvation and mine, as well as the converted heatehen's, is in part some person's money transmuted into life, life here and now and the blessed hope of eternal life by and by."

He who hordes up miserly his possession fails to remember that the hope of increase lies not in what we keep but in what we give out. A farmer has ten bushels of wheat in his granary. He may have a little pleasure in the thought possessing it. But his hope of increase lies in giving it out to be scattered over the fertile fields. What an abundant harvest follows. In the same way we may have money and hide it away but our hope of blessing lies in using it to the glory of God. By so doing it is transmuted into the currency of heaven and we shall find it many days hence as treasures laid up in heaven.

That child of God is wisest who is living in the simplest manner here and now and is striving to put all the money possible into the extension of Christ's kingdom on earth.

"Good measure, pressed down, running over,
Give for God's cause, and so shall be given;
Good measure, pressed down running over,
Thus will you lay up your treasure in heaven."

A Pleasant Call.

In the evening of January 19, while sitting by the fire, someone knocked at the door and in came two young men from Milboro, Mr. Percy Julian and Mr. Redding. We chatted a while and we heard some one coming around the house and a knock and Mr. L. R. Hughes and family walked in, laden with flour, sugar, syrup, coffee, cheese, etc.

After talking for a while others knocked and in came Mr. James Wall, Oscar and Virgie Otis, while Miss Annie and May Cummings, Miss Bertha Pierce, Mrs. J. W. Caudle, Roscoe and Ralph Kirkman, Clarence Farlowe, Roy Hayes representative of New Salem and Bethany churches, leaving on our table and under it oil, vinegar, potatoes, dried apples, soda, baking powder, fresh meat, stockings, pop corn and candy for the children. On package not mentioned was "Mr. J. T. Hayes of Milboro;" water bucket, dipper, sugar: "Mr. J. G. Julian" and "Mr. Redding," also goods.

Mr. Charlie Pugh's children brought things; Mrs. Silmon and Mr. David and Pearl Fogleman. If any are left out, it was not intentional. Since then Bro. J. H. Skeen brought meal and feed, Bro. W. A. Wood, flour, dried apples, pumpkins and beans.

May the Lord bless every one of the members of these churches and all friends that participated in this good work. We are always glad to see our friends come. May the Master cause his servant, the servant of this charge, to be a better man, a greater worker, a better pastor and preacher.

Thomas H. Matthews

Randleman, N. C.

Resolutions of Respect.

In the providence of an allwise Heavenly Father, He saw best to remove from our midst sister Nancy E. Wright, of Fallston, N. C., who departed this life Nov. 17, 1910, aged 66 years. 9 months and 23 days. She united in membership with the Methodist Protestant church in early childhood. She was a member of Friendship church, Fallston, N. C., in which she remained until her death.

Sister Wright was one of Friendship's best and most faithful members; therefore be it resolved, that while we reverently bow in humble submission we deeply mourn the death of our dear sister, and feel that a vacant chair has been left in our church that cannot be filled.

Resolved, that her pure Christian character, her devotion and loyalty to God and her church, brings before us the ideal Christian life, and while she is gone to her beautiful home above, she still lives in the church and in the hearts of those who knew and loved her.

Resolved, that we as a church and Sunday-school will miss her and will ever cherish a fond memory of her.

Resolved, that we the members of Friendship church extend to the bereaved husband and family our deepest sympathies.

Resolved that a copy of these resolutions be sent to the respective families, and church and county papers, for publication.

Mrs. W. D. Reed,
Mrs. J. J. Hayes,
Mrs. J. S. Glenn,
Mrs. W. A. Gantt,
Committee.

A PECULIAR MEMORIAL.

The Lord's Supper is a memorial of His death. Its observance is to always be in memory of the sacrifice which He made in behalf of the redemption of sinful people. He suffered death for the sake of saving people from their spiritual death. He gave His life, that many might receive eternal life. No one could have such life without Christ's death. And when believers properly partake of the Supper they remember that truth. At each supper they have a fresh remembrance of the fact that their present life is owing to Christ's sacrifice of his life for them. They are not only to remember his death as a fact, but also its relation to themselves. The memorial feast is a reminder of what Christians owe to Christ. They are to remember anew that they would not be Christians if Christ had not died for them; nor would they be Christians if they had not accepted the salvation which comes through that death. It is not befitting that unsaved people should partake of the memorial Supper. It is for only those who have accepted the Lord who died for sinners. Unsaved ones cannot commemorate a thing which they have refused to accept. It is true that Christ died for them, but they have not acknowledged the relation of that death to themselves, and hence they have not

united themselves to Christ. The Supper is to keep its observers in renewed memory of the death which made possible their own deliverance from death, and the reception of life in its place. This memorial is distinctly different from all other memorials. The late Dr. H. E. Weston, of Crozer Theological Seminary, said: "As Christianity is unique, so are its ordinances. What human society, in any age, ever instituted a feast to commemorate the death of its founder? Then celebrate with festivity and rejoicing the birth of their heroes their accession to power, the date of discoveries by which they enrich the world. Sometimes, indeed, the death is observed, but always as an occasion of sorrow, oftentimes with wrath, never with gladness." But Christians observe the memorial of Christ's death with gladness and holy praise.

C. H. Wetherbe.

WHAT IS YOUR LIFE?

Life is a gift from the hand of God. That is an old-fashioned philosophy, but no reasoning or argument of man has been able to supersede it. Life can have no meaning unless that be true. Driven as we are to seek a rational purpose and motive to our human existence, we find it, if we find it at all, there. We may have difficulty, staggering difficulty, in reconciling some of the facts of our life with our doctrine of it, but unless we hold to our doctrine the whole fabric of our life falls into meaningless confusion.

And if it gives meaning, does not this fact also give dignity and worth to our human life? If we would live the days and weeks and months of this new year in even a dim consciousness of this fact, would we not thereby lift up the actions and purposes and ideals of our life into a new and holier atmosphere? It might be that to the outward seeming our life would not greatly change; for, after all, it is probable that most of us are in the place in life that God would have us fill, and that the commonplace things that we are doing are in his plan for us. But there would come into our common days a new light and glory, just because those days were put in close relation to him. It is that light from the hills of God that alone can lighten and flood every way of life; it is only because man is God's child that anything he does or is may be worth while.

If we could live our life in the consciousness of these facts, it might be that life would have just that added something that often we have dimly longed and sighed for. Honest work faithfully done; the conscientious fulfillment of the common duties and obligations of life; unselfish planning and toil for those whose lives are linked to ours—we are so constituted that all these things give us very real satisfaction and pleasure, but we may have all these and still want something of God and the divine in our life, and until we get that want filled life will be sadly unsatisfactory and incomplete.

A wise man soon learns that the effort to avoid suffering and obtain happiness in life by aloofness, by refusing to mingle with the throng, to take our place in the marching and the fighting, the fearing and the suffering that seem the common lot of our common humanity, is of all possible efforts in life the most foolish and the most hopeless. The weariness of toil and struggle and conflict is soon seen to be as nothing compared with the ache that comes to the heart and life that shuts itself up to the numbing, chilling influences of selfishness and fear. But even the wise man oftentimes learns slowly that the best, the only true, life is that one in which everything stands in definite, clear, positive relation to God; that life in which, in everything that is thought and said and done, man looks up through the earthly and the commonplace clear into the face of God.—Christian Guardian.

THE NORTH DURING THE CIVIL WAR.

The present generation has an idea that while the Civil War was raging all other activities of the country were either suspended or greatly reduced. It imagines that what happened in the South must have taken place in the North to a greater or less extent. That this view is wholly erroneous is shown by Professor Emerson David Fite, of Yale University, in his Social and Industrial Conditions During the Civil War. This is an important contribution to the history of that period, and is almost unique. We have had any amount of military histories and biographies, but little concerning the ordinary events while the young men were away fighting. The fact is that the North made extraordinary strides in every direction while the war was in progress. Although, first and last, nearly two millions of men went from the North to the armed camps, it was only near the close that a million were actually in the field at any one time. Most of these young men enlisted when they were twenty-two years old or less, and the number of those more than twenty-seven was very small, relatively speaking. Thus, although many boys and young men were withdrawn from activities, the older ones remained, and conducted business and the farms on an elaborate scale. The harvests throughout the war were unusually good, and the foreign demand was heavy. The invention of mowers and reapers made the loss of younger men on the farms less notable. Manufacturing was stimulated by the war itself and by the heavy foreign trade.

Education also flourished, for many colleges were founded in this period, and the gifts were unusually heavy to those of older standing. On the whole, the chief trouble in the North seems to have been anxiety over the issue of the conflict, and grief for the dead, rather than for a loss of commercial and industrial activities. It is true that many soldiers left dependent families behind, but to a large extent these were cared for by friends; so that at the close of the conflict the North, with its new potentialities in all directions, was really stronger than ever before, while the South lay industrially, prostrate. The book is primarily for the student of economics, but it will be interesting to any one who wants to get a good historical perspective.—Book News.

—The Young People's Missionary Movement of the United States and Canada will hold seven conferences this summer for education and training. The conferences will be held by the Movement in behalf of Home and Foreign Mission Boards of the two countries. The conferences aim to train missionary leaders, so that in every department of the church there may be those who are qualified to arouse the church to adequate efforts in the evangelization of the world. The conferences this summer will provide institutes and classes to prepare missionary leaders in the Sunday-school as well as in all other forms of church work. One of the conferences will be held at Asheville, N. C., June30-July 9—the only one to be held in the South.

These conferences, on an enormous scale both as to inspiration and in practical benefits are another evidence of the awakthe matter of world-wide evangelization.

—Archbishop Ryan of Philadelphia, a noted man, and distinguished prelate in the Catholic Church died at his home in Philadelphia in his 80th year Feb. 11.

—Miss Clara Barton has pneumonia, but is improving. Her life has been worth much to the world.

"Helping together by prayer" II Cor. 1, 11.)

I like to feel that though on earth
We never meet.
Yet we may hold heart-fellowship
At God's dear feet.
I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer
May help thee too.
I like to think that when on high
Results we see.
Perchance thou wilt rejoice that I
Thus prayed for thee!

—E. G. Barnes-Lawrence.

TALENTS.

By R. J. Craig.

He that uses,
Not abuses,
Talents that the Master gives
Is achieving
And receiving
Every moment that he lives.

He that, hearing,
Heeding, fearing,
Proves himself a fruitful soul,
Will be ready,
True and steady,
When the billows round him roll.

He that, bending,
Lifting, lending,
Helps the burdened, feeds the poor
Will fall never,
But stand ever
On a promise that is sure.

A BOY'S COPY BOOK EIGHTEEN HUNDRED YEARS BEFORE CHRIST.

The Egyptian boys and girls back in the days of Abraham had to learn the multiplication table the same as children do nowadays, and doubtless thought it as much of a punishment. Arithmetic is as old as the Pyramids, and evidently was a common study thousands of years ago. In fact, no one knows just when the science was invented, but at any rate little Rameses and Amuramit struggled with fractions and equations just as you do.

A short time ago a copy book for home lessons in arithmetic was unearthed from one of the Egyptian tombs. The papyrus, which is in excellent condition, dates from a period of about eighteen hundred years before Christ, which makes it nearly four thousand years old. It probably is the oldest boy's copy book in the world.

When the boy lived who used it the shepherd kings were reigning in Eygpt, and the patriarch Joseph could not have been long dead. Thebes, Memphis, and Babylon were then the great cities of the world. Athens and Troy had not been built and Rome was undreamed of. The great Hittite empire was in its full glory. How long ago it was! It almost makes one dizzy to think of it.

The papyrus is very valuable; probably you could not buy it for many thousands of dollars. Just who the owner was it is impossible to tell, probably the son of some official about the court, and we can imagine him in his short khita or tunic his sandals, and his armlets, a costume which left many bare spots on his brown skin, poring over his lessons and going to the temple to recite them to the priests, who were the schoolmasters of that ancient day. Poor little Egyptian lad, he did not have the advantages of the youth of to-day; he knew nothing of the Bible, and never went to church in his life.

The places of worship were the great gloomy temples, where costly sacrifices were made to the gods—to Osiris, to Phtha, to Amun, and to Isis, and a large number of other deities they believed in. The ancient Egyptians worshiped a great many gods. They even worshipped animals. Throughout Egypt the ox, the dog, the cat, the ibis, the hawk, and in some places the sheep, the ass, and the goat were held sacred. If any one was unfortunate enough to kill a cat even by accident, he immediately forfeited his life. If a dog chanced to die, the whole family went into mourning, cutting their hair and shaving their eyerows. It was a very strange religion. I am sure you are glad you do not live in old Egypt.

But the copy of this Egyptian boy! The papyrus has a long heading: "Direction how to obtain the knowledge of all dark things," etc. In the old time knowledge was believed to be dark and secret, and men had to work hard to obtain it. The examples given tend to show that the principal operations with entire units and fractions were made by means of addition and multiplication. Substraction and division in their present form do not seem to have been known, but correct results were obtained nevertheless.

There are some equations found in this copy book. It contains calculations of area and calculations of the area of a circle, and its transformation into a square, and, finally, calculations of the cubic measurements of the Pyramids. The examples given are not so dissimilar from those in modern arithmetics. Here is one: "Ten measures of barley are to be divided among ten persons in such a manner that each subsequent person receives one-eighth of a measure less than the one before him." Another reads as follows: "There are seven men; each one has seven cats. Each cat has eaten seven rats; each rat has eaten seven grains of barley. Each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost that way?"

Can you not imagine the slight, brown-eyed Egyptian lad bending studiously over his book and thinking for all he was worth in those old days when the Pyramids were young? For some reason or another he did not finish his course in arithmetic. Perhaps he grew tired and gave up the search for "dark things." Perhaps he died and the little copy book was laid away besides his mummy, to be exhumed centuries later, when a new era had dawned upon the world which the old dwellers by the Nile knew so well.

Precious, thumb-worn relic, what a story it tells of the past! Its owner has been dead for ages, his mummy is dust in the land of the Pyramids, but the papyrus is none the worse for wear, and serves in a manner to connect that old world with our own day. Looking at the copy book, it does not seem so long ago when the Egyptian boy conned his arithmetic lesson in the days of the shepherd kings. —Fred Myron Colby, in Zion's Herald.

THANKSGIVING DAY IN JAPAN.

S. S. ATTENDANCE LAST SUNDAY.

Burlington,	218
Asheville,	111
Woodfin Hill,	58
Woolsey Hall,	36
Mitchell's Grove,	32
High Point,	167
Haw River,	63
Graham,	60

—Rev. D. A. Highfill came home the first of the week, with voice badly impaired by hoarseness. We hope he will soon recover.

DOING HARD THINGS.

The last things a Christian should wish to escape are those which have difficulty about them. First of all, the spirit of loyalty to Christ should make His disciple court as emphatic a way as possible of showing itself. Besides, obedience to Christ which involves no effort to overcome difficulty and no sacrifice of self is a very cheap kind of obedience.

Doing hard things, whether in the secular life or the spiritual life, is of value to the doer in the development which it gives him the better powers of his nature. Working along the lines of least resistance has no tendency to bring out the true powers of any life, but, on the contrary, by disuse causes them to shrivel. It is a well-known fact that unused faculties decay.

We value our possessions by what we have paid for them. Their cost determines our estimate and appreciation. Things costing nothing or easily replaced are always apt to be taken as matters of course, and little store is set by them. A mother's and father's love is much determined by the world of trouble they must take through years of self-denying ministration and watchful care over their little ones. And the sick or weak child, that has called for the most of those, is apt to be the most tenderly loved.

"There is no royal road to learning" was a great sage's remark to a king. The same is true in every walk and condition of life, and most of all in the development of that knowledge by which man is made wise unto eternal life and by which the graces of the new life are wrought out. Greatness was never developed, in worldly or religious things, except in the presence of difficulties and opposition. Without these the soul does not, first of all, feel its need and realize its dependence upon higher power. And a soul unconscious of its weakness and need is ever a feeble soul, wanting the first element of greatness.

Men come to know and judge of their fellow men by observing the more robust qualities in them, which the hard things bring out. Patience, constancy, steadfastness, courage, endurance, faith, are characteristics hardly possible or conceivable in connection with the doing of only the easy things of life. They belong only where the conditions have demanded them. And, after all, when one has got the knack of the movement, "it is easier to run over a hard packed road than over a bed of mud." A hard thing gives the doer many a time really much more pleasure than something that required no thought, exertion, or discipline of the powers.

The way to learn to do hard things is to do them, and to do cheerfully whatever is a duty. The disciplined soul finds it no task to attempt anything. And so he exclaims with Paul: "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "They can conquer who believe best they can." —Presbyterian of the South.

COMMUNION SERVICE AT LAHORE

The following account of a communion service held at Lahore, India, contributed to Woman's Work, is interesting because it shows how freely the native Christians give; not from their abundance, but from their penury. The writer of this article, M. J. R. McDonald, says:

It would have gladdened the hearts of readers of Woman's Work to have been with us at the communion service in Hira Mandi Church to-day (November 14, 1909). This is the church for Christians who have come out from the low-caste people, within the last few years. It was organized three years ago, when Dr. Chas. Cuthbert Hall was here.

Last year the people raised Rs. 111, which have just been laid out on putting their building in order. Walls have been repaired, the interior was whitewashed, a new brick floor laid with a fresh grass matting over it, and glass windows were put in. The people are all from the sweeper class and most of them are still earning their bread by the sweep of the broom, though a few have risen to the exalted position of cooks.

Here they were, about seventy of them, seated in rows on the floor, men, women and children, so clean, self-respecting and orderly that it made one's heart throb with pride to look at them. I made my way to the back right-hand corner, where about twenty women were seated, and sat down by them. A year ago, I sincerely deplored my forgetfulness, whenever I found myself there without a well-perfumed handkerchief, but this morning there was not the slightest need for such precaution. The woman in front of me was baptized only yesterday, yet even she and her little girl baby were immaculate.

The service proceeded with as much quiet dignity and order as any I have ever seen. After the usual hymns and prayers, we all stood and reverently repeated the Creed and the Lord's Prayer in Punjabi. Then came the sermon, followed by the simple sacrament, of which all present partook except the children. Our table cloth was a plain cotton sheet; our wine pitcher, a vinegar bottle; our goblets were two brass cups, the covering cloth was a coarse towel, but all were scrupulously clean. At the close of the service, Padri Takhur Dass rose and said that these things had been brought from his own house and were in common use every day; he felt it was not fitting that the Lord's Supper should be dispensed from vessels which were picked up from anywhere, but that every church should have its own vessels, be they ever so cheap, which should be kept sacred to this one use. He thought this church should purchase such a set as it can afford and asked for contributions. Immediately one after another began to call out, "Put me down for a rupee," "Put me down for two rupees," "Put me down for eight annas," and so on until, in about ten minutes, we had twenty-two rupees and eight annas, or $7.50, subscribed, and the promise made to pay in all before the end of November. Besides this, the general collection amounted to $1.07.

When I looked over the congregation and realized that the wealthiest of them was not earning more than five dollars a month while supporting a family of five, and that by far the greater number of them earn about two dollars a month, for themselves and their families, I assure you, a great feeling of hopefulness swept over me and I realized afresh that the religion of Jesus Christ not only gives hope for the soul, but also exalts and inspires the entire being of man.

M. J. R. McDonald.

TEACH ME THY WILL.

Teach me thy blessed will, dear Lorl,
  Reveal thyself to me;
And walking daily in thy steps,
  May I thy glory see.
My feeble footsteps falter, Lord,
  My heart is filled with fear,
And doubts arise on every side,
  And heavy is the cross I bear.
Conform my will with thine, dear Lorl,
  And make my will thine own;
O, lead me in the perfect way
  That leads me to thy throne.
So trusting thee from day to day,
  And loving thy blest will,
Bid these my sorrows flee away,
  This restless heart, be still.

Mrs. Robert C. Stevens.

"When friends are few or far away,
  Sing on, dear heart, sing on!
They rise to sing who kneel to pray—
  Sing on, dear heart, sing on!
  The songs of earth to heaven ascend,
  And with adoring angels blend,
Whose ringing echoes ne'er shall end—
  Sing on, dear heart, sing on!"

A WELL TAUGHT LESSON.

Prof. W. A. Harper.

(1) A well taught Sunday-school lesson is one that exhibits the same general characteristics as the one taught by the same teacher the week before, but yet has a distinction all its own. The fundamental principles, the necessary characteristics, of a properly taught Sunday-school lesson are ever the same, but the application of them differs. If the lesson is always taught in the same way, even tho it is sound as to the pedogogical principles underlying it, it is not properly taught. There must be variety from week to week. The consecrated teacher knows this and wisely governs himself accordingly.

But what are these fundamental principles of a well taught lesson? They are eight as follows:

Review:—No teacher who hopes to succeed permanently will fail to review his pupils from time to time on what they have previously studied. In this way alone will our pupils retain what they have passed over. In this way also the quarterly review will become the most interesting lesson of the quarter, as every harvest ought to be.

Connecting Links:—In some way we should bring to our pupils' attention what transpires between last Sunday's lesson and to-day's. This will give them systematic knowledge and incite their enthusiasm for Bible study.

Incidental Instruction:—In almost every lesson there are matters—geographical, historical, ritualistic, antiquarian, textual—which the average pupil will not have the opportunity to unravel for himself. The teacher may wisely give this information by way of incidental instruction, but will invent other ways also of getting it before them through assignments for home study. This is not to be confounded with the inexcusable lecturing which some teachers regard as a substitute for teaching.

Deduction of Truths:—Every lesson will have its guiding principles for life—its fundamental principles teaching conduct and right-living. By various methods the skillful teacher will develop these and get them clearly fixed in his pupils' minds. Unless this is done, we might just as well study Shakespeare as the Bible in our Sunday-schools.

Application of Truths:—But the value of the lesson is only half attained, if the deduction of the truths is the end of the teaching process. In order to full and complete results, these truths should be applied to modern day Christian life. This too may be done in various ways. It is the real test of the teacher's power. The teacher who succeeds here becomes the shepherd leading his pupils to Christ.

Bringing out the Facts:—The facts of the lesson must be elicited by the question or topic method or both. Do not fall into the bad habit of telling these facts to your class. Have them tell them to you. Insist on having your questions answered and the lessons prepared.

Assignments for Home Study:—In order to insure the home-study of the lesson, an excellent plan is to cultivate the habit by assigning to those who are lax in this regard topics to be studied specially and reported on next Sunday in the class. This will work like a charm, but only a working teacher, one who keeps at least a week ahead of his class, can use it successfully. Try it.

A Method of Approach:—The aim here is to connet the lesson directly with some well-known fact in experience to-day—something to fix attention and engage interest. For relatively immature pupils, an excellent method of approach is through a story. For adults, an often used method is to suggest a comparison between the lesson and some incident, person, or character of the modern world, or a contrast.

It must not be supposed that these items are to be taken up in the order given above I have had no such intention in the order of their treatment. Vary the manner of attaining these and the order of their attainment. Thus will you secure variety and larger success.

A Commendable Variation.

Prof. Lawrence, superintendent of the Elon College Sunday-school, has introduced a variation in the Sunday-school here recently that bids fair to yield results. So we give it to our readers. Instead of the talk on the lesson which is the inherited right of the superintendent, the previous Sunday's lesson is to be reviewed by classes, each of the thirteen classes taking its turn. The classes vary the manner of the review to suit their individual taste. We congratulate Prof. Lawrence and commend the variation to our other superintendents, with the suggestion that they try it, but change to something else before it loses its charm of novelty and so its power to interest more than some other method would.

C. E. TOPIC FOR FEB. 26—A FEW SUGGESTIONS.

Missions in the South—Isa. 55:1-13.

The Missionary Committee should lead. Have one member of the Committee lead th opening prayer, another read the Scripture, a third give the comment, a fourth announce the hymns, and the chairman make the leader's remarks.

The Leader:—The peculiar problems of the South—such problems as the world never seen before—call for statesmanship of a rare type in arriving at their solution. No other land has ever had such a problem as our negro problem, to mention only one of our problems. These negroes, only one generation removed from slavery, are making commendable progress, but they have a long way to go yet, and in their upward journey their Anglo-Saxon brothers must point the way. How to lead this inferior race to attain its best will require much thought, meditation, prayer, and consecrated effort. This does not call for social equality or manhood suffage, but for industrial efficiency and spiritual devotion. We should strive to do our part in this uplift of a race.

Written Work:—Have essays or talks of not more than five minutes on, "Franklinton Christian College;" "The Christian church in the South aomng the negroes;" "The mountain whites of the South;" "Prohibition and the Southern churches;" "The church and the Battle against disease in the South;" "Home Mission churches of the Southern Christian Convention;" "The Financing of our Home Mission Work."

Questions for Answer in the Meeting:

What is the great commission?

What is the greatest need of the South?

Who are our Southern Home Mission Pastors?

Whence comes the money to support our Home Mission enterprises?

What did our recent Southern Christian Convention do in regard to the Laymen's Missionary Movement?

What are our Sunday-schools doing for Home Missions?

What should our C. E. Societies undertake to do?

What is Franklin Christian College doing for the negroes of our Southern Church?

What is the negro's greatest need?

What elements must a comprehensive solution of the negro problem include? (To several.)

Who is the Southern negro's best friend?

Tell of the negro's progress during the past generation.

What are the peculiar problems of the Mountain whites of the South?

What means are being used for their solution?

How is Home-Mission work affected by the Saloon?

How does disease affect Home Mission work in the South?

What can our Society definitely undertake in the way of Home Mission work? (To the President or the Pastor.)

For Next Week:—Ask each member to read the life of Moses as it is recorded

Chas. W. Moseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Richmond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131. daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

C. H. ACKERT, V.-P. and Gen. Mgr
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

in Exodus and from it select a favorable verse or truth for the consecration service.

Daily Reading:—Lessons from Moses Life.

M., In God's School.	Acts 7:20-30.
T., The Call.	Ex. 3:1-10.
W., Divine Strength.	Ex. 3:11-20.
T., Great Renunciation.	Heb. 11:24-37.
F., Great Leadership.	Deut. 34:1-7.
S., Great Reward.	Heb. 11:25.

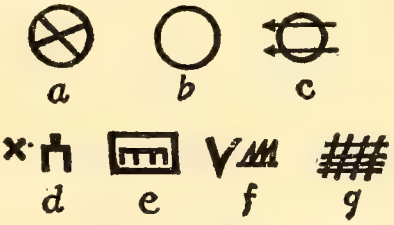
Sun.,—Lessons from Moses' Life. Ex. 3: 1-14.

TRAMP CODE OF SIGNALS.

There is a secret code of signals understood by most of the tramps throughout the country. These signals are used to warn or encourage the members of the hobo profession, and are of great value to them as they go about from place to place. If a tramp calls at a house and is fed and well-treated there, he is pretty sure to leave a mark upon the fence or a tree nearby, which is notice to all tramps that follow him that the people who live in that house are kindly disposed toward tramps. You may be sure they will have an opportunity to befriend all the tramps that pass trough the neighborhood after that.

On the other hand, if a tramp suffers a severe rebuff and is driven out of the yard by a fierce bulldog, he will hardly fail to leave a sign in some conspicuous place which will be a warning to others of the fraternity that those who call in their professional hobo capacity may expect nothing but trouble.

Many people have known for a long time that tramps employed such a code of signals, but not until a few weeks ago was it possible to obtain the code. For the benefit of our readers who find the tramp problem a very vexatious one at certain seasons of the year, we have succeeded in obtaining the most important signs in the tramp code, and reproduce them here.



Tramp Signs.

This is the explanation: The figure A means, "You can get food." B means, "No use; requests for food or clothing are refused." C means "Get out of this town as quickly as possible; the people of the vicinity have no use for tramps and make it hot for them whenever they catch one." D means, "Work here; the people at the house where this signal is left will feed tramps, but the tramps are expected to work enough to pay for what they get." E is intended to give notice that there is a zealous watchdog on the premises. F in tramp language means, "Pick a yarn; there's a woman in the house," which signifies that there is a tender-hearted woman to whom a hard-luck story may be told with a fair prospect of securing food or money from her as a result. G means, "Handed over to the police." The people who live at a house that has been thus marked are supposed to get in speedy communication with some sheriff, constable or policeman just as soon as a tramp comes.

The value of knowing these signals rests in the fact that the house-owner or tenant may select the one which he thinks will most effectively protect him from hobo visitors, and chalk or paint it upon a fence post or tree near his house, being assured that the tramps who come that way will understand what it means and act accordingly.—Exchange.

—What do you think of this ? A man who does not work one bit harder than we do and who eats all he wants to eat, came into the our office last Friday and had the presumption to advise us no to eat too much! This was none othen than Rev. W. C. K——tt.

In Memory of Mr. C. H. Buchan.

After a long and painful illness the soul of this good man passed to its reward on Dec. 31, 1910. He was taken to Richmond about eight weeks before for an operation and was thought to be getting on all right until about a week before his death he began to grow weaker and continued to grow worse until the end came. I can truly say he was one of the best men I ever knew. I have known him from my early childhood and he was always ready and willing to lend a helping hand to those in trouble. He never spoke ill of any one. He will be missed in the community, and most of all, will he be missed in his home, which has been so saddened by his absence. There will be a vacant place that no other can fill. He was so unselfish, always doing something for some one else. While Mr. Buchan was not a member of our church it didn't have a warmer friend. His seat was never vacant unless he was providentially hindered and he enjoyed having our pastor visit him just as much as if he had been a member of our church. He was a kind neighbor and it is sad to think that we shall never again on earth see his welcome face. He leaves to mourn his loss a wife and nine children and a host of friends. To the bereaved ones I would say sorrow not as those who have no hopes. Your loss is his gain, for he has gone on before and is reaping his reward now. The world was richer for his presence, and is poorer now that he is gone, another strong link has been forged in the golden chain which binds us to heaven, but let us all hope to meet him again in that home when our life work is ended and our work on earth is done. His body was brought to Henderson Saturday night, and his funeral was held from the Presbyterian Church of which deceased was a loyal and consistent member, at 3:30 o'clock Sunday P. M., Rev. McClure, his pastor, conducting the service.

Josie Reavis.

THE WORKING MAN'S MONEY.

In one of our large cities a laboring man, leaving a large saloon, saw a costly carriage and pair standing in front, occupied by two ladies elegantly attired, conversing with the proprietor.

"Whose establishment is that?" he said to the saloon-keeper as the carriage rolled away.

"It is mine," replied the dealer, proudly. "It cost thirty-five hundred dollars. My wife and daughter can not do without it."

The mechanic bowed his head a moment in deep thought; then, looking up, said with the energy of a man suddenly aroused by some startling flash, "I see it! I see it!"

"See what?" queried the saloon-keeper.

"See where, for years, my wages have gone. I helped pay for that carriage, for those horses and gold-mounted harness, and for the silks and laces for your family. The money that I have earned, that I should have given my wife and children a home of our own, and good clothing, I have spent at your bar. My wages, and the wages of others like me, have gone to support you and your family in luxury. Hereafter my wife and children shall have the benefit of my wages; and, by the help of God, I will never spend another dime for drink."

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WASTE.

O the love in the world that is running to waste,
While there's many a heart would be glad of a share!
so high out of reach and so awkwardly placed
Is this love in the world that is running to waste

It is risking one's life to attempt but a taste;
While the doing without is slow death by despair
Of this love in the world that is running to waste,
While there's many a heart would be glad of a share.

—R. E. Black, in Pall Mall Magazine.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

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J. F. McCulloch, Editor and Publisher.

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In requesting change of post-office, give the old post-office as well as the new.

We cannot supply back numbers.

Entered as second class matter at the post-office at Greensboro, N. C.

PASTORS AND C. E. WORKERS, PLEASE NOTICE.

Rev. C. H. Hubbell, Secretary of Young People's work in the M. P. Church, will spend ten days, beginning March 22, in North Carolina. He comes at the call of the officers of the State C. E. Convention. They want him to spend the time in the way that will most advance the Christian Endeavor work, and think that he could best work among his own people (Methodist Protestants) in the days that precede the State Convention in Burlington (beginning Mar. 31). The matter of arranging an itinerary has been referred to the editor of the Herald, and in this he wishes the help of every pastor that has a church whose young people could be encouraged in the line of Christian Endeavor by a visit from Bro. Hubbell. His time is paid for by the State Convention, but a collection for traveling expenses should be taken wherever Bro. Hubbell speaks.

Bro. Hubbell suggests that at each place visited there be a conference or round table as well as the address.

The following points have already expressed a desire for a visit from Brother Hubbell: Greensboro, Asheboro, Elon College and Asheville.

Let us hear at once, please, from every pastor and C. E. worker in each of these for a meeting, stating the date you want the most. Please send answer at once.

J. F. McCulloch.

THE [illegible] OF SIN.

Sin is not only an evil thing—it is a [illegible] thing. It may not seem so [illegible] its beginning. In its [illegible] it may [illegible] and [illegible] and [illegible] view. It [illegible] of the [illegible] ance. What it at length reveals itself, it is found to be a dreadful thing.

It matters [illegible] what kind of sin it may be. [illegible] what particular desire or appetite it may appeal to. There is but one spirit of all sin, and that spirit is exactly the same. The Scriptures use but one strong language in describing it.

[illegible] with [illegible] words [illegible] ing [illegible] replies. Into your people put all the dreadful things you can imagine, and you may take this picture as a symbol of the end to which sin leads.

[illegible] ways of sin and [illegible] to [illegible] less pit. [illegible] Every [illegible] leads thither.

Sin is [illegible] but also in [illegible] to hold its victims and [illegible] holds them in bondage and make them think they are free men. They think they could stop if they tried, whereas no sinner has ever yet escaped the thraldom of sin without divine assistance.

If it were not for the divine [illegible] given to the world in Christ, there would be no rift in the awful cloud of sin that hangs over our world. The terribly destructive evil of sin and its miserably [illegible] the grace of God in sending into our sin-cursed world a life and a light and a salvation such as appeared in Jesus Christ. Where sin did abound, grace did much more abound. When we contemplate sin, our hearts grow heavy and sad. When we think of Christ's salvation, our hearts grow light and joyful.

[illegible] that such [illegible] remains the fear that [illegible] of [illegible] and delusion will [illegible] this [illegible] and be saved.

Let Christ be preached and personally accepted as a perfect Savior from the [illegible] and sin and its ruinous consequences.

—[illegible] has gotten out an attractive [illegible] for the use of Methodist Protestant Sunday-schools this year. [illegible] Sunday-schools generally will avail themselves of this service in preparing for their Easter exercises. It [illegible] cost a good deal to have it prepared and printed, but it is free to [illegible] schools who will take a collection of free-will offerings for the Board of Home [illegible], one of the most important [illegible] of our church. The Board especially [illegible] as many new for its work. Let [illegible] a good year for home mission [illegible] and offerings. If you [illegible] Rev. [illegible], West Lafayette, O., telling him [illegible] and asking him how large your [illegible] is so that he will know how many copies to send you.

—The "Vance Methodist Protestant" has appeared. It is an eight-page monthly, devoted to the interests of the Methodist Protestant Church in Vance County. It is issued from Henderson, at the low price of 50cts. a year. Bros. Andrews, Pethea and Hutchins are the projectors of the new paper, and they hope to make it an aid in awakening interest among their people in the church and its important work. We hope their people will support them in this endeavor and that the new paper may live and do its work.

Telegram Sold.—It is with surprise that we read of the sale of The Greensboro Telegram. But Mr. Haywood doubtless has something better in view. The purchaser is Mr. J. T. Fain, of Annistown, Ala. Our best wishes to both gentlemen in their new fields of endeavor.

What is defeat? Nothing but education, nothing but the first step to something better.—Wendell Phillips.

Debt is always an expensive luxury but it is more expensive in political life than it is in private life.—James Douglas.

TING GENERATION.

"One generation shall praise thy name to another, and shall declare thy mighty acts.—Psalm 145: 2."

The voice of God in His Word calls our minds from passing and changing phenomena to things that are unchanging and pass not away. Every generation has two characters; one as receiving from its predecessors the tidings of the divine power and grace, and another as transmitting the same tidings to its successor with increase.

I. The receiving generation. The ages can hand down nothing which did not come to them from without; the earliest was a receiving generation.

1. All the ages of time are, in their increasing flow, recipients of parcels and fragments of one great manifestation of God in the glory of His name, His works, and His redeeming grace. The earliest race heard of His first great disclosure of Himself in creation; long ages had gradually prepared the scene for the last creature in the image of his Creator. The manifestation of God in His dealing with a sinful race, take up the story, and are the threads that bind the leaves of history into one record, becoming as it grows, more luminous. There have been great critical periods in this general evolution of the majesty of God's revelation, and we inherit the last and best tradition. When Pentecost was fully come, time reached its fullness, time received its last birth from eternity. We throw all this into our Psalm, and then how it dialates and throbs and expands, rejoicing in the interpretation it waited for. Its majesty—is the triune glory of God; its works are redemption; its praises the Pentecostal Hymn; its proclamation the Gospel; its mercy over all His works redemption for every creature; its kingdom the kingdom that cannot bemoved. All this we have received from our ancestors. To us as a Methodist Protestant people the past generations have bequeathed a special heritage. We have an organization that has for its end the manifestation of God to all nations as the God of redemption. We have had a commission to proclaim distinctly the grace that is over all his works; to teach men how to receive the personal salvation and utter the personal testimony that glows through this ancient hymn to make emphatic some points of great doctrinal importance on which this testimony is based; and to fight the fight of faith against every form if infidelity without any unfaithfulness within, which would exclude God from His universe.

2. Look at the obligation the reception involves. The first obligation is to glorify God for the privilege received. Our duty is to make divine revelation the theme of our constant rejoicing. The history of the past is the material of the worship of the present. Every generation has a new song. The first Christian generation set the example on the forenoon of Pentecost. The note is always "Our fathers have declared unto us." How much reason have we to magnify the God of our fathers. But all this we cannot do unless we use these privileges aright.

The God of our fathers is our God. There was no work wrought in their day which is not wrought now. Say not "the former times were better than these," and let us not lose ourselves in this generation, for all this is an individual matter. "I will sing aloud to the Lord my strength."

II. The transmitting generation. Let us turn our thoughts to the future, the receiving generation is the transmitter also. Each is a link in the golden chain that eternity let down to time and which from time is ascending to eternity again.

1. It has pleased God to make every generation a trustee for the generation to come. Each generation impresses its own influence for good or evil on what it received and transmits it to the generation following with the impress if its own character. The impress each age stamps upon its own Christianity is of various kinds, for good or evil. The result of all influence of all generations is on our present religion. There is also a responsibility resting on each generation.

2. What is our duty as transmitters of this heritage? Our first obligation is to transmit undefiled the pure deposit of truth. The Head of the Church looks to us that we hand down His religion to our children unadulterated by the errors of the day. God holds us responsible that the Christian faith descends from us as good as we received it. The lax spirit of the age must be resisted. The sacred oracles are the great trust put into our hands to hold, and to transmit; this trust enfolds all other trusts. As a religious community we are bound to hand down our ancient, cherished institutions, and with this it is our duty to transmit our old literature, our missionary spirit, and our aim to penetrate every hole and corner of the land with which our testimonies; think of our fathers as Methodist Protestants and then look at ourselves as such. But is it enough that we simply transmit what we have received? Every age is expected to improve upon its tradition in some respects, and we must cherish the sacred ambition of doing what we can to improve upon our father's models. You are one by one concerned; nor is there any generation now living which does not look through your individual eyes, think in your minds, propose in your hearts, and work with your hands. Therefore we all, from the venerable few who connect us with a past generation down to the youngest convert who represents the generation which will carry on our labors when we are gone, must take a new the pledge of devotion to our work. Each feeling that he bears in himself, whether young or old, the burden of the responsibility of the present days. Each one must ask himself these two questions. Do I protest against tendencies I know to be wrong? Is my practice right? Let us for a moment raise our minds from this our generation to the eternal and steadfast future. The generation of witnesses and heralds and worshippers shall have exhausted their long tradition. Their generations of preaching shall cease eternally, their generation of praise shall close into one note for the end of time, and begin again with the infinite melody of eternal ages. The old proclamation of our Lord shall be done away; but there shall be a new song. May we be found in that eternal, and each add his strain to the universal harmony which will forever ascend to the Father, to the Son, and to the Holy Spirit.

Application. Do you think, fellow Christians, that the church in our day has that clear consciousness that the early church had that she is here to transmit, yes, to give to the world, to bless the world, to help the world? Look into your own heart. What is your first thought about your church? Is it the outgo of service and of blessing, or of the income of money?

Is it of those whom it can heal, and cheer and make strong or of those who can make it strong? Do we maintain it just for ourselves and children, or do we in a large way, avail ourselves of its privileges in order that through us, and it, an ever increasing multitude may be blessed? It seems to me that right here is a pregnant secret of the Church's weakness. She has lost, to a large degree, the consciousness of her mission. She has come to exist for herself. She is looking to the world to bless her with its wealth instead of descending from her noble hight to bless the world with that which is better than silver and gold. The remaining thought is that of the individual Christian's willingness to give whatever he has to give, whatever that may be—silver and gold if he has it, social influence, if he has it, or lacking these and more distinguished endowments, the humblest gifts and graces, capacity for the lowliest service. Such as I have give I thee. Either consciously or unconsciously we are leaving our impress, both individually and collectively.

C. E. M. Raper.

Speak the truth in love.

SUPPOSE.

—

Suppose.

Suppose someone were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicle, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am nit a soul-winner.

Suppose.

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certan death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of the body, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God may hold me responible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?

Suppose.

Suppose that "when the roll is called up yonder," I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Crrist—how much will heaven mean to me?

Suppose.

Suppose that as an employee I were spasmodic in the kind of service I rendered—zealous one week, lukewarm the second, and utterly indifferent the third; then zealous, and lukewarm and indifferent again, and so on—how long would my employer stand such service as that? But is not this the kind of soul-winning service I am giving God? Or it may be not even as good as this. If God's love for me were to be as spasmodically manifested as my love for Him, how would I fare?

Suppose.

Suppose that when the final reckoning comes, I should be found, not with ten talents, or even five, but with only one, and that one "hid in the earth" (Matt. 25: 14-30)—what then? Has not the soul-winning talent which God has given me fallen so into disuse that I even doubt its existence? And therefore have I not already "hid it in the earth?" Must I not bewars lest the fate of the unprofitable servant be my fate?

Suppose.

Suppose I were to be asked how many persons I had persistently tried to win to Christ during the past month, or even the past year, what would my answer be? How many have I spoken to? How many have I on my prayer list now? If I am not interested enough in the salvation of others even to have a daily prayer list, is it any wonder that I am not a soul-winner?

Suppose.

Suppose that every member of the church to which I belong were to dedicate himself or herself today to a life of full surrender to the will of God according to His Word (Rom. 12: 1, 2), and were to become henceforth a soul-winner as exemplified in the life of Paul (1 Cor. 9: 20-22), would not such a revival follow as this church and community have never seen? Am I not willing to say that by His grace I will give myself from this day forward to the definite business of saving the lost, that I will have a daily prayer list and will do what I can under the guidance of the Holy Spirit to help accomplish the supreme work for which my Lord and Master came into the world?

Yea, Lord, I gladly respond to Thy call (Mark 1: 17), and will do what I can from this day forward to help win the unsaved to Thee.

Signed .....

.....

THE GREAT COMMISSION PRAYER LEAGUE.

The Great Commission Prayer League is a movement of prayer, among Christians of all denominations, for a world-wide revival revival. (John 4: 35; Luke 10: 2; Mark 16: 15).

There are no fees or dues of any kind.

Those into whose hand this leaflet falls may have their names enrolled if they so desire, or may request prayer for themselves or their unsaved friends.

All names enrolled as members will constitute a Special Prayer List, for whose equipment as soul-winners special prayer will be offered daily.

HOW TO START A WORLD-WIDE REVIVAL.

The best way to help start a world-wide revival, is—

1. By spending more time in the earnest and prayerful study of God's Word.

2. By seeking and obtaining the cleansing of the heart and the baptism of the Spirit, and this will be accompanied by the Spirit's passion for the salvation of the unsaved.

3. By making out a prayer list, as the Holy Spirit may lead, and praying definitely each day for the salvation of each whose name is written thereon.

4. By placing this and similar leaflets in the hands of your pastor and other workers, and asking them to join you in prayer and effort for the unsaved. (Could you not form a local Prayer Circle for this purpose?)

4. By sending this leaflet by mail to your friends in other places and calling their special attention to it. "By all means save some."

WHY NOT?

1. Become an intercessory Christian. Surely you can do this much—pray definitely and earnestly for the salvation of others. If you are not interested to at least this extent, you are in a deplorable state and need praying for yourself.

2. Become a soul-winner for life. You can do it, no matter what your "secular occupation." The latter may be used to "pay expenses"—(just as tent making was used in Paul's case). No other investment of time and effort will pay as large dividends all through eternity.

3. Obtain the soul-winner's qualifications. These may be easily possessed by any true Christian, no matter how humble in station or how limited in social or intellectual attainments. They are simply these: A heart cleansed and filled with the Holy Spirit, and an outward life that is entirely consistent and through which flows the convicting and drawing power of the Spirit. Then use the Word and go to work, as the Spirit may lead.

4. Begin now! Souls are perishing on every hand—do you realize this? Don't wait. A poor stammering Christian with Christ in his heart is of infinitely greater service to God, no matter how many blunders he makes, than the greatest pulpit orator that ever lived, without Christ.

In the actual work of soul-winning it is well to keep the following things in mind:

Be constantly in the spirit of prayer.

Approach the unsaved on common ground.

Use godly tact and wisdom.

Never argue or lose self-control.

Answer objections with Scripture if possible.

Avoid denominational differences.

Don't try to force your own views.

With love in your heart, give the Word and the Spirit the full right of way.

Be in earnest. The salvation of an immortal soul is at stake. Those who were intimately acquainted with D. L. Moody say that he was the most desperately in earnest man they ever knew.

Press for and expect an immediate decision. You may never have an opportunity to deal again with the one with whom you

are now dealing; and, moreover, tomorrow may be for him too late.

Special Texts for Special Cases.

The following objections are among those most frequently met in dealing with the unsaved. The texts for Scripture indicated, as well as similar passages, may be used in such cases.

"Not today." 6. "Some other time." 2 Cor. 6: 2; Heb. 3: 5; Heb. 5: 15.

"Don't feel like it." Deut. 3: 3; Acts 4: 12; Acts 17: 30 and 31.

"Am too great a sinner." Isa. 1: 18; Matt. 9: 13; 1 Tim. 1: 15.

"Am good enough now," or "Am satisfied with my present experience." Jas. 2: 10; Rom. 6: 2; John 3: 3.

"Too many hypocrites in the church." Rom. 14: 12; 2 Cor. 5: 10.

"Couldn't hold out." I Cor. 10: 13; 2 Tim. 1: 12; 1 Pet. 1: 5; Jude 24.

It is said that a minister once discovered that he saw rows of beautiful diadems studded with precious jewels. "Is that big one for me?" said he, remembering that there had been many conversions in his church. "No, no, sir," the angel said, "that one is for the poor old deaf man who sat in the corner by your pulpit stairs and plead with God for souls in the congregation while you preached to them." —From "God's Plan for Soul-Winning."

We are told that those who go forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them. (Psa. 126:6.) Will those also come rejoicing who have no sheaves to bring?

This Leaflet.

Over 20,000 copies of the third edition of this leaflet were used by the Layman's Evangelistic Council of Chicago to help inaugurate the Chapman-Alexander campaign of October–November, 1910.

About 30,000 copies were distributed at the national convention of the Christian Church (Disciples of Christ) at Topeka, Kan., October, 1910.

Thousands of copies were used at Montrose, Pa., and other Bible conferences during the summer, and other thousands have been used since in various evangelistic campaigns throughout the country.

Tens of thousands of copies have gone into the hands of Christians everywhere. Will you, too, not help to pass the leaflet on, and report to us any definite results following its distribution?

The message of the leaflet has been published in full in "The Christian," of London, England, as well as in other papers of Great Britain and America, and is now being translated and circulated in several foreign countries. (Whenever reproduced full credit should be given to the Great Commission Prayer League).

The author is the managing editor of

[illegible] Church Herald," Chicago, [illegible] of our [illegible] [illegible] [illegible]

devotion.

faces.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

W. F. Kennett.

Questions.

22?

A MANCHURIAN IDEA.

Out in Kyodo, Manchuria, a great railroad tunnel is being built on the Antung-Mukden line. Here, where the tides of war ran red during the Russo-Japanese war, a peaceful army of Japanese laborers, three thousand strong, works away under the charge of an officer and several subalterns. Both the officer and his wife are Japanese Christians; so are the subalterns, and many of the laborers; and when they were sent to this new post they made a decision which shows what sort of Christians they were.

They needed houses. They needed a church. They needed a school. But their leaders saw that of the three the church was the most important. So they decided that before their own houses went up, the church must first be built. They went to work like beavers, and soon a neat little church, very plain and bare, but adequate for their needs, was completed. Then they built their own dwellings; and as for the school, they are holding that in the church on week days. Incidentally, the men in charge of the whole tunnel and railway work say that Kyodo is the quietest and best behaved town along the new line, and that the laborers there work better than anywhere else, fairly astonishing the managers by their progress.

It might be thought that men who built a church for themselves before taking care of their own need of shelter might be fanatical; but this last is what they are not. Men who work and pray are the best workers the world knows; men who fight as they pray are the best fighters. Manchuria is only repeating all the old experience of other lands, after all.—New Guide.

A fire last week destroyed the Joseph Whitlow, a fireman, was killed by a falling wall. The property loss will be $20,000 or more, half of which is insurance.

Alfonso [illegible] county, was hanged in Raleigh last week for murder. He had killed three men in his life.

PASTORS AND PEOPLE.

Tabernacle Ct.

Notice to Officials.—The 2nd quarterly conference is called to meet on Saturday before the 3rd Sunday in March, at 11 A. M., in Julian Church, and I insist that all the brethren and sisters who are members of the conference be present, provided you are not sick, or want to go to the city.

Our work is in fairly good condition; room for improvement in many respects, more of the members of the different churches when not sick ought to attend church, and not go visiting on their preaching day; have seen and heard much of this in all of the communities where I have traveled for several years.

Have filled all appointemnts since conference, and have had very good attendance when the weather was favorable. Have made several visits and find the people like to be called on by the pastor, and actually some of those visited will come to church a time or two after the visit, and some fail to come at all, except on Sunday of the special meeting, and if the pastor does not preach that day they grumble. Brother, sister, come out to church and help to make larger congregations and encourage both pastor and people, and when our special meetings come you will not feel like a stranger at church.

The Sunday-schools are doing very well except in attendance, and the superintendent and teachers as well as the pastor are trying to increase the attendance; hope to see results

Have had some sickness on the Ct. Mrs. Bettie Whitely, Mrs. Julius Coble, Mrs. John Coble, Mrs. Horney, of Tabernacle church, and Miss Lizzie Harden and Jesse Allred of Julian church, and Mrs. John and Mrs. Jule Sharp and Mr. Witty of Moriah church; all of these are better but Mrs. Jule Sharp and Mrs. Julius Coble when last heard from, and we hope they are improving. Mr. J. A. Sharp is improving since being at the hospital.

Have had several of my people to remember us in little donations, such as potatoes, canned fruit, butter, apples,, pears, turnips, peaches, a book, handkerchiefs and a necktie; for all of these we are thankful; but I do not publish the names of the donors, for some object, and for that reason I give no names.

The finance on the circuit is coming up rather slowly so far; but I am expecting better work by the stewards from now on, especially on the general interests.

Hope to have good reports from all at our next quarterly conference. Come one and all.

Would be glad to see reports in Herald more frequently from our local reporters.

C. A. Cecil.

Cleveland Ct.

Our rally conducted by W. E. Swain, D. D., at Friendship was a success indeed. Bro. Swain's series of sermons on practical Christianity was an eye-opener and soul-stirring. And I feel sure that the effects of this meeting will be seen in coming years. I am sure that Fallston has never before enjoyed such a feast of good things. Religion is not an impulse but a life. It is only to be regretted that all in the district could not attend.

Our special meeting at Lawndale will begin on Thursday night before 1st Sunday in April. Rev. E. G. Lowdermilk is the help.

W. D. Reed.

Spring Church.

Our pastor was with last Sunday and filled his regular appointment, and in his usual good spirited way delivered an excellent sermon, using as a text Prov. 27: 19. As the day was very beautiful, quite a large congregation was present and I am sure the sermon was enjoyed by all. It was right encouraging to us to see so many of our members that had been absent so long to come out once more; we do hope they will come more often in the future than in the past.

The Secretary of Greenville County S. S., W. M. Powell, was with us last Sunday at 10:30 o'clock and gave quite a nice and interesting talk on Sunday-school. His talk was highly spoken of and enjoyed by all.

Our Sunday school has been working on through the winter. May God bless our Sunday school, for it points us to such a high standard in life.

There has been right much sickness and one death in our community for the past month.

Yours in Christ,

Nannie Massey.

Feb. 28, 1911.

Chatham Circuit.

Death again visited our community and claimed for its own Mrs. Elizabeth Siler, wife of J. R. Siler. She was born Sept. 24th, 1848; died Feb. 24, 1911. She professed faith in Christ Jesus in early girlhood and immediately joined Piney Grove Methodist Protestant Church of which she was a faithful member until the blessed Master said, "It is enough, come up higher." She was laid to rest in Piney Grove cemetery the 25 by six of her nephews, Messrs. William and James Vestal, Charlie, Franklin and Will Smith and James Cooper. As they bore the corpse down the aisle the choir sang softly, Nearer, My God, to Thee, after which the funeral services were conducted by her favorite pastor, Rev. W. C. Kennett, in his soul-stirring way. He read for the scripture lesson a part of the 14th chapter of St. John and then pointed out to the bereaved husband and entire congregation many comforting thoughts.

She was married to John R. Siler in 1865 and all through the 46 years of their married life it was one endless day of sunshine. They never had any children of their own but raised a niece and nephew who were still with her at her death. She was always as devoted to them as if they had been her very own. She leaves a heart-broken husband, one brother and sister, three half brothers and one half sister, a host of relatives and many friends to mourn her departure, but we do not mourn as those who have no hope; for we feel confident our loss is her eternal gain.

"Aunt Liz," as she was called by almost everyone, will be greatly missed, for she was always ready and willing to do what she could for all and most especially would she visit the sick far and near.

She was confined to her bed but a short while, but suffered untold pain. Everything that loving hands could do was done but to no avail. She bore her suffering with great patience.

Uncle Jack, weep not, for thy dear companion, for in a short while we shall meet her again around God's white throne where there will be no sad partings and where sickness and death never come. What a meeting that will be! May we all be prepared to meet her.

Written by her niece,

Mrs. J. A. Cooper.

Feb. 27, 1911.

LaGrange.

Dear Herald:—As you have heard nothing from us for some time I will write to let you know that we are still breathing in eastern Carolina.

Some time ago the people of LaGrange gave the pastor a pounding consisting of many useful articles.

I spent a month at Matthews, my old home town, from 3rd Sunday in Jan. till 3rd Sunday in Feb. While there I met the new pastor on Mecklenburg Ciriuit, Rev. J. W. Self. The work seems to be moving off nicely under his care.

LaGrange charge is doing very well. Our first quarterly conference was held at Hickory Grove Saturday night, Feb. 25th. We had preaching yesterday at Hickory Grove. The church there has just bought a new supply of song books.

We will resume the prayer meeting work in LaGrange this week. We suspended this work while I was away.

Wishing all the pastors and churches success, I remain,

Very sincerely,
J. H. Abernathy.

Feb. 27th, 1911.

Asheville.

One of our fine young men was converted at his boarding place the last of the week. We will begin a series of cottage meetings this Wednesday. We feel the need of a revival.

There were 136 in the main school, 58 at Woodfin Hill and 36 at Woolsey Hall. Woolsey Hall will give a cake and candy sale next week for the organ fund.

A St. Patrick's Social is the next affair on by our Ladies' Aid.

J. S. W.

Hawkins Chapel, Littleton Ct.

Our pastor filled his regular apppointment here Sunday morning, preached a very good and interesting sermon to a good and attentive congregation.

Mrs. Taylor made many friends here with us; glad to have her in our midst. Sunday was communion day with us; a good many partook of it. Bro. Taylor left appointment for the first Sunday evening as he couldn't be with us the second Sunday.

Mr. R. M. Shearin was born the 14th of Sept., 1846, and departed this life here Feb. 7, 1991. His sickness continued only 10 days. He bore his suffering patiently. He had pneumonia. He said he didn't fear dying and that we had done what we could for him. It was hard to give up Uncle Ransom, though the Lord knows best in all things. The Lord gives and the Lord takes away, so blessed be the name of the Lord.

He was a member of the Baptist church. He came from near Weldon one night up to Hawkins Chapel to conduct prayer-meeting; it was about eight or nine miles. He was a kind and loving neighbor. He will be badly missed. He was a soldier in the war. He was married to Mandy Jones, April 1, 1868. To this union was born one child. Apr. 6, 1871, he married Miss Laura Dickens; to this union were born four children.

He was buried near his home in the family burying ground. Mr. Lucas conducted the burial service.

Vannah Shearin.

Feb. 25.

Mt. Moriah, Monroe Ct.

The first quarterly conference appointed Rev. Eli. H. Mullis to preach at Moriah Church, and he is my father, and I love to hear my father preach. I am ten years old, but I take my sister Marcie, little Clarence and go to S. S. My father went to Mt. Holly last Saturday and they took him to the first Baptist church to preach and had a good meeting and they said if he would come to them they would give him a good church to preach in, but he would not go. He is an M. P. member. I hope the Lord will bless my father's preaching and his little boy, Raymond.

Marshville, N. C., Feb. 27, 1911.

Bess Chapel.

Mrs. H. E. Baxter, Mrs. Noah Maceney and Henry Towery are now on the sick list.

Ogburn Lenhart has been elected delegate to the State Sunday School Convention.

LaGrange.

Dear Herald:—We had a very destructive fire in LaGrange Sunday night. Nearly all of one block was destroyed. A number of stores, offices, warehouses and one bank and one hotel were destroyed. The water supply was exhausted and the fire company could not extinguish the flames. Coals fell over town like hail, and several buildings began to burn from coals falling on roof. Our church and the Baptist church caught, but were put out before any serious damage was done. This shows how unwise to cover a church or any other building with a wooden roof. Metal of some kind ought to be used, or slate, or something that will not burn.

The damage to the burned district is heavy to owners but partly covered by insurance.

J. H. Abernathy.

Feb. 28, 1911.

Flint Hill, Uwharrie Ct.

Dear Herald:—We had the pleasure of hearing our new pastor, Bro. Trogdon, last Sunday for the first time; he had been once before, but the weather was so bad that there were but few out to hear him.

He gave a very instructive sermon from Matt. 21: 27, to a very attentive congregation. We think we will like our pastor and hope he may, with the co-operation of the church do a good work on this circuit this year. He seems to be a man full of the Holy Spirit, able to do what the Lord wants him to do.

Our S. S. is very good, but not what it could and should be. Attendance very small last Sunday on account of fire in the community. Mr. B. N. Modlin's dwelling was burned to the ground, but very little property saved. A large crowd came for preaching.

We were pleased to see a report from our old pastor, Mr. Plyler. Glad to know he is getting along so well on his new circuit. Mr. Plyler is a good man who served us well; we always enjoyed his coming to our home so much. We ask him through the Herald to visit us again; come and see how we are getting along at Flint Hill.

With best wishes to Herald readers, I close

Essie Walker, reporter.

Chestnut Ridge.

Since our last report, Bro. Casto has left us and Bro. A. H. Bryans has taken his place. We are very glad to have Bro. Bryans, while we were sorry to give Bro. Casto up. We trust both fields have been supplied as He that doeth all things well would have them. Our new pastor has been in our home and we feel highly pleased both with him and also his sermons; they have been excellent indeed. He also helps out in the music, both vocal and instrumental. We are using him in many ways and believe he will hold out faithfully.

We found the wife very pleasant and entertaining also.

We hope to have the interior of our church made more attractive this year and are glad to say that the barn is occupied by Maggie (the pastor's horse) and feed for her.

Mrs. D. R. Williams of Democrat is at home, spending some time with he mother and sister, who are very sick. Mrs. Williams is looking better since she has been living in the mountains.

Rev. J. D. Williams was down from Burlington on a business trip this week. He and Rev. Homer Casto spent the day around C. R. S.

Rev. Elmer W. Hoenshel of Dayton, Va., gave quite an interesting lecture at C. R. S. Feb. 20th. His subject was The Passion Play. We would say to those who were not there, you missed a treat.

I close with best wishes to all the Herald readers.

Reporter.

Feb. 23, 1911.

Buncombe.

The Clark Chapel people are still in progress. The Sunday school is moving on nicely. We had 50 present Feb. 26.

In the afternoon Rev. D. R. Proffitt, of the M. E. Weaverville Circuit, preached for us. His text was found in Mark 10: 45: "For even the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." This was very good and helpful. His being with us was appreciated by a large and attentive congregation.

Reporter.

Union Hill, Forsyth Ct.

Rev. Mr. Williams filled his appoint-

ment the fifth Sunday in January at this place.

We are not having any Sunday school during the winter season. I am sorry to say, but think we will open up in the spring.

There is much sickness in this community and several deaths have occurred. Among those dead are Mr. J. L. Rich, of Egg Bend, Mr. Thomas Hauser of Shocks, N. C.

With best wishes to Herald.

Bessie Bean.

Greensboro.

The resolutions in relation to the case of the Wills Brothers to erect a Philathea Class Room as an addition to Grace Church (which room has been built and is now in use, and a splendid room it is) were presented to and approved by the quarterly conference:

Resolved, That we tender our sincere thanks to the Messrs. Wills for their generous offer.

Resolved further, that we count this choice way of friends to give members whose devotion and loyalty to every interest of the church, and especially to those whose memory they love and cherish, should move them to erect, at their own expense, enlarged facilities for the development and training of the young men and women in our Sunday school work.

More examples of consecrated, intelligent Christian women—devoted members of Grace Church, could not be established. We rejoice that the good spirit in the one exemplified in the lives of Mrs. R. H. Wills and Miss Bettie Norman is to be perpetuated in the lives of young men and young women who go out from the Church and Sunday school they loved so much. We rejoice also that the noble sons and nephews who honored them while living, are now honoring their memory as well as their Church in the establishment of a fund from which Grace Church will be substantially benefited.

Resolved further, that a copy of these resolutions be furnished to each of the brothers.

P. H. Brooks,
J. D. Kimball.

Matthews Chapel, Greenville Ct.

We are glad to have Bro. Ashburn for our pastor this year, and he will be welcomed. He will fill the appointment the third Sunday morning. He always has a good congregation for us, and those who fail to come out do not know what they are missing. I hope as spring opens up the people will come out and show by their presence that they appreciate their pastor.

We hope to re-organize Sunday school the third Sunday in March.

Bro. Strain will not have the pleasure of being our president. Bro. Strain, while [illegible] We were always glad to have him come around, and our pastor. [illegible] the 30th has been appointed as Children's Day. We will have all our children present, and I am very sorry indeed we will not have our pastor on that day, as our pastor will have to fill his regular appointment at Dabney on that day. However, I hope as many of our members as possible will attend services at other churches, for it is very important that [illegible] should be represented. There is [illegible] in our community now. Miss E. Sanders, who has returned from the Memorial Hospital, Richmond, Va., where she went for treatment. We hope her health will be restored. [illegible] Miss Annie Peterson, who has been very sick for some time. We hope to remember [illegible]

With best wishes to the "Herald."

J. R.

Uwharrie Ct.

Dear Editor:—We are glad that our Lord is not dead at our church. [illegible] Pleasant last Saturday; preaching at 11 o'clock with good attendance, but not all of the members interested in conference. But the business was transacted in a spirit of love. Preaching at 7. I preached at Mt. Pleasant and Flat Hill at three; [illegible] Sunday school at Mt. Pleasant, and a [illegible] at Flat Hill. I do not know how many, but am sorry to say that some were kept away on account of fire that destroyed a dwelling house nearby.

Dear reader, pray for us. I have made my second round and I feel much encouraged because I feel that cord of divine love which the world can't break is binding pastor and people together. I feel that there are talents buried in this field of labor as well as elsewhere that are precious in the sight of our dear Lord than all the diamonds in the bottom of the deep, deep sea. Dear reader, won't you pray that the laborers in this field may be skilled by the divine Spirit that they may dig out the souls from under the covering of sin that they may be set as a diadem in a crown before this year ends. I never met a kinder people than this dear people and I feel like I will not be able to pay them this year for the hospitality they have already shown me; and pray don't forget my dear ones at home. Pray for them that they may be blessed of their creator to care for them with. I certainly appreciate the hearty co-operation of our sister churches. It seems that there is a spirit of unity and where there is unity there is strength. Dear brothers, let us go hand in hand looking to Jesus as our captain and the sword of faith for our weapon and believe the victory will be ours. And I believe that our dear Lord will give us not only a crown of life and a home in heaven with our loved ones for our reward. Praying God's blessing on all people, I am yours truly, for Christ,

Joel Trogdon.

Feb. 27, 1911.

Mt. Pleasant, Guilford Ct.

I am sorry to say that I have not been preaching in three years. Three years ago last April I heard Bro. D. A. Highfill preach a very able sermon. I have been afflicted with heart trouble ever since. It does me a great deal of good to read the Herald and hear from the older ministers, such as J. H. Stowe, G. L. Reynolds and D. A. Highfill and others that I will not mention. I think the people all like Bro. Highfill as a preacher and I am sure I like him as a visitor. I hope he will call to see us often. This is the first time I ever wrote anything for our paper.

Dear readers, an interest in your prayers. I beg that we may meet beyond the grave.

Mrs. B. F. Green.

—Bro. T. P. Farmer, one of the strongest pillars in Shoals Church, died Monday, but [illegible] will be written later.

A. L. H.

Burlington.

Present at Sunday school last Sunday,

241; collection, $4.16. We were glad to have a number of visitors with us.

Good congregations at both preaching services. A. M., the pastor spoke on "The Greatest Pearl," and at night service on "What is Man?" Both sermons were highly spoken of by many.

On account of the books, "Training for Service," not arriving, the Bible study class did not meet last Wednesday night, but will hold its first meeting tonight. We expect to have a large class.

Dr. W. S. Rankin, Sec. of the State Board of Health, spoke to a large audience at the Presbyterian church last night on the subject of "Health and Sanitation." His address was highly enjoyed.

Our sick are better at this writing, we are glad to say.

Reporter.

Burlington, N. C., March 1, 1911.

Burlington Baraca Report.

Present, 30; collection, $2.10.

Press Reporter.

Graham and Haw River Tidings.

On last Sunday the weather with us was ideal. Although every pulpit in Graham was occupied and with some there were special services, our congregations were as full as usual, having with us some new faces.

Graham Sunday-school organized Baraca and Philathea classes on last Sunday. Splendid work and results are expected from these classes.

Sunday school attendance at Graham was 67 and at Haw River, 70.

On Tuesday of this week we laid to rest in the Haw River cemetery the body of Sister Mary Bason, who died the day before. She was about 75 years old and had since childhood been a faithful member of the Christian Church. She leaves no children, but Bro. Jno. Bason, who is our faithful secretary of the Haw River Sunday-school, and his two sisters are her grandchildren. Sister Bason was a great suffer before she died.

Mrs. Hughes, the wife of the postmaster at Graham, has recently been taken to Asheville for her health. The prayers of godly people are asked that the health of this good woman be restored and that she may soon return to her husband and two dear little children.

Geo. L. Curry.

Midway, Haw River Ct.

Bro. Bauer filled his regular appointment at this place last Sunday. He preached an able sermon from the text, Ye shall receive power, after that the Holy Ghost is come upon you. There was a large congregation out to hear him and I think all enjoyed his sermon. I don't think I ever heard a sermon complimented more. Bro. Bauer always comes with something good for us. Wish so much we could have him with us more than once a month. It seems so long from one appointment to the next.

Our Sunday school has gone into winter quarters, but spring will soon be here and we hope to open with more interest than ever, for we feel there ought to be more interest manifested in the Sunday-school work.

On last Sunday morning the death angel visited the home of Mr. and Mrs. J. E. Dabbs and took from them little Minnie Stroup, age one year and one month. The funeral service was conducted on Monday afternoon by the pastor, after which the little body was laid to rest in Midway cemetery. Our sympathy goes out to the bereaved family.

Bessie Apple, Reporter.

Note of Thanks.

Dear Herald:—Will you kindly deliver this note of thanks to the following friends who joined me in celebrating my birthday on Feb. 22nd: Mesdames Welch, Moffitt, Burgess, Kivett, Picket, "M. S.," Mrs. Wilson, Miss Laud Dixie, High Point. Greensboro: Mds. Hunter, Harris, Stroup, Smith, Shields and Chas. Mendenhall, Misses McCulloch and Staley, Mr. and Mrs. R. W. Hadley, Mr. and Mrs. B. W. Terrell and little Rea and "Lake" Worrell. Pelham: Mr. and Mrs. H. G. Hines with a fine photo of himself, Mrs. Hines, Miss Lee and Mrs. Willis Hines. Spent a while with Mrs. Dr. Jno. Lasley (a friend of my school days at Rutherford College in the year 1877). Norlina Point, Mrs. Durham: my mother, Mrs. R. R. Hamme and Miss Vera W. Hunter and little daughter, Hazel Hendricks, of Julian. Miss Rosa Hinkle, Yadkin College.

Since I can remember to have known that I had a real live uncle on each and every of Washington's birthday (and mine), somehow I always felt kind of blue and out of the ordinary on those days, and I don't so far as I can observe, beyond myself, but that when the post-man on 23rd simply stormed me with all this mail. I begin now in my bewildered mind trying to read between exclamations such as these "Well, did you ever!" and directly again, "Why Z. M., what do alls these cards mean?" Until very soon I found out that I was having a beautiful post card birthday party. Mr. Rea did not fail to join too. Many dear letters also accompanied them. You can never know how much our hearts went out to you in appreciation for this sympathetic little visit to me in this time of my long shut-in. May God, the author of all good, send a blessing to each with your loved ones. It is my desire for us all to meet beyond the sunset where the new day will be eternal youth.

Sallie H. Rea.

Yadkin College, N. C., 2| 27| 1911.

A VISIT TO OUR ORPHAN'S HOME.

Would you come with me for a visit to our Orphan's Home in Denton? The Executive Committee of the N. C. Branch met there on Saturday, Feb. 18th. We found awaiting us in the grove surrounding the home a happy family of boys and girls who were eager to see "Mother Hammer," as the little ones call her. There are 13 boys and girls in the home—they are bright, happy and obedient children. A visitor cannot fail to be impressed with the love and helpfulness that is shown among the children, each of them willingly and gladly helping another with their tasks, etc. Such a spirit of good fellowship seems to exist.

It is touching to see them at their play, happy in spite of their troubles; more touching to gather with them around the table and see the thankfulness in each face for the simple meal; and the unconscious wistfulness of each childish face tells its own story of loss and loneliness.

We find wholesome food is prepared and served with careful hands. Miss Williams, the matron, looks after the two little ones at one end of the table while Miss Auman, asst. matron, is caring for the scarcely larger ones. And one must feel that each of these noble young women is doing her best to supply mother's and father's place to these helpless little ones.

The management of the Home invited the closest scrutiny of the details of life there and for the benefit of any interested reader we would say that the investigation showed very satisfactory results. Economy is used in all the affairs of the home and expenses are kept at minimum. A close financial report of receipts and expenditures is kept which is open to the inspection of the advisory committee appointed by the last annual conference at any time.

The liberality of the people throughout the conference has been encouraging and those in charge of the Home urge our M. P. people to visit the Home and know for themselves what their means have provided. The children come to the Home provided with clothing but they are needing new supplies now. We would urge that the different auxiliaries undertake to provide for one child. This has been done in two cases only thus far—both Henderson and Asheboro auxiliaries have taken the support of a little girl and how appreciative and proud they are to feel

that someone has an especial interest in them. I would remind ourselves that there are 5 or 6 boys to be cared for and they are all needing new suits now. Perhaps some church or private individual will take the support of a child. The estimated cost for the care of a child is $5 monthly. Would not the children of our Sunday schools be interested and enjoy sending a box yearly to these less favored little ones?

Will not our ministers organize home mission societies or bands wherever possible? The funds from that source would help greatly and we are allowed by the Board to retain all dues for the support of our special work—the Orphan's Home.

We were interested to hear that the children were doing well at school, to see them industriously digging away at roots and rocks preparing flower beds in the yards and gardens in the rear of the house. They take much pride in the chickens and pigs but the quantity of both is pitifully small for such a growing, healthy family. The boys are manly fellows. It is ony necessary for a neighbor to tell them that they can have some wood by cutting the trees and they go bravely to the task.

Each one is doing his or her duty as best they can—what more could they do? What more could we do?

The Ex. Com. was much pleased and greatly encouraged by its visit. But the following wants did not escape our attention: one milch-cow, seed corn for planting, seed potatoes for planting, seed beans for planting, scales for weighing, 3 beds (complete).

He careth for them—shall not we?

H. Frances Sutton,
Cor. Sec. of Branch.

Orphan's Home.

We are now enjoying a bright light, a gas lamp, given us by the good people of Denton. It is really better than electric light and no more expense than an oil lamp. These people never tire of doing good.

Mr. J. R. Peace, who has almost supplied us with wood since our coming here has given us the wood from a lot adjoining ours, which will last us several months. Our boys are now busy clearing this off.

Center Church, Alamance Circuit, sent us a nice large box last week, filled with many of the necessaries of life.

We are now gardening and looking after our poultry business. Our hens are doing well, what few we have, but we need more, say about fifty. You have more than you need; won't you ship us a few, right away?

We were glad to have Mrs. W. C. Hammer and Miss Frances Sutton spend third Sunday with us. M. W.

Loved in Life, Remembered in Death.

Death again visited our home, February 8, 1911, and claimed for its own the priceless soul of a devoted daughter, sister and niece, Miss Indie T. Massey, aged 29 years, 10 months and three days. She had a complication of diseases and had been a great sufferer for the past three months, but bore it all patiently and was ready and waiting when the Lord said, It is enough, come up higher. The constant care of two doctors, a loving father, brothers, sister and a dear aunt was of no avail; her crown was waiting her. She leaves a father, two brothers, one sister, and a devoted aunt who stood by her so faithfully and took a mother's place, and a host of friends and relatives to mourn their loss. But we know she is asleep in the arms of Jesus, safe on his gentle breast.

She will be sadly missed in our home, community and church, but we hope so to live as to meet her where parting is no more. She professed faith in Christ during a meeting at Spring Church in 1894, held by Rev. W. F. Ashburn, and lived a faithful member until death. She was perfectly devoted to her church and was always present when able.

Oh, how lonely it is to think we can never look on her kind face again, and can never hear her gentle voice again in this life. Our family is now half divided, and no doubt it was a happy meeting when Indie met with mama, May and Willie, waiting for her on heaven's bright shore. It is so sad to give up our loved ones, but we know, "His will must be done, not ours." However, we must live the life they lived, and prepare to meet them in heaven, where happiness will know no end, and where death has no dominion. We know that Indie is in heaven rejoicing with mama, sister and brother, and is waiting and watching for papa, Jas. and Millard, Nannie and Aunt Rebecca, to come and be with them on that bright and celestial shore. Her funeral service was conducted at home by her pastor, Rev. W. F. Ashburn, and she was laid away in the family burying ground to await the resurrection morn.

No words will ever be so sweet
As the words she used to say;
No hour will ever be so sad
As the hour she passed away.
A precious one from us is gone,
A voice we loved is still;
A place is vacant in our home
Which never can be filled.

T. W. Massey and Children.

Feb. 12th, the daughter of Mrs. Julia Sykes was called away, Mrs. Henrietta Sykes. She leaves mother, brothers and sisters, to mourn their loss, but the saddest of all, she leaves four little children, the oldest about ten, without a mother. Mrs. Sykes was thirty years old, and had been a member of Chestnut Ridge M. P. Church since childhood. How good to know that she had lived a Christian so long. We can't understand why a mother is taken from her little babes when they so much need her. She is gone never to return to them; they will know no more the touch of that loving mother's hand, nor will they feel the kiss so often planted upon their brow by a mother's lips. It is sad for them to give her up, but she is far happier now than they. The funeral was conducted on the following day in a very impressive manner by Bro. Bryans assisted by Bro. Edwards from Mebane. The remains were laid away in the new made grave to await the resurrection.

A Friend.

THE OLD-TIME RELIGION.

I hope all read Bro. Andrews' Conference sermon and that they will take heed to it and let us preach and pray and sing with the spirit and the understanding also. "Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Reader, have you the Spirit of Christ? Instead of writing about union, let us write and work to get the churches to have the old-time religion our forefathers had and obey the good discipline they gave us and have class and prayer meetings and love feasts and the joy of His salvation, then we can teach transgressors His ways and sinners shall be converted unto Him. It does seem that we ought to have enough consecrated ministers in the Conference to require all to do their official duties. Many years ago when the circuits were so large the pastor did not have time to visit only to stay all night in going from church to church and the good old class leaders looked after their classes and helped them to grow in grace, etc. But how is it now? Many join the church without being born again and those that join and the church too seem to forget their vows and they have no good class leader to help them, so they soon grow cold and lose interest in the church.

I don't remember saying what my good Bro. Hunt says I did, but the mistakes of my life have been many and I acted very foolishly sometimes at Conference in trying to please some on my circuit, when I knew all delegates ought not to be selfish, but to try to send the ministers where they thought they would do the most good. I suppose some with less education would have done more at Wilmington and Fayetteville than those they did send there, for it is not the learned D. D. that have added most to the church, but the worker with the Holy Spirit. The greatest thing that was ever done for Roanoke circuit

was when they sent Rev. T. H. Pegram here who had but little education, but most of the people heard him gladly and he had over 150 conversions the first year and nearly as many additions and the second year they paid him over $700, being more than they ever paid any minister before or since. I am sure Bro. Hunt is with me in wanting more of the true religion and less formality. I see from the Methodist Recorder that Maryland Conference had over twice as many conversions as North Carolina. Let us do better this year. T. L. Whitaker.

STRENGTH AMID WEAKNESS.

In several important respects there is a large difference between physical and spiritual experiences. There are also very marked differences between natural and supernatural forces and conditions. And this accounts for the fact that people in their natural state cannot see nor appreciate supernatural things. They cannot see why it is that when a Christian feels very weak in spirit he is in a better condition to receive and appreciate spiritual power and refreshment than he is when he feels spiritually strong. And many a professor of religion does not understand this fact. It is not so in physical relations. One who feels weak in body cannot be physically strong at the same time. But this truth is experienced in personal spirituality. It is when the Christian feels unutterably weak in spirit, and lifts his soul pleadingly toward God, that the power of the Holy Spirit comes to him with relieving and exalting might. It is then that the believer appreciates the refreshing power of God as he never can appreciate it when he thinks that he is very strong in spirit, and congratulates himself on the supposed largeness of his spiritual resources. This has long been my own experience. When I felt distressingly weak, even to despair, then there soon followed the in coming of supernatural strength, accompanied by a precious joy. I never had such an experience when I felt pleasingly strong. I never had it when I was in a somewhat satisfied condition. It was only when I felt miserable, weak, and greatly dissatisfied with myself that the heavenly refreshment came, melting my heart into unwonted tenderness, and causing me to respond to the Lord with praise and thanksgiving. I also felt my unworthiness to receive such precious treasure from God. How near God appeared to be! How solemn the hour! At such times, one is led to think of the words of Paul: "When I am weak, then am I strong." Amid weakness produced by the thorn in his flesh, holding him down in the valley of humility, he was made happily strong in the Lord. He was weak in himself, but strong in Christ. Henceforth he never gloried in his own strength, but he gloried in Him who gave him abundant power.

C. H. Wetherbe.

OUTPOURING OF THE SPIRIT.

The expression so often used in prayer and preaching and testimony, which represents the Holy Spirit as being poured out, has been often ridiculed by unbelievers and discarded by Christians. But it is scriptural. The prophet uses it and Peter repeats it. Why should anyone be ashamed of it? How could anything be more expressive?

President Finney, of Oberlin, used to say that the devil often pours out his spirit and revives his work. When we consider the multitude of evil spirits that infest the earth, we may readily look on them as being poured out in floods. The spirit of pride and vanity, the spirit of greed and selfishness, the spirit of lust and uncleanness, the spirit of ambition and covetousness, the spirit of riot and revelry, often come in like a flood. The devil pours out his spirit in the saloon, in the city slum, in the country slum, in the most aristocratic street and on the most costly and splendid mansions, in the market place and in the streets where trade and traffic abound. It is enough to humble us when we see the evil which sweeps like a destructive flood through the city and over the land.

But, thanks be to God, He is always pouring out His Spirit. As the sun pours down his rays in floods upon the earth, so the Lord God is pouring out His Spirit continually. We do not have to wait for an outpouring of the Spirit of God. It will never fall on the earth in richer abundance than it is falling today. We do not have to plead with God to pour out His Spirit. Many persons pray for the outpouring of the Spirit of God, and then mourn and lament that their prayers have not been answered. They have been disappointed. The Spirit has not been poured out. How blind we are. Men do not all receive the sunlight when it is poured out. One may shut himself in a dark cellar and exclude the light. He may shut his eyes. He may put out his eyes, so that he cannot see. He may walk in darkness while the light is being poured out in floods all about him. So men may shut out the Spirit of the Lord. Multitudes do shut out this light.

Pray not for the outpouring of the Spirit, but pray for an open eye, an open mind, an open heart. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." As the king of day comes in when the doors and windows are wide open, so the King of Glory, the King of love, the King of righteousness, the King of truth, the King of peace shall come in, and cast out the darkness of sin and death.—N. Y. Christian Advocate.

DIRECT ELECTION OF SENATORS.

There is every prospect that the people of the United States will soon be permitted to do what the majority have long wanted to do—vote for an amendment of the Constitution taking the choice of United States Senators away from the legislatures and giving it to the people.

It is argued against that that the people choose the legislators, and that if the legislatures cannot be trusted the people cannot be trusted.

But the legislators are not—or ought not to be—elected upon the one issue of their preference for senator. Local and national politics should be separated as far as possible, and we never can separate them while the legislatures choose Senators.

Further, it is urged that, though the present method makes it easy for rich men to win election to the Senate by bribery, as we have recently seen shamefully proved, yet the proposed change would not do away with the power of wealth, since the State-wide campaign for the Senate would require so much money that only rich men could wage it.

We believe that the people are waking up to this evil, and that before long they will see to it that the use of money to win an election to the Senate—or to any other position—is not only unnecessary, but an actual hindrance. If publication of campaign expenses on the eve of election were made obligatory, we believe that extravagant use of money thus shown would seal the fate of any candidate.

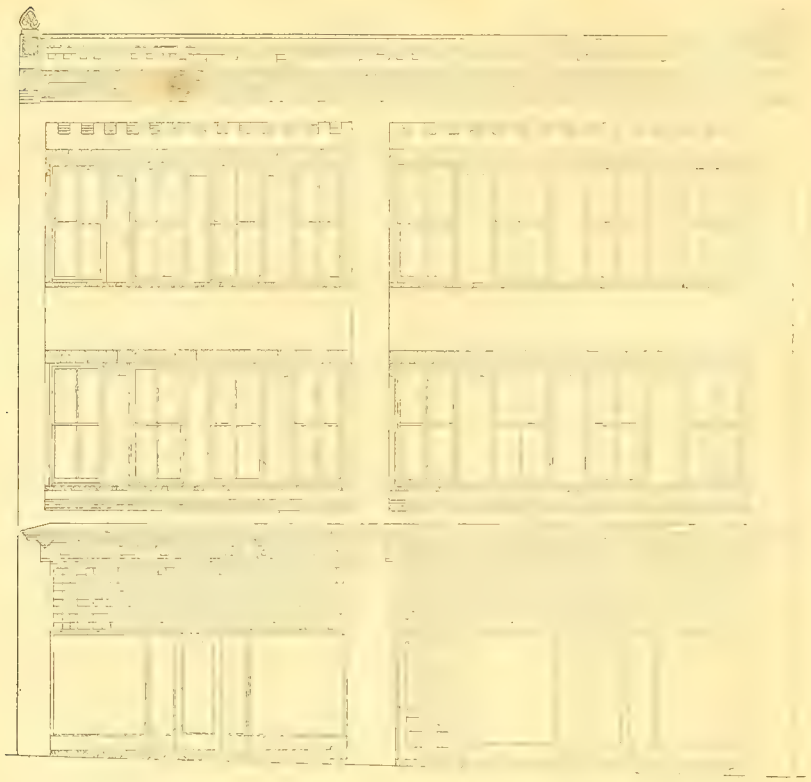
Indirect and round-about methods are harmful everywhere, and nowhere are they more harmful than in politics. Let us have direct election of Senators.—C. E. World.

PRAYER MEETING.

Why not have a live prayer service each week in our country churches. Spring will soon be here with good weather and roads, so let us get away from the old track and do something we haven't done before. A live prayer service means a live church and good church workers. Pray over the matter and I think you will decide to help in a movement of this kind

R. C. S.

A solemn and religious regard to spiritual and eternal things is an indispensable element of all true greatness.—Daniel Webster.



METHODIST PROTESTANT [illegible]

JUST A WORD.

Last year the ground for this building was purchased—an important corner lot, the most promising corner in Greensboro. It was bought for the erection of a splendid building for the endowment of a Methodist Protestant college, if built by the year 1920. Otherwise for whatever other church purpose the majority of contributors living at that time may decide.

Quite a number made pledges and paid them wholly or in part last year. (We will publish the list soon.) But so large [illegible]

WHOSE SERVANTS ARE YOU?

(Among manuscripts of N. Summerbell, unpublished, I find something like the following:)

Through all the world there are sorrow, suffering and ruin, as certainly as joy, development and success. On the one hand are churches, on the other saloons: on the one hand Sunday-schools, on the other prisons: on the one hand prayer-meetings, on the other gambling resorts: some are diligent in business, others are lazy; some are honest, others unreliable; some are sober, others are drunk: some are law-abiding, others are disorderly; some uphold religion, others cultivate unbelief and things that are carnal; some are constructive and build up the good, others are destructive and tear down the enterprises in their hands.

The effect of the works of these two [illegible] classes does not always [illegible] at once: just as the seeds of [illegible] wheat or weeds will not appear till the harvest. But the work of these is sure to bring results. Good character is [illegible] people, church members, Sunday-school teachers, self-sacrificing citizens and a larger community. Bad character produces [illegible] worldliness, profanity, pharisaism, sabbath-breaking, indebtedness, theft, imprisonment, sorrow and wasted lives.

The former class are laboring with God, the latter [illegible] with Satan.

Thus, some serve Satan unwittingly, and are not held responsible for their influence is on that side. Their motives are in the service of Jesus, but their work is for Satan, nevertheless. They disgrace religion by their acts. And there are [illegible] who do some good things, but refuse to be servants of God, or to obey him. They are unwilling to be on God's side. Whose servants are they? Some are servants of the evil one. Jesus teaches us that we are his slaves to whom we yield ourselves as servants to obey.

The servants of God obey him unto righteousness, whose end is life. The service of sin obeys by resistance to Christ; the way is sin, and the end is ruin and death. The followers of Christ walk in a narrow way, it is true, but it becomes easy to walk it: for the traveler becomes accustomed to the straight lines of narrow confines. The servants of Satan [illegible] the fields of Ireland free, and the Negro a slave, it is free: but the slaves of sin are so drunk [illegible] they [illegible] name of freedom, and [illegible] walk [illegible] appointed by the [illegible].

Which are you?

Consider the matters:

Jesus represents God, the right, salvation, heaven. Satan represents evil, falsehood, error, cruelty.

Which deals in virtue, love, peace, righteousness, happiness and truth.

Satan deals in error, falsehood, violence, injustice, remorse and destruction.

Which side are you on? Can you succeed in the wrong. If so what then? How can you make the wrong triumph in the end? Will not a temporary victory in it simply postpone the final defeat?

Do you know that if all served Christ the world would be wholly happy; but if all served Satan there would be universal carnage and death? That men would prey on each other, even kill each other, until there would be but one man left and he would commit suicide? Yes: the devil is blacker than he is painted and it is not certain that he ever did any good. The pay of his service is sorrow, weeping and lamentation: youth gone, principle gone, character gone, and opportunity gone. He asks for little at first but he never ceases asking. He will even promise you that you may have a better report, if you will sin a little now; and then he gets you to sin a little more. He will tell you that this little sin is not dangerous, or that you have already done as bad, already and [illegible] he will persuade you that you have gone too far to repent. He is certain to cheat you. He deceived Eve. He sold Judas. The end of Satan's service is seen sometimes even in this life: in the debauched body, the lost reputation, the visible degradation.

Do you say that there are some bad in the churches? Well, are there none bad

on your side? Are the saloon-keepers in the churches? the gamblers? the prostitutes? criminals?

There is no sense in contending for it. There is no Satan. You waste your time and breath. He has tempted you. His work is seen daily in opposing the light. There is a heaven, and there is a hell. There is hell sometimes on earth. There is light, and there is darkness. There is truth, and there is error. There is sound, and there is blindness. There is health, and there is sickness. There is glory, and there is shame. There is life, and there is death.

What right have you to employ [illegible] whether there be a devil or not. What right have you to be a slave to sin, when Christ offers you the liberty of the gospel? If there be no devil, what right have you to make use of yourself? You may begin the service of evil, by entering among scenes on the broad way, as in [illegible] rhums, snakes, delirium tremens, thieves, [illegible], sorrow, shame, suffering, privation, and [illegible] death.

Serve God, and the end is joy and peace, and [illegible] day man is so happy as under the service of God is to be. And it is an eternal joy.

[illegible] are you. His servants ye are, to whom you yield yourselves servants to obey. [illegible] easily test yourself. Do you obey God? Be you.

J. J. Summerbell.

Dayton, Ohio.

THE GREAT GUEST COMES.

While the cobbler mused, there passed by his place a beggar drenched by the driving rain; he called him in front of the stove, fed and gave him shoes for his bleeding feet. The beggar went, and there came a cripple her face with wrinkles of sorrow scrawled; a bundle of faggots bowed her back, and she was spent with the wrench and rack. He gave her his loaf and shouldered her load as she took her way in the weary road. Then to his door came a little child, lost and afraid in the world so wild, in the big dark world. Catching it up, he gave it back in the waiting cup, and led it home to its mother's arms, out of reach of the world's alarms. The day went down in the crimson west, and with it the hope of the blessed Guest; and Conrad sighed as the world turned gray: "Why is it, Lord, that your feet delay? Did you forget that this was the day?" Then, soft, in the silence a voice was heard: "I lifted up your heart, for I kept my word. Three times I came to your friendly door, three times my shadow was on your floor; I was the beggar with bruised feet; I was the woman you gave to eat; I was the child on the homeless street."

Edwin Markham.

BETWEEN THE DAYS.

Between the days—the every days—
Where stumps the daily road and the dull ways;
Over tired eyes the hands he lays,
And strength and hope and life renews.
Thank God for Sundays on the days!

Else who could bear the battle stress
Or, who withstand the tempests' shock,
Who thread the very wilderness
Among the pitfalls and the rocks,
Come not the night with folded locks?

The white light scorches, and the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe the aching feet!

For he remembereth our frame!
Even for this I render praise.
O tender Master, slow to blame,
The fiber in our path allays
And with his "Peace" cures the days!

—The British Weekly.

THE FIVE M'S.

The [illegible] writing about [illegible] says: "The [illegible] made with five M's—Money, Material, Machinery, Men and Management. Material, machinery and merchandise. Each of these is a given quantity, and the [illegible] result can be obtained. The big thing is Management."

Yes, and it is a big thing. A certain amount of money will buy a certain amount of goods. A machine will [illegible] just so much work in just so many days. [illegible] may do [illegible] but the Editor of this paper is the [illegible] will [illegible] or his [illegible] affairs, cannot be measured in terms of money or machinery. It is an unfolding that the experience brings.

[illegible] you never do it in the days? realize this possible power in yourselves. [illegible] are these lives in the level with [illegible] M's, and that is the end of it. [illegible] you will try to [illegible] their birthright, and they [illegible] every [illegible] a life, or [illegible] or some [illegible] and [illegible] Then [illegible] have not the manhood to [illegible] a dishonest thing when it is "the policy of the house." Business [illegible] men. Another business will [illegible] vast interests and is [illegible] the strongest [illegible] in the world. [illegible] will [illegible] and each [illegible] who [illegible] toward true largeness of manhood is an asset of national, as well as business life.—New Guide.

ANVIL SPARKS.

[illegible] and happiness must be dissed.

[illegible] when a man is puffed up.

To cure us of imaginary troubles, the [illegible] sends us real ones.

[illegible] is the best way the most of us have of making a life.

[illegible] to knock at the entrance; the door is always open.

[illegible] are not so apt to look [illegible] we have been looking at them [illegible].

[illegible] the Carpenter could take a [illegible] olive wood and make of it a [illegible] for a rude stone dwelling in Nazareth, I know that as the divine Carpenter he can take the poor material of my life and make it to serve some useful [illegible] in His kingdom, if I will let him. —The Christian Herald.

THE PRINTER'S MIND TRANSMITTING GENERATION.

[illegible] the page or title of Bro. Raper's [illegible] 2 pages. (We see a part of it has dropped out.)

The Match.

[illegible] you a Christian?

[illegible] yes.

[illegible] a Christian, Father?

[illegible] I can't exactly explain it, [illegible].

[illegible] Father, won't you please show [illegible] a man is, then?

[illegible] Father, your mother needs [illegible] to her at once.

—[illegible] sent back a number of negroes to that country from the U. S. [illegible] died and quietly said: "[illegible]." It is not certain what [illegible] will do in the matter as negroes are citizens here and as such must have [illegible] at the doors of other countries.

—Bro. A. M. Idol, of High Point, was [illegible] our city on Monday.

Happy are they who shall learn from [illegible] to despair, that reformation is never hopeless, nor sincere endeavor unsuccessful.—Dr. Johnson.

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C. E. TOPICS FOR MARCH 6.—A FEW SUGGESTIONS.

Prof. W. A. Harper.

Aid for the Tempted. Heb. 2:14-18.

The Pastor:—Have the pastor read the Scripture and give a five minute comment thereon. If your pastor cannot do this, get the president of the Society to do it.

The Leader:—Temptation is not sin, but yielding to temptation is. We are daily tempted, but we do not necessarily have to sin. We shall not be able of ourselves to meet and overcome temptation. We must look to God to help us. We must pray. We must know the promises of the Bible. We must be able to trust ourselves in His hands. Otherwise we shall fail and miserably fail. We sometimes sin because we are not sure the devil is tempting us. This enemy of our souls has varied and sundry ways of approach. He sometimes tempts us in the person of our dearest friends, sometimes in our own desires. We must pray not only then for power to resist and overcome his evils, but also for power to see and discern him when he approaches. Some such message as this the leader will give in his five minutes.

Thought Provoking Questions for Voluntary Answer:

What is a temptation?

What is the source of all temptation?

How can we overcome temptation?

How can we know when a thing is wrong?

How was Christ an example to us in temptation?

How was Peter a warning to us in temptation?

How was John?

How was David?

How was Moses?

How was Joseph an example to us in temptation?

What is the value of temptation??

Give a Bible instance of how to resist temptation. (To several).

Give a Bible instance warning us against yielding. (To several).

How does temptation come to us?

How does prayer help us in temptation?

How does faith help us?

What is the end of yielding to temptation?

Why is it wrong to tempt our fellows?

What is the reward of always resisting temptation?

How have I been able to overcome temptation?

How do Scripture verses help us in times of temptation?

How do we sometimes tempt ourselves?

Scripture Seed Thoughts for Voluntary Giving With Brief Comment.

Satan is a serpent ..... Gen. 3:1.
A mistake by David—why? 1 Chron. 21:1.
Not ignorant ..... 2 Cor. 2:11.
The rich are tempted ..... 1 Tim. 6:9.
Every man is tempted ..... Jas. 1:14.
I will not ..... 1 Kings 13:8.
Job sinned not ..... Job 2:10
We will drink no wine ..... Jer. 35:6.
Daniel proposed not to do wrong Dan. 1:8.
Be not bribed ..... Acts 8:20.
Go away from temptation .... John 6:15.
Consent thou not ..... Prov. 1:10.
Keep my commandments ..... Prov. 4:4.
Take heed ..... Luke 21:34.
Neither yield ye ..... Rom. 6:13.
Take the full armour .....Eph. 6: 13.
Beware! .....2 Pet. 3:17.
None but such as is common to man 1 Cor. 10:13.
Count it joy ..... Jas. 1:2.
Blessed is the man ..... Jas. 1:12.
The Lord knoweth how to deliver 2 Pet. 2:9.
I will keep thee from temptation Rev. 3:10

For Next Week:

Money: Dangers and Uses.

Resist the devil and he will flee Jas. 4:7.
M., Mar. 13. Avarice. Heb. 13:5; Eccl. 5:10
T., Mar. 14. Indifference. Deut. 8:11-18.
W., Mar. 15. Pomp. I John 1:15-17.
T., Mar. 16. Use in trade. Matt. 25: 14-29.
F., Mar. 17. Benevolence. Acts 4: 33-37.
S., Mar. 18. The Kingdom. Ex. 35:20-24.
Sun., Mar. 19. Topic—The Dangers and Uses of Money. Prov. 14:24; I Tim. 6:17-19. (A leaderless meeting.)

Questions on the Topic.

One of the very best ways of drawing out the younger and less experienced members of the society is to ask questions on the topics of the meetings.

These should not be questions that can be answered by yes or no, and they should not be leading questions. They should be queries that really test the mind.

The questions should be given out a week in advance, or at least several days ahead of the meeting. It is better to send them by mail than not to use them at all.

Never let it be known that you have been asked to answer a question. Answer it as if the answer just occurred to you.

A Word for the Society.

The Christian Endeavor Society progresses, like any other good cause, through the praise of those that have got good from it.

Speaking to others about the good points of the society will help you to see more of them.

Praising the society in the presence of those that believe in it is well, but it is even more helpful to praise is to those that do not understand its advantages or believe in it. Give them facts.

Invite the doubting ones and give them a good time. What we see, we believe.

At His Right Hand.

The true Christian Endeavor Society will stand at its pastor's right hand, a useful tool ready for any service.

Arrange instrumentalities for this purpose. For instance, appoint a pastor's aid committee, whose entire duty it is to place itself at the disposal of the pastor to do any work he may desire done.

Make it perfectly plain to the pastor that you want him to use the society, in all its parts. Get him to be present at the meetings of the executive committee whenever it is convenient for him, and there let the chairman of every committee ask him what that committee can do to further his work. Make your society indispensable to the pastor.

Set Up a Standard.

A pledge is simply setting up a standard of purpose and accomplishment. No growth in mind or spirit is possible without ideals. Those that decry pledges in our societies are decrying standards and ideals.

No one wants to set up your standards for you. The four pledges suggested by the United Society of Christian Endeavor are the standards found commonly acceptable and useful, but if they are not acceptable to you or likely to be useful, there is every reason why you should set up your own standards, make your own pledge.

Only, do not rest satisfied without the formation and expression of ideals. Do not try to get along without the equivalent of the Christian Endeavor pledge.

A pledge is not a creed, but a covenant. Your pledge is to Christ, not to the Society.

GONE HOME.

Gone Home! there is a sound of resting
As weary lips pronounce the word,
Forever shielded from earth's tumult,
Forever "present with the Lord."

Gone Home! the battle strife is ended,
The arms are grounded at His feet;
Another victor waits the morning
When God's great host shall be complete.

Gone Home! while still we watch and wonder,
So prompt the message sent for thee;
We had no time to learn its meaning,
Ere thy bright spirit was set free.

Gone Home! while yet fond hearts are waiting
To hear more words of life and love
From lips that often told the story
Of Jesus and His home above.

—Mrs. C. A. T. in Christian Herald.

Chas. W. Moseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:19 a. m.—No. 8 daily for Danville and Riermond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, dailv, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

C. H. ACKERT, V.-P. and Gen. Mgr
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

New Way With Stumps.—The last mode of disposing of stumps is to burn them in the ground. The process is described in the March number of Popular Mechanics magazine.

Income Tax.—To date, 19 States have taken action. Twelve have voted to ratify the proposed law. They are Alabama, Georgia, Idaho, Illinois, Kentucky, Maryland, Mississippi, Montana, Ohio, Oklahoma, South Carolina and Texas. The following have refused to ratify: Lousiana, Massachusetts, Rhode Island, New York, Vermont, Virginia and West Virginia. Twelve States can defeat the amendment.

—By the reapportionment, three North Carolina counties will have three members in the lower house of the legislature. These are Guilford, Mecklenburg and Wake. Fourteen counties will have two representatives, the rest one each.

—A landslide carried 550,000 cubic feet of earth into Panama Canal on Feb. 9. Such occurrences were counted on and provided for in the estimate of expenses.

—The newest post-office on our mailing list is Charley Hope, Va.

—Bro. Spoon, of Alamance County, the apostle of good roads, spoke in Greensboro recently before a good roads convention, and showed how to use a split drag in road advancement. He is the State's road engineer, and is said to be doing more good than half a dozen ordinary "statesmen."

—One day last week, two dogs were seen trotting leisurely about our streets with advertising sheets printed in large letters over their backs. One of the dogs wore spectacles and carried a tobacco pipe in his mouth. When any one took the pipe out of his mouth and laid it on the ground he would put his foot on the bowl and turn up the handle so that he could take it into his mouth. Some one asked the man in charge why he did not light the pipe. He said: "'Twould make my dog sick."

—North Carolina has 100 counties now, the legislature having just added one.

—Rev. H. L. Powell's little son is at last up from his attack of fever and Bro. Powell is beginning his work in earnest again. He has had a trying time, but his people have been kind and considerate.

—Rev. C. A. Cecil and wife were invited to a Jewish wedding in their neighborhood on Tuesday night. Bro. Cecil had visited the man in sickness, and he appreciated it.

—Mr. H. G. Braxton is to be business manager of The Greensboro Telegram, associated with Mr. J. T. Fain, editor. They have made a good beginning in the conduct of the paper, and hope greatly to improve the paper in the future. We wish them success.

—Our young brother, Ira M. Petree, surprises us by getting married. We did not know he had even thought of such a thing. Bro. Ogburn officiated in the marriage, Miss Mabel Leigh being the other party. Our best wishes.

—Mr. Raleigh Hunter is now serving as linotype operator in the Christian Advocate office. A partial failure of health caused him to withdraw from college for the remainder of this year.

—Leon McCulloch has been taking a course in mumps. He did not enjoy the experience.

—Rev. J. H. Stowe moves to the parsonage of Why Not Ct., and changes his post-office to Seagrove, N. C.

S. S. ATTENDANCE LAST SUNDAY.

Mt. Pleasant (Uwharrie)	67
Mitchell's Grove,	50
High Point,	225

The world has no room for cowards. We must all be ready somehow to toil, to suffer, to die.—Robert Louis Stevenson.

The passion of love is the master passion of the human race, and, at its best, is the purest and divinest human passion. —Lyman Abbott.

RUSKIN AS A WRITER.

Raskin's style we might say is a charming mixture of sublimity, enthusiasm and good English commonsense. Raskin does not have much reserve either in his writing or thinking, but he has just about every thing else. He has purity, elasticity, dramatic force, wit, passion, imagination and nobility. He writes about art, history, science, theology, education, economy, poetry, agriculture and many other subjects.

Raskin is a musical, eloquent prose writer. He plays the prose lyre and strikes every infinite note with power and melody, that inspires the very musical soul of man. His writing is art expressed in words.

Alliteration and assonance, adjectives in description, antithesis in argument, and climax with dramatic force he used with very much power.

His sentences are rhythmical and full of music, his thoughts excellent, his style unsurpassed. He is clear, simple and charming in his manner of expression.

His prose is marked by two styles, a dramatic style, vehement, rhetorical, and full of imagery such as we find in "Modern Painters," and "Seven Lamps." Then, too, he has a more melodious sort, found in "Fors Clavigera." Melody and rhythm, strength and earnestness characterize his writing. There is symmetry and rhythm in his sentence structure. One only has to read the beautiful lines found in the preface to "The Crown of Wild Olive" to understand something of the beauty of this great writer.

"No clearer or diviner waters ever sang with constant lips of the hand which giveth rain from heaven; no pastures ever lightened in springtime with more passionate blossoming etc."

Musical, sublime, eloquent and full of inspiration. Art in words.

W. F. Warren.

Chapel Hill, N. C.

THOUGHTS BY THE WAY.

Instead of saying I am glad and happy, many meet you with complaining, and hasten to tell you how unwell they are and have been all the time since they last saw you. Those you meet have almost as many burdens, afflictions and troubles to take along with them as you have, and they do not want to be bothered and hindered with yours. So it would be so much better not to mention them when you meet, but just try hard to feel happy and good as you can. Be cheerful and see how contagious the influence. Do not think of the unpleasant things so much, but tell your neighbors and friends of their own they will be glad to see you next time when you are looking well and feeling better. It is natural to desire sympathy but it is often hard to get, and yet it is nice to have help sometimes, but when one helps himself he appreciates it more. When meeting friends if they appear to be in bad health or seem depressed do not discourage them by telling them how bad they look. If they realy look so try to help them cheer them by earnest words of encouragement. Discretion is a good thing to take with you through life. Send a thrill of joy to their hearts instead of discouraging cares.

J. T. Kitchen.

Eugene V. Debs to Visit Greensboro.

Eugene V. Debs, the Socialist orator who has recently finished a lecturing tour through the northern states, meeting with tremendous success, has invaded Dixie. He is at present in Texas and is coming eastward. He will arrive in Greensboro Mar. 25, and will deliver one lectures at the Grand that night at 8 o'clock.—Contributed.

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VOLUME XVII. GREENSBORO, N. C., THURSDAY, MARCH 9, 1911 NUMBER 16

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

J. F. McCulloch, Editor and Publisher.

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We cannot supply back numbers.

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MOSES' NARROW ESCAPE.

In Exodus, fourth chapter, 24th verse, we read a strange and startling thing about Moses. He was then on his way to Egypt, though perhaps reluctantly, to carry out a commission from God. We might expect to read that God appeared to him, and encouraged him, as He appeared to Abraham in former times. But we read that the Lord met him and sought to kill him! What? kill his own messenger and appointee? So we read.

The explanation is not far to seek. Moses had failed to honor the covenant made with Abraham by observing the rite of circumcision. Possibly he had been deterred by the opposition of his wife. At any rate, he had failed, and God will not permit him to go on and assume the position already assigned to him unless he will conform fully to the will of God. God meets him and makes it plain to him that he has come to the point at which he must yield obedience or yield up his life. Some think that Moses was seized with an illness which would have terminated fatally if he had not consented even against the opposition of his wife, to insist on the circumcision of his sons. The wife yields, though with poor grace, and Moses is saved.

The necessity for strict obedience to the divine will is enforced by the incident. Moses was a very great man, and God had chosen him for a great work. But still God was not dependent on him. Another could be found to take his place, and he must fully honor God as a condition of going on in the work to which God had called him.

CHRISTIAN ENDEAVOR IN THE COUNTRY?

We had a suspicion that the Christian Endeavor movement was debarred from the country by the nature of the case. The people are scattered and it takes much time and travel to meet together.

But while these are real difficulties, yet we believe they are not insuperable. They don't stand in the way of other things country people wish to do. Why should they be allowed to stand in the way of the best religious development?

That is what Christian Endeavor aims at—the best religious development. It aims to make wholehearted Christians out of half-hearted ones. It aims to make satisfied, joyful Christians out of discontented, gloomy Christians. It aims to make active, efficient Christians out of inactive, inefficient ones.

Why not do this with country people? Surely they are as much entitled to it as any. Surely they are as capable of it as any.

The Christian Endeavor idea is very adaptable. Wherever there are two or three young Christians (or older Christians) that can be gotten together once in a while, there is material for a Christian Endeavor Society. And in a Christian Endeavor Society these two or three Christians will be worth more to themselves and more to their community and more to the cause of Christianity than they will be dissociated. They can help each other. Unitedly they can do more than they can separately.

To be sure regular meetings are better than irregular ones, and weekly meetings are better than monthly meetings, but a Christian Endeavor Society permanently organized with meetings only on special occasions would be much better than no organization at all. Learn wisdom from the political parties. They are constantly organized, though they hold meetings only on special occasions. They know their men. They know on whom they can rely when the time comes for action.

Ought not pastors to labor to bring about a like state of readiness for Christian service? We believe they ought. What a church our church would be if every member of it were brought up to that attitude to the work of the church that he would be eager to lay hold and do his part whenever there is any new work to do.

We need to develop the feeling that Christians are servants of Christ. (Paul called himself a slave of Christ). With the desire to do Christ's will should be developed the ability to do good in some real and effective way. Young People need to be developed in religious expression. They feel a religious life stirring in them. This life should be given free and proper play. The religious life tends to express itself in praise and prayer, in study of God's word, and in kindness to men.

The meeting for praise and prayer and Bible study and testimony and exhortation is needed. Let the young people have it. Encourage them to have it. Make provision for them to have it. Meet with them, pastor, and help them to have it. Then encourage them in works of mercy and kindness. Tell them of opportunities to do good; of sick ones they may relieve or cheer; of orphans they may help to care for; of lonely ones they may bring to a happier life.

Don't be afraid of the Christian Endeavor movement because of the complexity of the organizations in other places. It can be and should be made to conform to the situation in hand. It is simple or complex as the case may require. Don't try to imitate any body else, but fashion the tool for the work you have to do.

The work is wherever there are people. God is calling on every one to rise up to the dignity and value of true, wholehearted Christian service. Christ is calling on every pastor and leader in the church to devise means to bring those under his care to the best of which they are capable. It is a great thing to be a pastor—to have the care of immortal souls; to be responsible for their guidance or misguidance; for their training or their neglect.

May God help every one of our pastors to see and do the very best for those he is trying to serve.

TO WHOM IT MAY CONCERN.

Mr. Editor and Readers: It may seem queer such a subject as this and the view that I have taken of it, but it came to my mind to write it. Having seen it so plain I decided to write something on alcohol and its wonderful effects. Some, it's true, may think that I am just a "hot-headed prohibitionist," but that is not it whatever. I will say that I do not drink whiskey and thank God for it, thank Him that I am man enough to resist it and may God help me to continue so. My friends, have you ever stopped to consider the wonderful power of alcohol? I hope this will not be considered as trash. I want each one that reads it to take it deep into his thoughts and give it full consideration.

First, consider the physiological effect. The unfortunate man takes the first drink. It makes him "feel good," as he calls it. He takes another, and another until it begins affectingg the spinal cord; it gradually gets control of the muscles. It gets control of the lower lip, then of the lower limbs; it becomes difficult for him to walk, (isn't it awful?) the steps are uncertain. He continues taking another "sip" until it gets further control of the muscles. It becomes dangerous for him to get about, as he cannot control himself. By this time it is having great affect npon the cerebrum or the brain which gives us knowledge; which gives us forethought; which gives us pride; (hasn't he lost this part?) and the brain which manages business. This organ absorbs more of the alcohol than any other of the human body. The cerebellum or the lower brain is of course important because we are taught that it controls the voluntary muscles and perhaps makes it really more important than the cerebrum because if you were to lose your knowledge you could live though a lunatic. But the cerebrum, the brain of knowledge, as has been explained is the brain which conducts business; which rules the world and should we have little thought enough to destroy the power of this? This man now becomes unfit to attend business; to give any evidence; to handle money or to even leave home alone. Think of this seriously. It's not foolishness, it's not "hot-headedness," it's truth, it's common sense. He continues drinking until he finally enters the stage of unconsciousness. He is not dead, it is true, but what is the difference? If the house in which he resided were on fire and you tell him of it, could he help himself? If someone take a thousand dollars from his pocket could he help himself or would he even know it? If some one came to slay him, could he help himself? If a great opportunity came by him, could he make good of it or would he even know it? If some one came to talk business would he be in shape to do so? In fact what is he more than an infant? Well, there is one marked difference; that is, if the infant die there is no doubt where its soul would land and if this man die in this shape where would he land? where would he land? Isn't it sad? His dear wife looks after him and tries to smuggle it up and gets him going again. And, my dear sir, consider this part seriously. After he is going again of course his brain is injured some, he has thoroughly experienced the effects of this awful master, alcohol. He can see where he has lost time and money. He can see where he has damaged himself physically, morally and worst of all, spiritually. And is he going to try the very same thing over? Some might cowardly call drinking whiskey liberty and pleasure. Mr. Man of intelligence, would you call this an illustration of liberty or pleasure either? This unfortunate man leaves home to attend to business. He designates the time for his return. He comes in contact with some "good dram." He begins tasting, his friend "sets up," then he "sets up." He continues in this manner until he becomes fully intoxicated. The time for his return passes, his wife becomes uneasy, of course. She doesn't know where he is and probably he doesn't know himself. She looks for him, he doesn't come. She looks again, he doesn't come. After awhile it's getting dark. She looks the last time she can see, he doesn't come. Where is he, what's the reason he doesn't come? It becomes dark. She goes, listens, no sound. Her heart beats fast, her throat becomes full, every thing seems sad. She listens again and again and he doesn't come. The clock strikes 7, 8, and 9. She goes, listens again, what now? The doleful cluck! cluck! of a vehicle. Who is it? Some one bringing her husband home. In what condition? Not dead but what's the difference? The gentleman gets him in and puts him to bed. There he lies, completely helpless. The dear wife sits there lonely, no one to speak to, looking on him, the pitiful subject, the same fellow that once promised to comfort and cherish her. Is he doing it? My intelligent friend, isn't this awful? Should this be called liberty or pleasure? Wouldn't it be cowardly to do so? Suppose it were a little pleasure to him, should he to please himself a little disgrace his moral character and make his dear wife's life a burden to her? This is a serious subject, it needs much consideration. And, my dear sir, if you are a drinking man, quit it! You might say that you "just can't stop it," but pardon me for expressing it in this manner, but it is not true, you can stop it. Knowing that it will destroy you physically, morally, and spiritually if you haven't tried to stop it try now for your own good now and eternally. If this custom was carried on to an excess in some heathen land as it is here it would be different, but here in an intelligent land, in a Christian land and in a time of rushing business how can an intelligent American afford to keep up such? Some may say that this is just one of the regular tales, but if it is, it is true. The part is plain talk but it is true and the truth is what hurts. Understand that the youngster and the illiterate man are not all that do this, but sad to say that some of the deep drinkers are the "short bench" members of the church. Doesn't this make it worse? Pretending to be leaders. My dear sir, sit down and study your own case. If you do not drink whiskey, why ask God to help you continue so and if you are a drinking man why, you have something to consider. Think of men that do not drink and see if it has ever proved detrimental to them in any way. In fact what good does drinking whiskey do? So where there is no good there is very apt to be some harm. So just quit it entirely, don't stop at the idea that you "can take a drink and not get drunk," but let it be entirely out of your line of thoughts and desires. So, my reasonable friends, take these few remarks that I have made and magnify them and consider them seriously and let your thoughts be noble ones and free from the thoughts of this awful power.

A Granville Circuit Writer.

WORK.

The industrious world is progressing by work. The human family are destined for work—and, if in place, are "elected" to work. We ascribe a great deal to talent, as we have the liberty to do, because talent is a fine thing in place—one of the finest. He (or she) is "cut out for a certain place, and just fitted for their work"—and too they arrived at their fitness by work. The Editor of the "Herald" has reached his place of trust by work—hard work. The successful workers have reached their various places of trust by work, the most of them by the hardest of hard work. The question of work is one to be thought about. God has a high regard for work, and even hard work; and we see this, by so many of the great representative characters of ancient and modern times having to endure through exceedingly hard work in order to accomplish their task in life. The hard worked people live longer than the idle, indolent class. Numbers of our aged men and women who are living today well and

hearty are "much alive" and happy, and are enjoying their ripe age by their regular work. An active professional man, a physician while encouraging an 80 year old man to work (much as he well could) said, "after my father quit his work, his health failed, he did not live long." The safe class of people, the useful class are, "the working class"—but thousands of these hard workers belong to the professional world. The thing to do is for old and young to have work fitting to their several ability, to be sure that they be engaged in some helpful work.

W. F. G.

IS PROHIBITION A SUCCESS IN NORTH CAROLINA?

We herewith submit the testimony of some of our state officers on this subject, and then allow you to draw your own conclusions.

Witness No. 1. Hon. W. W. Kitchen, governor of North Carolina, in his message to this legislature says "Prohibition has now been in force throughout the state for two years. This is a short period with which to measure the effects of a reform movement. We have done little more than planted the seed whose full fruitage will be gathered by coming generations. And yet, already the results fully justify its adoption. There has been, as appears from the attorney general's report based upon superior court statistics, a marked diminution in crime, even in the crime of violating the prohibition law. Business has experienced increased rather than diminished prosperity. Morality, industry and frugality have increased, and politics and government have been to a great extent relieved of one of their most corrupting influences."

Witness No. 2. Mr. T. W. Bickett, attorney general, in his biennial report submitted to the legislature, says: "The law requires every criminal case tried or in any way disposed of in the superior courts of the state to be reported to this office. The report for the year ending July 1, 1909, shows a grand total of 12,149 cases; for the year ending July 1, 1910, a grand total of 9,505 cases, a decreas of 2,644 cases. This must be gratifying to every citizen of the state."

Witness No. 3. Chief Justice Walter Clark, of the state supreme court, gives this information: "Since the law went into effect two years ago, crime has been reduced 50 per cent; murder in the first degree has declined 32 per cent; burglary, 20 per cent; attacks with deadly weapons, 30 per cent; larceny, 40 percent; manslaughter, 35 per cent; murder in second degree, 21 per cent; minor crimes from 25 to 55 per cent; and a decrease of the violations of the anti-liquor laws of 15 per cent."

Witness No. 4. The state corporation commission, which was created a state tax commission by the legislature of 1901, just ten years ago, in its report for 1901 gives the valuation of all property in the state at $300,709,300, and in its report for 1910 for all property a valuation of $613,000,000. (These ten years have been years of temperance reform and prohibition in this state. The Watt's Act, which prohibited distilleries and saloons in the rural districts, was enacted in 1903—the state prohibition act in 1908.)

Witness No. 5. The internal revenue department of the United States shows that the number of retail liquor dealers in North Carolina in 1908 was 817; 1909, 656; and 1910, 411.

Gentlemen, take the case.—The American Issue.

RESTORING EDEN'S GARDEN.

By Rev. William Durban, London.

By far the most interesting of all coming events, so far as international relationships are concerned, is the projected resurrecting, by plans already defined and organized, of the glories not only of Mesopotamia, wherein the Paradise of Genesis was located, but of Parapotamia. Mesopotamia is a term meaning "between the rivers," the streams embracing the territory being the Euphrates and the Tigris. Parapotamia is the equally important region outside each of the rivers. Mesopotamia and Parapotamia (the latter signifies "beyond the rivers") together cover the whole area of what is often denominated "Abraham's Land." This is the cradle of the human race.

A momentous negotiation has just been brought to a satisfactory conclusion. Sir John Jackson, a noted member of Parliament in England, and head of one of the world's greatest engineering firms, has recently signed with Nazim Pasha at Bagdad a contract for the erection of an immense dam at the head of the Hindieh branch of the Euphrates. This vast work is to executed in connection with the Mesopotamia irrigation proposals. The scheme will before many years are past exercise effects reaching far beyond anything dreamed of by the world at large.

For about five eyars the eminent British surveyor, Sir William Willcocks, has been engaged in the difficult work of examining Mesopotamian and Parapotamian conditions. His report has just been sent in. In this document he says:

The deserts of Mesopotamia are not as arid and barren as those of Egypt; when rains are abundant the plains are covered with rich grass, on which thousands of sheep feed. But the dangers of drought are terrible for the tillers of the soil. According to statistics the inhabitants of the banks of the Tigris and Euphrates calculate that they lose their crops and even seeds once in three years.

By a brilliant scheme which he now suggests Sir William Willcocks is confident that this deplorable state of things can be absolutely remedied, and the wilderness can once more be made as in ancient days to blossom as the rose. The waters of the Euphrates are to be turned from their source when the river is at its highest. The enterprise would be accomplished at a cost of $17,500,000, and it would be completed in three years. This interesting report proceeds:

On the northwest of Bagdad, between the Tigris and Euphrates, there is some low water known by the name of Lake Akkur Kuf. It has a surface of 10,000 square yards when the waters are low and of 300,000 square yards when they are high. Its level is 35 feet below the Tigris. It is in this lake that, in former times, a branch of the Euphrates known as the Sakhlawa had its outlet.

Sir William Willcocks now proposes to supply the Sakhlawa with two powerful sluices at the place where it leaves the Euphrates so as to regulate the quantity of water. On the Euphrates itself, below the divarication, would be a dam to control the river itself. These two great works would be sufficient for the regulation of the Euphrates. On the other historic stream, the Tigris, it is proposed to construct an enormous dam at Beled above the rapids, and below the dam to cut a canal which shall irrigate the rich plains north of Bagdad and empty itself into the lake. To the southeast of this lake, near Bagdad, another canal would start, following the right bank of the Tigris and ending in the Chatt el Hai, a tributary of the old Tigris. This canal alone would efficiently irrigate six million acres of ground. The extra oozy mud, which for a fortnight is very considerable, and is sufficient to ruin everything, would be deposited in the like; the latter would regulate not only the efflux of waters, but also their muddy contents. The execution of the entire project will occupy six years.—Christian Herald.

—Bro. Raper announces that he and our Reidsville people will hold a service in the Episcopal Church on the second Sunday evening in this month (next Sunday)—an important meeting to which all who can come are invited.

—Rev. T. J. Ogburn addressed a union meeting in West Market M. E. Church last Sunday, 4 p. m., on Soul-Winning. He had unusual liberty, and preached with power.

DO FIGURES LIE?

The journals of Methodist Protestant Conferences have for years been of interest to me, especially my home Conference.

I have been for a few days looking over the journal of 1910. Some things done I like very much and some I think might have been better done.

I am interested in everything that pertains to the Methodist Protestant Church.

I turned to the statistical table of last year to see how the increase compared with the decrease.

No. members last report	20320
No. Accessions	1183
Total	21503
No. Members died	179
No. Members dropped	389
No. Members withdrawn ..	388
Total loss	956
No. Members now on list	20547
No. Members increase	227
The Journal says	535

I commenced to look about me to see what was the matter. I start down the line and this is what I find:

("Fault Finder" here names three charges and points out errors in the reports. We omit that part of the article, as seeming to be too personal.—Editor.)

I call attention to these mistakes from these few fields, from what I heard, they are served by our very best preachers, and if they make such mistakes, we can hardly hope to get a correct report from the field.

I turn to statictical table No. 1 and start down the line and I did not go very far until I found that some preacher had made figures lie. Fault Finder.

QUARTERLY MEETING OF THE BOARD OF HOME MISSIONS.

The third quarterly meeting for the fiscal year of the Board was held in Columbus, Ohio, on Wednesday, Feb. 22. The members of the Board were all present except Mr. Hunter of North Carolina, and Dr. J. W. Gray, of Adrian, Mich.

The report of the Secretary showed all the missions under the care of the Board making satisfactory progress, except the work in Oklahoma and one or two of the Missions in Texas. These will do better we think with a more clearly defined policy along certain lines.

New buildings are under way in two places in Columbus, and a third building has been dedicated and is in regular service. Our work in that city is only a little more than two years old, but we have three well organized churches. The congregations are active and aggressive, the pastors are very efficient, and the organizer, Rev. C. O. Harvey, is tireless in his effort to advance the interest of our work in that city.

Plans are being made to rebuild at Ravenna, Seattle, immediately. Readers of this paper will remember that this church was completely destroyed by fire on the night of Feb. 2, 1911. It is possible that a new location will be chosen, but this has not been fully determined upon as yet.

New buildings will probably be erected during the summer at Asheville, N. C., and Frankfort, Ind. The church at Asheville will cost complete about $20,000; the one at Frankfort will cost about $10,000; and both will be well suited to the places which they are to fill in these growing cities.

At Langley Avenue, Chicago, it is expected that a basement Sunday-school will be built during the year, roofed over, and used as a chapel until the complete church can be erected.

At Clarksburg, W. Va., a good building has been erected to be used as a chapel until the congregation can see its way to build the church in this growing city of the Little Mountain State, when this building will be finished for a parsonage. We have a fine outlook in Clarksburg.

There were several applications for assistance to build, and to rebuild churches, but none of these were granted because the work already begun will tax the resources of the Board to the utmost. Some of these will probably come up for further consideration at the Annual meeting to be held in May.

After very careful consideration, it was decided to not continue the publication of the Bulletin, but to make use of the official papers of the church as a medium of communication with the membership concerning the work of the Board of Home Missions. The Editors of all the papers have very kindly invited the Secretary to take possession of as much space as he can use, and he has announced his intention to accept the invitation.

The Easter service was ready for distribution at the time of the meeting of the Board.

The one thing needed to make this Board of very much greater value to the church is money. We have the machinery, and double the amount of work could be done with but little additional administration expense. And the funds must be increased very largely if the Board is able to do all the work which the church expects it to do. Nearly every Conference is asking for assistance somewhere, in some form, and many of these requests ought to be granted. The frontier work in Texas and Oklahoma must have better support to make it as successful as it might be made. But this Board can only direct the expenditure of the funds which are placed in its hands for distribution.

The Mountain Mission work was referred to the Woman's Board for its final decision, and direction. We were very sorry indeed to be unable to assist so worthy an enterprise, but the pressure of the work already begun will not allow us to assume any new responsibilities at this time.

Better support of our Home Mission work means more churches to help to send missionaries abroad, and a larger constituency from which to draw financial and other support for our Educational Institutions. Let us not give less to these great enterprises of the church, but more. But let us remember that Home Missions means America for Jesus Christ.

Charles H. Beck, Sec.

That Second Letter.

Did you get one? That was because the Secretary of the Board of Home Missions was very anxious to have the name and the address of the Superintendent of your Sunday-school, and his first letter had not secured the desired information. Please reply to the second "quick" if you have not already done so.

Notice to Bulletin Subscribers.

The Board of Home Missions has decided to discontinue the publication of The Home Mission Bulletin. Frequent reports of the work will appear in the Official papers of the church, and we hope to reach a larger constituency than we have been reaching with the Bulletin.

We are instructed to say to those whose subscriptions have not expired, that the subscriptions were all turned into the General Fund as collected, and unless a request for return payment is sent to this office previous to April 1st, will be considered as a part of that fund and disbursed accordingly. However if any are unwilling to accept the service which we are to give through the church papers in lieu of the Bulletin subscription we will very cheerfully refund whatever part of the subscription was unearned up to Dec. 1, 1910. Send your requests for refund to the Secretary Treasurer of the Board, Rev. Charles H. Beck, West Lafayette, Ohio, at once.

Ravenna Church, Seattle.

Plans are being made to rebuild this church, the old one having been destroyed by fire Feb. 2, 1911, either on the old or a new location immediately. It may be of interest to the church at large to know that the Ravenna mission has had a very good year under the administration of its efficient pastor, Rev. S. C. Benninger, a member of the Pittsburg Conference. Twenty-eight new members have been received, and the membership

REPORT OF GRACE AUXILIARY, GREENSBORO.

Monday, March 6, the auxiliary of the W. F. M. S. of Grace Methodist Protestant Church, Greensboro, held its annual meeting in the church. This was also the day for the annual mite-box opening. The attendance was not quite as good as on former occasions of this kind, but yet was very good. The election of officers for the year was as follows: Mrs. J. Norman Wills president; Mrs. A. B. Kimball, Vice President; Mrs. Dr. Johnson, secretary; Mrs. H. A. Garrett, treasurer. These ladies are most excellent workers, and will make efficient officers. Something over thirty dollars was received from the mite-boxes, with more to come in. This, with what we now have in the bank, will no doubt bring the amount up to fifty dollars, the sum needed to meet our pledge for Miss Mallett's salary.

On February 19 we held our annual Thank-offering service, our pastor, Rev. T. J. Ogburn, very kindly giving the ladies the morning hour. The program prepared by the committee was carried out, and we hope much good was done. The offering received amounted to $23.41.

The following is the report of the treasurer for the year April 1910-'11:

Amount in Treasury April 1, 1910.

Mite Box	$126.24
Contingent	1.30
Total	$127.54

Receipts for the Year.

Interest from Bank	$1.44
Mite Box	54.43
Gift	10.00
Memorial members	30.00
Dues	34.45
For programme	.50
Thank-Offering	23.41
On pledges	65.22
Gold bags	3.50
	222.95
On hand begining of year	127.54
Total	$350.49

Disbursements for Year Begining April 1, 1910.

To one "Dux Christis"	.37
For programe	.50
To Miss Nellie Reese	$25.00
To State Treas. Dues	28.10
To State For Miss Malette	60.00
To State For Mem. Members	30.00
To State For Thank-Offering	23.41
To State For General Fund	165.12
Total	$332.50
Amount on hand to date	$17.99
On pledges	.10
Gold bags	$3.50
Dues	6.35
Cont.	.93
Mite Box	7.11
Total	$17.99

Mrs. H. A. Garrett, Treas.

NOTICE.

The committee appointed by the last Annual Conference to revise all Conference blanks expects to hold a meeting soon. By reference to page, 10 of the minutes you will find what Conference directed us to do. If any one has any suggestion we will be glad to hear from you. We may not be able to follow all directions, but will do our best.

A. G. Dixon.

Conference Brotherhood, Call No. 10.

Previously reported, $77.00

Received since last report $3.00 each from Revs. W. C. Kennett, W. E. Swain, E. A. Plyler, J. H. Bowman, S. W. Taylor, W. C. Lassiter, J. A. Burgess, G. F. Millaway, G. L. Curry, A. H. Bryans, H. W. Braswell, W. F. Ashburn.

And $1.00 each from Mr. J. E. Stafford, Mr. J. Norman Wills, Mrs. J. Norman Wills, Miss Bettie Norman, (Memorial) Mr. C. H. Jones, Mr. D. S. Leonard, Mr. W. A. Speer.

Total $120.00

There are several to hear from yet. Let us hear from you in the next week.

A. G. Dixon, Sec.

BRINGING OUT THE GOLD.

A speaker said in an address to a congregation on the subject of missions that the reason why there were so many pennies put in the collection plates for missions was because there were no smaller coins. It was reported afterwards that there were not many pennies in the plate that day.

In the following item we learn how an Indian orator adressing some people in England on the subject of missions brought out the gold. He said:

"There is a gentleman now in this house, a very fine gentleman, but he does not like to show himself. I 'fraid he sleeps lots of time. Name Mr. Gold. Mr. Gold, you here tonight? Come out and help us do great work to preach the gospel. Mr. Gold, you ought to be ashamed to sleep so much in your iron chest. Look at Mr. Silver! Come out, fly around like him. He do much good while you sleep. Then, see your little brother, Mr. Copper. Why, he fly around all the time, do all the good he can, Mr. Gold! Come out and help us! Do come, Mr. Gold! And if you really can't come yourself, do the next best thing, send us your shirt, that is, a banknote."

—Within an hour after the 61st Congress adjourned March 4, President Taft had issued a call for an extraordinary session to convene April 4. The object is to have the Congress deal with the reciprocity treaty between the United States and Canada.

—The State Sunday-school Convention for North Carolina is to be held at High Point Wednesday, Thursday and Friday, April 26-28. Mr. Charles Butler is to be in charge of the singing and Marian Lawrence, General Secretary of the International Association of Chicago is to be present and make several addresses. The railroads are to give special rates.

—Speakor Cannon delivered his valedictory as Speaker of the House March 4th after serving as Speaker for eight years. People would have put up with Cannon in better grace had he not been so profane in speech, and because he swears so readily many are glad that he is to occupy a position not so conspicous as that heretofore ocupied by him. We have outlived the day of the profane man in high places, be his brain ever so big and brilliant.

—A motion is shortly to be submitted to the Convocation of Canterbury, the high court of the Church of England, to abridge the second, fourth and tenth Commandments. Some are too long to suit the moderns and the tenth puts a man's wife and his ox in the same category. What modern critics of the Bible cannot think of to wrangle over seems not worth thinking of at all. Still the Commandments stand and the Bible goes on in its glorious work of converting fallen men to better lives.

—The Legislature of North Carolina in its recent session made appropriations of $1,607,000 to its various institutions and enterprises, for the next two years. The Jackson Training School, Lexington, our "Reformatory" gets $25,000.00; the University of the State gets $87,000.0 annually for two years and $50,000.00 annually for four years for permanent improvements. The State Normal at Greensboro gets $87,000.00 annually for two years for maintenance, and $25,000.00 for four years for permanent improvements: the A. and M. at Raleigh gets $80,000.00 for maintenance annually for two years and $15.000.00 for four years annually for permanent improvements.

Courage, Sir; that makes a man or woman look their goodliest.—Tennyson.

"We can never see the sunrise by looking into the west."

OBITUARY.

—

Martha Frances Leonard.

(1850-1911.)

Martha Frances Wagner-Leonard was born Feb. 5, 1850, died Feb. 24, 1911, aged 61 years and 19 days. She was married to David S. Leonard Feb. 17, 1870. She leaves at home the husband and two sons, Fred and Duke. The other children are: R. E. Leonard of the Bethesda community; G. F. Leonard, a medical student in the George Washington University; S. E. Leonard, a student in the University of North Carolina; Mrs. Dr. R. U. Zimmerman of Enterprise; and Mrs. B. C. Lambeth of High point.

In early girlhood she professed Christ and connected herself with the Midway M. E. Church but later moved her membership to Bethesda M. P. Church (Yadkin College ct.) where she remained an active and influential member till her death. She was always seen in her place in church and Sunday-school, and was an active member of the Ladies' Aid Society. She lived a quiet, unassuming life always doing her part in the work of the community. She fell asleep without a murmur, thus ending her life as peaceably as she had lived it.

Gratitude.

In this hour of sadness, dear father, brothers, sisters, can we not look on the brighter side and see the many family blessings that have come to us. First our family has been an unbroken circle for more than forty years during which time the five boys and the two girls have grown to man-hood and woman-hood. One of the boys, the oldest, and the two girls have established homes of their own. Secondly, through the teachings and the examples of Christian parents, every one of the children accepted Christ at an early age and are now active members of the Bethesda church. Thirdly, brothers, sisters, we still have father left to counsel and advise us, and father, you have all of your children yet, every one of whom will do every thing in his and her power to comfort you and make your life pleasant and happy. And fourthly, our home is still preserved. Alta Leonard, our oldest brother's daughter, is staying with father and the two brothers at home. Surely these facts are a great comfort to us who are left behind and for which we are indeed grateful.

Sorrow.

Why do we weep, dear father, brothers, sisters? It is not because Mamma was a Christian woman and has gone to rest. But there is a missing link in the family circle which so recently was unbroken. It is the "smpty chair," the "lonely home," this is why our eyes fill with tears. Although we are grateful that mamma was spared to us until we are all grown, yet the sudden separation causes sadness. We had all been together so long that we did not seem to realize that separation was possible until we were face to face with it.

And now since we are left motherless and our home does not beam with the sunshine of a mother's smile, a mother's care, a mother's love, let us brothers, sisters, by our words and deeds make the home as bright and happy as possible for our dear father the rest of his life. We are young and strong and are better able to bear these sorrows than he. Let us earnestly pray our Heavenly Father, who can bear all our burdens for us, that He may heal our poor broken hearts and that our father may be spared to us yet many years as our counsel and our guide.

A Devoted Son.

March 6, 1911.

Died at Her Home.

Sister Julia Briggs died Feb. 24, 1911. She had been afflicted for five years; had not been able to attend church during these years. She lived and died in the faith. She was one of the charter members of Tabernacle M. P. Church. She was 65 year, 10 months and 8 days old. Was married to Mr. Edward Briggs August 8th, 1869. To them 8 children were born, of which 5 are living to mourn their loss. I always found her cheerful, though afflicted and on crutches. She was a faithful wife and a good mother. She has gone where she will not need any crutches. Her body was laid to rest in the cemetery at Tabernacle to await the resurrection morn.

There shall peace abide;
There shall be thy rest,
And every longing satisfied;
With full salvation blest.

T. A. Williams.

Died at Her Brother's.

Miss Margaret Reed, after a few days' illness, departed this life at Mr. Harrison Reed's at Donnaha, Feb. 26, 1911, aged 72 years, 4 months and 29 days. She had been a professor of religion for several years, and was one of the charter members of Tabernacle M. P. Church. She lived a consistent member until the summons came from on high. She had every attention that physicians and loving ones and friends could give. She was loved by all who knew her.

She bore her sickness with meekness, and said if she was called home, she was willing to die, and ready to meet Jesus.

She leaves three brothers and one sister, and a large number of friends and relatives to mourn their loss. Her body was laid to rest in the cemetery at Mt. Pleasant M. E. Church.

When the world has passed away,
When arrives the Judgment day,
When the awful trump shall sound,
Where, O where, wilt thou be found?

T. A. Williams.

Mrs. Mattie Cecil Swain, daughter of J. F. Cecil, died at his home near High Point, N. C., March 3rd, 1911, in the 24th year of age, of consumption.

She was married to Homer Swaim last November. Her mother died about 6 years ago and Mattie had done very faithfully in house keeping and took good care of her young brothers. She was always kind to every body. She joined the Pleasant Grove M. P. Church at an early age and remained a member till her death. Her desire was to "Be right with God" and we hope this desire was fully realized by her.

The funeral services were conducted by her beloved Uncle Charles Cecil. He spoke very tenderly and lovingly of Mattie. She was buried at her church near her mother, brother and sister.

Her loving cousin.

March 7th, 1911.

Resolutions by the pupils of the Sandy Ridge Sunday-school for our friend and teacher Tillman Pegg:

Although death found him far from parents and schoolmates, we trust that in the loving care and kindness of his friend, Mrs. Hutchings, he did not so sadly miss the mother's love, the sister's care, or the tender sympathy of his many friends.

Although Tillman was not a member of our Sunday-school when he died all cherished a warm hope in their hearts that he would soon return and take up his life work in the place where he had attended Sunday-school first as a pupil, teacher, and last as superintendent.

But whereas God that knoweth and doeth all things right, has called him away from our midst, and taken him in the height of his noble work to dwell among the blest,

Be it resolved that we as classmates, and pupils, be more earnest and consistent in our Sunday-school that we may learn to be faithful and enjoy the work as he did.

In the latter years of his life he won many friends by his consistent Christian life and earnest work in the Sunday-school.

J. H. Gordon, L. A. Pendry, Lillian Frazier, Carrie Wear, Cammie Davis, and Ettabell Wear.

—Bro. Edgar Dabbs and wife lost their baby girl last Sunday morning. Whoop-

ing cough and pneumonia of only a few days. It was about 1 year and 6 months old. We buried her at Midway on Monday evening. It was sad to see them linger over the cold form. If only in this life we have hope we would be miserable, but the little one is beckoning, come, "She is not dead, but sleepeth." They have our heartfelt sympathy and we commend them to our blessed Savior, who did not forbid the children to come while He was on earth and we know heaven is all the more h aven because of the children there.

Fraternally,

C. E. M. Raper.

March 2, 1911.

We buried Mr. J. T. Jones of the Primitive Baptist faith, at Fair View Missionary Baptist Church last Friday at 3:30 P. M. He was nearly 82 years old. He leaves one son at home and one married daughter, the rest of the family having died in the last few years.

On Saturday at 3:30 P. M. we buried Mr. James D. Rudd at Mispah Church. He was 63 years, 2 months and 7 days old; he leaves a wife and six children. One by one we are going to our long home. O! to be ready for the call is wisdom.

C. E. M. Raper.

OUR ANTI-NEAR BEER LAW.

We give below the full text of the near beer law, which has just been passed by the present legislature. In the house, there were only six votes recorded against it, and in the senate, only three. This bill was introduced by Dr. A. A. Kent, of Caldwell county, and we believe will accomplish the desired effect:

A Bill to Be Entitlel, "An Act to Prohibit the Sale of Near-Beer, Beerine and Other Like Drinks.

The General Assembly of North Carolina do Enact:

Section 1. That it shall be unlawful for any person or persons, firm or corporation to sell or dispose of for gain, near-beer, beerine, or other spiritous, vinous or malt liquors on mixtures of any kind, and under whatsoever name called, that shall contain alcohol, or cocaine, or morphine or other opium derivative, except as herein provided.

Section 2. That it shall be unlawful for any person or persons, firm or corporation, who is engaged in the sale of any kind of drinks, to refuse to allow any person to carry away from the place where said drinks are being sold or offerel for sale, any package or quantity of any size of said drink which has been bought and paid for; and if any person, firm or corporation shall refuse to allow said package or quantity of said drink to be carried away from the place of sale, it shall be prima facie evidence of the violation of this act.

Section 3. That any person or persons, firm or corporation, violating the provisions of this act shall be guilty of a mislemeanor, and fined or imprisoned, or both, for each and every offense, in the discretion of the court: Provided, that this act shall not be construed to forbid the sale of spirituous, vinous, fermented or malt liquors or intoxicating bitters by a legalized medical depository, or by any licensed and registered pharmacist, for sickness, upon the written prescription of a regularly licensed and actively practicing physician or surgeon having the person for whom said prescription is made under his charge, which said prescription shall specify the amount of spirits required; and that this act shall not be construed to prevent the sale of any alcoholic liquon to any legalized medical depository or to any licensed and registered pharmacist, or any cocaine or morphine or other opium derivative to any registered pharmacist; and that this act shall not be construed to forbid the sale of cocaine, morphine or other opium derivative by a licensed pharmacist upon a written prescription by a regular licensed physician or surgeon: Provided further, that this act shall not apply to the sale of domestic wines when sold in quanity of not less than two and one half gallons in sealed package or crated, on the premises where manufactured, or to the sale of cider in any quantity by the manufacturer from fruits grown on his land within the state of North Carolina, or to the sale of wine to any minister of religion or other officer of a church when said wine is bought for religious or sacramental purposes, or to the sale of flavoring extracts or essences when sold as such, or to the sale of medical preparations manufactured in accordance with formulas prescribed by the United States Pharmacopoeia and National Formulary which contain no more alcohol than is necessary to extract the medical properties of the drug contained in preparations, and no more alcohol than is necessary to hold the medical agents in solution, and which are manufactured and sold as medicines and not as beverages, or to the sale of any medical preparation which is manufactured, sold and used as a medicine and not as a beverage, or to the sale of carbonated drinks that contain no more than one-tenth of one per cent of alcohol, and in which drinks a flavoring agent is used, in the manufacture of which flavoring agent alcohol is used to dissolve and hold in solution or to extract from the crude material said flavoring agent.

Section 4. That this act shall be in force and effect from and after the first day of July, one Thousand nine hundred and eleven.

GREAT OLD FOLKS' BIBLE CLASS.

There is in the Sunday-school of the Baptist church in Marlboro, Mass., a Bible class so unique in some respects that it is doubtful if it can be duplicated anywhere. The most interesting thing about the class is that its teacher, Mrs. Nancy Leland, is a woman eighty-six years of age, and yet she did not miss but one Sunday with her class last year. The class has eighteen members, many of whom are grandmothers, and none are too young to enjoy that distinction. The aggregate ages of the members of the class make a total of 1,170 years. The youngest member of the class is fifty-two. The prize for unfailing attendance belongs to Mrs. S. A. Carpenter, who is sixty-two. She has for four successive years won the badge given annually to the member most constant in attendance. Regarding her Sunday-school atendance Mrs. Carpenter says: "When I was a child up in New Hampshire, I used to walk four miles to Sunday-school, when it was not convenient for my father to hitch up his horses and carry me to the village. It seemed to me that a person should not always ask the easiest way to go to divine service. That is just the way I feel now, and I wish that young folks all felt the same, and were not so often willing to make a rain-storm or a heavy snow an excuse for not attending church and Sunday-school."

The old ladies of this remarkable Bible class evidently do not allow any ordinary rain or snow-storm to keep them away from the class, and when a woman now in her eighty-sixth year is in her place as teacher of a Bible class every Sunday but one for a year, it argues well for her good health and her fidelity to duty.—J. L. H. in Christian Herald.

Married.—Mr. Clarkson S. Julian and Miss Elsie Z. Hays came to the editor's residence last Friday evening and took upon themselves matrimonial vows in the presence of a few neighbors. They came from Millboro, Randolph Co. They are young people of character, and we hope for them a happy life together.

—The Henderson Gold Leaf passes under the editorial management of Mr. P. T. Way, of the Waxhaw Enterprise. A Gold Leaf Publishing Company has been organized. Mr. Manning, after 29 years of service, retires on account of ill health.

—Bro. J. Logan Hardin, of Liberty, went to Graham on Monday to give testimony in a trial for murder, the crime having been committed near the Randolph line, in Alamance county.

—Rev. L. H. Hatley was in Greensboro on Tuesday. He has bought a farm in Guilford County, a few miles from McLeansville..

A CANARY'S LIFE IN A LONDON SLUM.

A Prose Poem.

To and fro, wires to perch and back,
For six long years a weary prison-house,
Pining for Sun and Air and Love. Yet ever
Bravely seeming to be gay, with piteous
Chirp at careless eyes that looked through bars.
At night, a ball of feathers swaying slightly
To and fro till dawn, but to repeat through
Long hours the same, one weary hop. Years passed
Spring—Summer—Autumn—Winter. Till
One grey dawn upon the dirty sand she lay,
Claw-clenched, and stiff and still. The seed box
Empty—the cracked saucer dry. For five days
Weakening—Neglected and forgotten—Then sank
Lower and lower on her one perch. Still lower
Crouched—till at last the little heart stopped
Beating, and she fell. And passed from cruel man
To God's great rest.

E. Barton, in Animals' Guardian.

A LESSON IN MECHANICS.

Having a knowledge of structural work one soon learns not only to respect that kind of work, but also the men who do it; and following on this, and by a natural precess, one gains a respect for life as the higest form of structural work. When I first went to Australia I thought I knew a great deal, for the university can certainly turn out men who can pass examinations; but it was not till I had put up a workshop in my home and made myself familiar with one or two trades that I felt that I had completed my apprenticeship to life. I learned to respect the work and the workman, and more especially the beautiful work of the Creator. When I gained proficiency at the bench I had to give up shooting, because of the great respect I had developed for that wonderful piece of machinery—a bird on the wing. My feelings of pride at my skill in shooting a flying bird were changed into feelings of shame as the little creature lay at my feet—the work of its Creator ruthlessly destroyed. I felt that I had no right to destroy what I could not put together again.—Sir John Cockburn.

PRACTICING THE GOLDEN RULE.

"Harvey, dear, I wonder whether you could wash this floor for me?"

Mamma's face was white, and one hand was pressed against her aching head.

Harvey was getting ready to go out coasting, and was just pulling on his mittens. He was about to say, "Can't Alice do it?" when he remembered that his sister had gone to her room with toothache right after dinner.

What a nice chance this would be to practice the "Golden Rule" Miss Archibald had been talking to them about in Sunday school for the past few weeks! "Do unto others" what you'd like to have them "do unto you."

Harvey stood tugging at his mittens with a frown on his brow. Willie Christmas had tied his sled string together for him the other day, because he had hurt his finger, and could not manage the rope. Willie didn't want to stop, because Joe Gooding and the other boys of his class were having a race; and Harvey was only one of the fourth-grade boys—"kids," Willie and his gang liked to call them!

"But he did it," reasoned Harvey as one hand crept slowly out of its mitten; "he did it even though he lost his place in the line of sleds, when he might easily have been first, if it hadn't been for me. He didn't call on another boy to help do the job either, as I wanted Alice to do," Harvey kept on assuring himself, until at last the other hand got out of its mitten, and a cheerful voice said: "Yes, mamma, I can wash the floor for you."

Then came a knock at the back door which Harvey answered.

Ray Newton and Joe Gooding had got tired waiting, and had called for him.

"I can't go coasting this afternoon; I've got to help my fother," Harvey announced.

"Why can't your sister help her? It isn't a boy's place to do work around the house. I never have to," argued Joe Gooding with something like a sneer on his face.

Harvey did not stop to explain that his mother was sick, and that his sister had the toothache—he did not think it necessary.

"Come on, fellows; let the baby help his mother if he wants to. We don't have to do girl's work," sang out Ray Newton jeeringly as he hurried out of the yard.

A spot of red glowed on Harvey's cheek as he shut the door quietly, so as not to disturb the white-faced mother, who flashed him a grateful glance as she slowly crept up stairs to her room.

Two hours later, refreshed and eased of her pain, Mrs. Crafts entered her kitchen again, to find the floor sweet and clean from a soap-suds bath, the sink tidied up, and everything in order, while a bright-eyed little boy stood where he had stood earlier in the afternoon again drawing on his mittens, with not a suspicion of a frown upon his happy face.

"If yon don't need be any longer, mamma, I'll go out coasting now," he said pleasantly.

"If my little son only knew how much he has helped his mother this afternoon, I think he would not regret having his coasting trip delayed a while," his mother answered as she kissed the rosy cheek of her little son.

Harvey's heart sang a happy coasting song as he sped downhill on his sled, "Racer." And not a boy ventured to say a word to him about the work which had delayed him—somehow they did not feel like doing it.—Helen M. Richardson.

WHAT MAKES A GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win a smile of approval; do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chaffing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

THOUGHT PEARLS.

O ye who taste that love is sweet
Set waymarks for the doubtful feet
That stumble on in search of it
Sing notes of love, that some who hear
Far off, inert, may lend an ear,
Rise up and wonder and draw near.
Lead lives of love, that others who
Behold your lives may kindle, too
With love, and cast their lots with you.

Christina Rossetti.

"Be true to self, be kind to all,
Be true always to the God above you;
And after death, you'll have a home
In heaven and in the hearts that love you."

now numbers fifty-one. This mission has raised for all purposes during the year ending Feb. 28, 1911, $1,039.88. How many well established churches can exceed this record. Help us to help them to build a new church home.

Charles H. Beck, Sec.-Treas.

FAMINE IN CHINA.

Sufferers Selling Their Children.

The Rev. E. C. Lobenstine (A. B. C. F. M.), of Hwai Yuen, writes: "I personally am of the opinion that money spent on relief will be of direct service to the church. Two cents gold will keep a person alive a day. Two dollars will save one from now till the wheat harvest. Ten dollars will save a family from starvation. I am advocating the purchase of bean cake and millet in Manchuria. These can be shipped directly to Nanking in a short time and from there the new railroad can carry the grain and cake to a point thirty miles from here, from whence it can be distributed. The magistracy of Hwai Yuen has an estimated population of approximately 300,000 persons. The number of 'famine sufferers' (in Hwai Yuen), those who must be relieved or die, is approximately 175,000 persons. Reports come in daily of people dying of starvation. The poor who have children are trying to sell them, but even they will not sell for a pittance. Help is needed at once. As soon as the real cold and wet weather sets in the death rate will increase greatly. I have gone over my estimate of a few weeks ago, that, in all, 1,000,000 people would be dependent on outside relief or probably die of starvation. The missionaries in this section are ready to distribute relief."

TO HELP THE STARVING CHINESE.

We will be glad to acknowledge and forward any amounts sent us for this purpose. We will send through the Christian Herald, of New York. What thou doest, do quickly. People in China are hungry now, and soon will be dead, if not relieved.

NOTICE.

Please see announcement regarding Rev. C. H. Hubbell's coming (last week's Herald, 1st page) and let me know at once what I shall do. We have heard from several brethren, but think it possible to put in one or two more appointments. The places ripe for organization have first claim, but if there are not enough of these, then places where in a year or two C. E. Societies (Junior or Young People's) may be organized may be visited by Bro. Hubbell with profit to the work. I want to publish list of appointments next week. J. F. McCulloch.

Greensboro, N. C., March 9, 1911.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

20. The term God almighty implies Creator and Ruler. Prior to this time God had appeared to his people as an all-powerful God. But now he appears unto the Jews as their covenant-God on Sovereign Ruler of the Theocracy.

Jehovah (from Hebrew letters Yhvh) was considered too sacred a word for the Jews to utter. Adonai was used in its stead.

Yours truly,
Mrs. R. A. Swaringen.

24. I think "borrow" in Ex. 3:22 means request or demand.

Mrs. W. J. Mason.

(Yes, it means simply to ask. It is unfortunate that the word was ever translated "borrow", as this implies dishonesty on the part of the Israelites, since they did not expect to return the things asked for.)

Questions.

26. Did God know whether Adam and Eve would obey the Divine Command? Or, in other words, does God know what course man will pursue, or does he withhold His omniscience? I believe, certainly, that God has power to know the future of man, but may He not choose to withhold his omniscient power in this respect as Christ did His concerning the time of the final judgment?

Yours truly,
R. A. Swaringen.

27. When did God first call Israel "my people?"

28. How can we reconcile God's conduct in hardening Pharoah's heart with our conception of God's character as a being of perfect goodness?

Question 26 is referred to Mrs. Curry; 27 to Mrs. Reynolds; 28 to Mrs. Kennett.

Lesson for Next Week.

Leviticus, first 14 chapters.

—The growth of our High Point church and Sunday school is gratifying. A similar growth might be realized at some other points if the right effort were made. Are we risking enough in planting churches? Once in a while a mistake may be made in planting a church where it cannot live and grow; but is there not more danger of failing to plant where splendid life and growth could be realized?

—An aviator recently flew across the Mediterranean Sea, a distance of 124 miles.

—Cholera prevails in Hawaii. Nine cases have been reported.

—While women are besieging the New York Legislature, appealing for woman suffrage, other women are appealing to the legislature not to grant it.

CHURCH COLLEGES.

If people could appreciate the natural obligation of church membership to the church college, it would make raising money for the college more of a pleasure and less of a task. The public school can no more meet the requirements of education than public roads can meet all the requirements of travel and traffic. States need state institutions and churches need church institutions. These institutions represent the ideas, tenets, character, purposes of their constituencies, and create sentiments, centers, influences that maintain and advance the interests of such bodies. The great daily papers cannot meet the moral and spiritual needs of a denomination. There must be a church paper—an organ as the mouthpiece of the organization; so the church college is the expression of the educational aspiration and endeavor of the denomination. It challenges the confidence and support of the membership of the church.

In reading the history of the United States I find that most of the generals in her armies were graduates of West Point. That simply illustrates the fact that most of the ministers come from church colleges. What would the nation be without ministers? What would the church be without ministers? When the question is followed to its ultimate there is no standing ground for the objector or the indifferent.

It may be illustrated in another way. There is county tax or city tax and then there is state tax. The payment of local taxes does not exempt the citizen from the State tax though he has never been to the Capitol of his state, and receives no direct benefit from the State. His county or city could not exist without the state and all his local pride and support are linked with the state; so local church pride and support are only partial in their demands, and members who go no further are not feeling all the obligations of church membership. An adequate distribution of benevolences and support from church members always includes the denominational college. It is the center, the heart of the denomination, receiving its vital force from the churches and then sending this force back through the body, purified and ready to vitalize the whole sy tem.

W. W. Staley.

—Secretary Ballinger has resigned. Ill health the cause. President Taft expresses the highest confidence in Mr. Ballinger, and asserts that he has been made the victim of a conspiracy of which the ultimate object is the president himself. We wonder what can have provoked so strong an expression from Mr. Taft.

PASTORS AND PEOPLE.

FROM PRESIDENT SWAIN.

Feb. 16-18 was spent at Fallston with Bro. W. D. Reed in a circuit rally for Cleveland circuit. The weather was somewhat unfavorable which no doubt kept some away who would have been present. Then, too, there was much sickness in the community. I very much regretted that I could not visit brother Luther Lutz, who, I am sorry to say, is in poor health. Notwithstanding the causes above mentioned there was a fairly good congregation at each service. There were three services each day except Sat. On that day there were but two.

Besides the pastor, Rev. W. D. Reed, brother H. W. Braswell of the Caroleen charge was there at all the meetings. Brother T. F. McCulloch and wife were there Thursday and Sat. Brother Bert Ivester of Kistler's church was with us on Sunday. It was refreshing to meet with all these good brother preachers. Their very presence was an inspiration.

Cleveland circuit is in fine condition. The pastor is justly popular. He is tireless in his efforts to minister to his people and has the happy faculty of winning their implicit confidence.

On Monday, Feb. 20, Brother Reed took me to Shelby to Brother H. W. Braswell's. The afternoon was very disagreeable. At night we held a service in the graded school auditorium. Very few present. During the afternoon Brother Braswell took me to see the corner lot purchased for the contemplated church in Shelby. We have some excellent people here who have been too long without a church home. The lot purchased is somewhat removed from all the other churches in town and is near the center of our members. Our people there are enthusiastic over the prospect of a church and some of the children have begun to save their pennies and nickels and seem glad of the opportunity to give. Lumber is remarkably cheap and our people can build now much cheaper than if they wait a year or two. I consider the prospect good and believe with the proper management, a strong church can be built here. Caroleen is moving up well, and the pastor also preaches in Lincolnton. Here, also, we have quite a number of members who are also anxious for a church. Many, who having grown tired waiting for us to come, have gone into other churches, but say they are coming back when there is anything to come to.

These people need help from the Board of Church Extension, but they decline to ask it now. They propose to make good and reach their limit before they ask for any thing. The charge is weak as yet and unless the pastor can get as much as one hundred and fifty dollars from the Board of Church Extension it is feared he will be greatly embarrassed. This last named matter should be considered as early as possible. Next week some about Lebanon, Lebanon circuit.

Very truly,

W. E. Swain.

Graham and Haw River Tidings.

Fifty-three M. P. Hymnals have been ordered for our Graham church. Others have been ordered for private use. These added to the number we already have on hand will make quite an improvement in our services. The amount necessary to pay for these books have been raised by voluntary contributions. In all probability, the Sunday-school will soon make a purchase of some new Sunday-school song books.

The Baraca and Philathea classes are doing their work in a very encouraging and satisfactory manner.

On last Friday we laid to rest in Mt. Zion cemetery the body of our departed friend Daniel Lineberry, who was 59 years old. For a number of years he was a consistent member of Mt. Zion Baptist Church.

On last Sunday afternoon we buried the body of Mary Wood who was 49 years old.

These were both great sufferers but bore their suffering very patiently.

Sunday-school attendance last Sunday at Graham was 71.

Geo. L. Curry.

Concord.

The services at Fair View church on last Sunday at 11 o'clock were well attended. The church has been completed, except some work at the windows; weight are yet to be put in.

Several dollars were raised toward painting the church on the outside. We trust that it will soon be put on.

At night the attendance was better than usual, as there was no service at the Baptist church near us.

An offering was taken for the Denton Orphanage. A fair collection was received at both churches.

A. O. Lindley.

March 7, 1911.

Albemarle, Stanley Circuit.

We wish to acknowledge the following for our new church in Albemarle:

Mrs. A. S. Pickett, $2.00; Board of Church Extension, $65.00; Rev. J. F. McCulloch, $2.00.

We thank the Board of Church Extension for the above allowance, and assure that the gift of each contributor is much appreciated. Such enables us to go forward and that is what we wish to do, and as there is room for others to encourage and help us we are asking that you still remember us and help us a little while longer, so that the last cent of our church obligations be paid.

We now want to begin seating the church. An estimated cost of each bench is $2.00.

How many among our people would like to put a bench in our new church? Every one that will let me hear from you at once, enclosing $2.00 for that purpose.

On the 4th Sunday in April we want to begin a special meeting at this place. Rev. J. D. Williams of Burlington is to be with us in the meeting. So we ask that every body that can with your prayers and with your means help us get ready for a great meeting.

E. G. Lowdermilk.

Albemarle, N. C.

It Got Out.

A chicken thief entered Rev. C. E. M. Raper's henhouse and stole 9 nice hens, leaving 6 half grown, one hen and one rooster. It seemed laughable to some—the idea of stealing chickens from a preacher. Sister Mary Hopkins, of Midway, feeling for the preacher, sent him a nice hen and Bro. Fletcher Stallings of Mispah did likewise. We have been kindly remembered by Sister Sallie Cummings, Bro. and Sister Kennodle, Bro. Fletcher Stallings—eggs, butter, dried fruits, preserves. Bro. Levi Dixon, milk several times; Bro. and Sister Jack Porter, potatoes; Bro. Walter Maxwell, sausage. We simply can't express our thanks.

We are hoping, working and praying for a good year.

Fraternally,

Pastor.

High Point.

Some days ago, in looking over some old copies of Our Church Record, I came a cross this little bit of interesting history: interesting because of the progress made by the Sunday-school in seven years' time. The bit of history that I found was written in 1904 and was as follows: "The Secretary of the Sunday school reports an average attendance of 100 3-4 for February. March opened up with 113 in attendance."

This year the average attendance in the Sunday-school for February was 206, and March opened up with 220 in attendance. So you see the average attendance for February was more than doubled, and the attendance for the first Sunday in March would have been more than doubled

had there not been a falling off in the Old Men's Class, and in the Baraca Class last Sunday. Seven years ago the Sunday-school classes all met in one room and was a perfect babel of voices. Today each class has its own class room except the Old Men's Class. A few months ago the Philathea's gave up their individual class room because of our growing need for more class rooms. They went into the church auditorium with the understanding that in the near future they would have a new and larger room of their own into which to go. The spirit of giving up and of waiting on the part of that one class is very commendable. I think there is not another class in the school that would have done as they have done.

We hope the day is not far distant when they will have a splendid room in which to meet.

All departments of the church work seem to be doing well.

In His name,

A. G. Dixon.

High Point, N. C., March 7th, 1911.

East Winston Church.

Julian M. P. Church, $6.00. They always respond when they see the need. I know them to be true and thoughtful. We are waiting to hear from you—how long must we wait?

G. F. Millaway.

Zoar, Mecklenburg Ct.

I feel it my duty to write a few lines in regard to our church and new pastor, Rev. J. W. Self. He preached an able sermon Feb. 19.; enjoyed by all, though, the weather being threatening, there were not very many out.

We have not yet a Sunday school, but are talking of organizing one and hope to succeed.

Our pastor will preach for us again the third Sunday in March.

With best wishes,

Maymie Bayne.

Pineville, N. C., March 6, 1911.

Bethel, Alamance Circuit.

Rev. W. M. Pike filled his regular appointment at Bethel last third Sunday and preached an excellent sermon as he always does.

Rev. G. W. Holmes preached an interesting and instructive sermon on missions last fifth Sunday.

Misses Lalah Stallings and Arka Zackary closed a very successuf school last Friday. As they go to their respective homes the best wishes of their many friends around Bethel go with them.

Our Sunday-school is progressing nicely and as spring is about here; we hope to increase our attendance and interest.

Mrs. J. M. Foust, Reporter.

N. C. Branch, Bethel Auxiliary.

We held our annual thank offering service the 5th Sunday in Jan. Instead of our usual program, Rev. G. W. Holmes preached an excellent sermon on missions, which was very interesting and instructive. We trust our auxiliary received a lasting good. Collection was $5.42. Total amount raised during year nearly $22.00.

We are going to try calendar plan. Hope to do our best yet.

Mrs. J. M. Foust, Cor. Sec.

Burlington.

Present at S. S. last Sunday, 245; collection, $4.46. A good attendance and a beautiful day. The Baptist S. S. here had 327 and the M. E.'s. 277. For a long time we led in attendance every week, but these two Sunday-schools have gone to work, and they are leading at present. It seems that none of our people are working now. But we are getting aroused again, and are expecting our school to again come up with these.

The pastor preached Sunday morning on "The Seven Abominations," and at night on "How to be Saved." Two good sermons. A large number communed at the morning service.

Reporter.

Burlington Baraca Report.

No. present, 35; collection, $2.16.

Press Reporter.

Burlington, N. C., March 8, 1911.

Corinth, Littleton Sircuit.

More visitors out to hear Bro. Taylor yesterday. After his discourse, he told the congregation of our little debt on church and asked if there were any who wanted to help us get this debt off. That semed sufficient. One after another contributed, so wilingly, so freely they gave, apparently, we were out of debt in five minutes. Out of debt with half of the pews paid for. These were placed in church Saturday.

Other half of pews are to be bought, church to be painted and pulpit to be furnished before the church can be dedicated. A chance for any one who hasn't helped us to do so now. Don't you want to help us?

Having had so much to do, re-election of S. S. officers was deferred until last Sunday.

Same officers were re-elected. Mr. M. J. Morris, Supt.; A. E. Carter, Asst. Supt.; Miss Lena Carter, Sec.; Miss Julia Carter, organist. Mr. Morris resigned, then Mr. Clarence Carter was elected. Sunday school believes he can fill this place is why they elected him.

In our last Ladies' Aid meeting, Miss Mary and Lizzie Robertinson, Eula and Nora Morris, Hattie and Lizzie Brown, and Lessie Parks joined us. With seven new members we are encouraged to renew our energy. There are others who are willing to help us but can't attend our meetings.

Miss Irene Walker has returned home from a visit among relatives in Martin Co.

Mr. Geo. S. Barnes of Newport News visited his parents Mr. and Mrs. Geo. L. Barnes, since I last reported.

Miss Eva Glasglow is visiting friends now in and near Halifax town.

Fannie Barnes, Reporter.

March 6, 1911.

Asheville.

F. B. McIntosh, a splendid young man joined the church last Sunday. He was baptized. Had been converted ten days.

Our monthly song service was well attended in spite of the rain. Cottage meetings each night this week.

145 in main school, 48 at Woodfin Hill, 42 at Woolsey Hall.

J. S. W.

Winston Station.

There was no preaching service at this place yesterday on account of the illness of the pastor. Bro. Millaway has been confined to his room with lagrippe in the most malignant form for four weeks or more, but is improving slowly. Mrs. Millaway has been indisposed for more than a week also, but is better at this time.

During these weeks Bro. Millaway's pulpit has been filled by good men of this and other denominations, several times. Mr. O. W. Hanner who was elected Supt. of the Sunday-school but because of various reasons could not take charge the first of the year, has been with us the past two Sundays, and will continue during the year. We think he is the right man in the right place and see no reason why this Sunday-school should not be one of the best in the city.

Reporter.

March 6th, 1911.

Giles Chapel.

Dear Editor:

Today was class meeting day and we had a very good attendance, and much interest was manifested in the meeting. The Holy Spirit made us feel that it was good for us to be there. Our Sunday-school was well attended, though some a little late. Our school is not as large as some others, and not as large as it should be. There is yet much work to be done to get others interested. Our Bible Class is

generally well represented. Fathers and mothers that have been coming here a long time, never too tired to say no, when the Spirit says go. Oh! what a great encouragement their presence is to their unworthy Superintendent. It makes him feel that life is worth living, and that there is great joy in a life devoted to the service of God. It makes me work harder, pray more, for the Spirit's power. May the Lord help me to do my full duty. I cannot forget the young people that so faithfully attend the school and church services. Some of them not missed a Sunday in over a year and others only when sick. They too are of much value. Words fails me when I try to express my appreciation for their encouragement. Notwithstanding the opposition the ungodly will give us, let us work together with God for the salvation of souls, always looking to Jesus for the reward he is waiting to give us when our work here is done. I earnestly ask the prayers of all Christian people, that God may use me for good. This is my first letter to the Herald, and if it escapes the waste basket I may write again.

Success to the Herald and its readers.

Sincerely,

J. C. Allred.

Tabernacle, Tabernacle Ct.

Our Sunday School has recently been much interested and benefited, too, by a study and discussion of the question: What was the greatest miracle performed by Christ?

The second quarterly conference for this circuit will be held in the Julian Church, March 18, at 11 A. M. On the Sunday following Pastor Cecil will be in Julian at the eleven o'clock service and with Tabernacle congregation in the afternoon. Sunday school at 2 P. M. on this day.

The Clay Township Sunday school Convention will be held at Coble's Church Saturday, March 18. A good representation from the various Sunday schools in the Township is desired and a pleasant and profitable time is expected.

The Tabernacle public school taught by Mr. R. M. Gladstone and Miss May Coble will close next Friday, March 10. The Greensboro J. O. U. M. will present the school with a flag and Bible at this time.

Reporter.

Canaan, Guilford Circuit.

Dear Editor:

Please allow space in the record for a few notes from Canaan, a new church. We have been holding services in a school house ever since we organized.

Bro. T. A. Plyer was with us the fourth Sunday evening in Feb. and preached an able sermon. The house was full and running over. The interest seems to be great. We all love Bro. Plyer and believe through his hands the Lord will do great work at this place. We are expecting to hold the next service in the new building which will be the fourth Sunday evening in March at 3 o'clock.

With best wishes to paper and its readers, I remain your brother.

Reporter.

Albemarle.

We have been keeping the "even tenor of our way," since Conference. Nothing "new, strange nor startling"—as Prof. Yerexs used to say—has occurred. The appointments have been filled. We have an evergreen Sunday school at Creswell. It is not large, but does not "quit." The Sunday school at Rehobeth continues, under adverse circumstances. The children were given a Christmas tree at Rehoboth, after Christmas, as it was not practicable at Christmas. The Creswell Sunday-school had an entertainment, and "presents," or a "treat," for the children at Christmas. It has not been found practicable to have regular Sunday school at other points on the work. Sunday schools are badly needed, but persons to conduct them have not been found. Real missionary work is needed at some of our churches. Work after the ordinary method does not meet the need or condition. Real primary, fundamental teaching of the first principles of religion is needed. The "made to order" things in the Sunday school literature does not meet the case. The young need not to be taught, simply, but untaught many things. And this requires something more than the ordinary equipment. It requires much patience, prayer, faith and earnest, persistent work. It requires a knowledge of the Bible, of human nature and of God, to meet the need. But the souls of the people here are as dear to God as any where. But what are we to do? Give up? Quit? Because it do not seem to "pay?" Cut down "appropriations" and leave the pastor to "pick up" his living as best he can? The work is too far from the ocean to gather clams and oysters for a living, and fish do not come up into the houses here, as the frogs did in the land of Egypt, to be scaled. They have to be bought, for cash at about the same figures as 200 miles west of here. This, as a number of other places, is a case of a "country preacher" living in town, and having to pay town prices for what he eats—40 cts. per lb for butter and other things in proportion. Wood and coal have to be bought at a healthy price—not "donated."

We have a number of good, self-denying, self-sacrificing persons here who need encouraging. We could gives names if it were necessary.

We want to say, that since Conference we have received quite a number of gifts from our own people and some from M. E. and Baptists, in the way of fresh meat, potatoes, vegetables, etc.

A new organ has been placed in the church at Creswell, and gasoline lights are being put in on trial.

Small-pox near Rehoboth has hindered somewhat in the work there, but we trust that the worst is past.

If a man will travel here a while, and observe and think—see beyond the end of his nose—he will be convinced that Bro. Hicks is not so far off the track—if off at all—as some seem to think. We should be a Christian first, a Methodist second—if a Methodist at all—and a Methodist Protestant third. Not first, a Methodist Protestant, second a Methodist, and third and last a Christian.

We surely enjoy reading the communications of Bro. Wm. M. Stevenson, of Giles Chapel. I have never met Bro Stevenson, but heard my old class-leader, Bro. G. M. Lamb, speak of Bro. Stevenson a third of a century ago, as being an excellent school teacher. Bro. Stevenson, we love to hear from you, and though I know you not "by face," I hope to see you in the great wonder-disclosing hereafter.

Though living on the low coastal plain, but a few feet above ocean level, we often think of, and long for, our native hills—like to hear from them. But God is here, God of the plains, as well as God of the hills.

J. F. Dosier.

Philadelphia Greenville, Ct.

Dear Herald:—We had the pleasure of hearing our pastor, Bro. W. F. Ashburn, fill his regular appointment here last Sunday morning at his regular hour. He preached an excellent sermon to a large and attentive congregation, using as a text Prov. 27:19.

Our S. S. is very good but can still be improved. We are hoping to have an Easter service here this time and would be glad to have all who will take a part to join us. I always think they are nice to have in all churches. We also hope it will be so that our president, Dr. Swain, can visit our church this year. We are always delighted to have him with us. I am glad to report that Mr. Willie Bowen, one of our young members who has been very low, has returned home from Memorial Hospital in Richmond and to say he is improving very much.

We hope he may soon be restored to perfect health and usefulness.

I will close with the very best wishes to the many Herald readers.

Beatrice Chambliss, Rep.

THE GIFT OF FAITH AND THE GRACE OF FAITH.

In the interest of clear thought and Scriptural truth, the distinction between these two kinds of faith should be ever kept in mind. In 1 Cor. 12: 9, faith is one of the nine charisms, or extraordinary gifts of the Spirit, not bestowed upon all Christians alike, but severally, as the Spirit wills. It is defined by Wesley as "the inwrought assurance that God in answer to prayer will grant this or that petition." There is no need of saying, "If it be Thy will." Of course this gift is supernatural. Theologians call it fides miraculosa, miraculous or mountain-removing faith. It is so far from being a grace that Paul teaches that it may exist separate from love. This is not so clearly seen in the English as it is in the original: "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." The Greek of this sentence denotes that the condition, faith without love, is quite possible, wholly unlike that in which there is no expectation that the condition will be realized, such as: "If the sky should fall, we would catch larks." An instance of this gift of faith is found in James 5: 17, where Elijah prayed for a drought of three years and six months long. The faith that asks a curse like a distressing famine, cannot be a grace; it must be a divine gift that gave pain to the receiver. This is quoted as descriptive of the gift of faith, not the grace of faith, required for healing the sick through the elders of the church. This knocks the bottom out of that doctrine of divine healing which requires its missionaries to go into malarious climes without a medicine chest, presuming on the gift of faith, which is not promised to all Christians. Paul did not have it at all times, for, though in great need of preachers, he says: "Trophimus have I left at Miletum sick." As for himself, while sick in Asia Minor, Dr. Luke came to him, and accompanied him on most of his subsequent journeys for the care of his health, I doubt not. Anothdifference is that no one is culpable for the absence of the gift of faith, while the absenceof the grace of faith is the root of all sin. This is because every one under the Atonement has the ability to repent and believe. "He that believeth not is condemned already."

Again, the gift of faith is not saving, but the grace of faith is. If it should be asserted that this, too, is the gift of God, we reply that the capacity to believe, the object of faith, the Lord Jesus, and the grounds of faith, the Holy Scriptures, are the gifts of God, but the exercise of that capacity in appropriating that object is my own act.

If Eph. 2: 8 is quoted against this doctrine, "By grace have ye been saved through faith, and that not of yourselves; it is the gift of God," the Greek student will tell you that the word "that" does not refer to faith, but to salvation. This is confirmed by the answer to the question: "What is not of works?" We must reply, "Salvation." If we say "Faith," it would make Paul utter truism. Some of my readers may hold up their hands in holy horror that there is a faith in Christ that does not change the character, that does not work by love, purify the heart, and overcome the world. Wesley's notes on Matt. 7: 22 and 17: 20 are: "So that the working of miracles is no proof that a man has saving faith;" and: "Many have had it (faith to remove mountains) who thereby cast out devils, and yet will at last have their portion with them." For the encouragment and comfort of every humble lover of Christ, I affirm that simple, sanctifying trust in Christ is to be preferred to the showy, wonderful works wrought by the perilous gift of faith. I do not wonder that Paul closes his description of the nine charisms in 1 Cor. 12 with these words: "But I show unto you a more excellent way," and then opens his magnificant eulogy on love, called by Drummond "the greatest thing in the world." The Corinthian church gave Paston Paul far more trouble than any other because of its abuse of the extraordinary gifts of the Spirit bestowed more bountifully upon them. They were carnal, wrangling about preachers, divided into cliques, full of strife, envious, running after false teachers, turning the Lord's Supper into a feast of appetite and drunkenness, while their Sabbath assemblies were disorderly, several speaking at the same time, some in unknown tongues, pell mell. I have never offered a prayer for the restoration of the nine charisms, and I am thankful that none of my fifteen pastorates were as troublesome as Paul's was at Corinth.

Once I was called to visit a venerable saint on his sick bed. I found his class-leader there, who strongly believed in faith-healing. I prayed for healing, if it was in God's will. The wife and the class leader objected to the "if" in my prayer and said that they would pray that "he might be healed any way." Being regarded as a sort of unbeliever, I left the room. They continued in prayer. In a few hours the old saint died in peace. I asked the class-leader why the unconditional prayer of the two had failed. He answered: "The faith of the old woman at last broke down." Often the sick man in such failures is accused of unbelief. This was thus sarcastically and ironically criticised by Dr. Samuel Johnson of England: "The sick man is a rascal."

In the summer of 1881 the following colloquy of two young girls was overheard: "So many millions are praying for President Garfield I am sure he will get well." "I doubt it." "Then you don't believe God answers prayer?" "Yes, I do. Sometimes He answers 'Yes,' and sometimes, 'No.'"—Daniel Steele in Zion's Herald.

FUTURE PUNISHMENT.

How timid we preachers are becoming about future punishment! Seldom do we hear allusion to judgment after death. And yet there is no better proved fact by the present experiences of mankind, than that suffering follows transgression of law —civil, sanitary, financial, social or domestic.

It is plainly contrary to the Bible and to ordinary philosophy to suppose a time when there will be no bad persons in the universe, unless they have been destroyed.

A prison is needed. The existence in hell is not to prepare for heaven. There must be an "end of sin," and an end of trial and probation, in order that sinners may not entice others to sin.

Eternal judgment is a phrase consistent with the infinity of God, appropriate to the evil of sin, and is an explanation of the anxiety of angels about sinners , and their "joy in heaven when one repenteth."

The sugar-coated namby-pamby of superficial thinkers, doing away with the punishment of sin because of the love of God, should not have influence with solid men; for criminals are not proper judges of law, or penalty, since crime blunts the moral sense. We must accept the sentence of the judge. The executive only can pardon. And he has plainly stated the terms.

Vice is only in part its own penalty; for the conscience may become seared by being disregarded and ignored; so that the sinner takes delight in his wickedness, and seems to prefer to "believe a lie and be damned."

Preachers, you cannot convert the world while ignoring the penalties for sin.—J. J. Summerbell, in Christian Vanguard.

* * * * * * *

—Mrs. Lee Boyles, Mrs. T. P. Jenks and Mrs. Walter Boyles, of Hebron Church, Lincoln Ct., are on the sick list now.

—Mrs. E. G. Lowdermilk was ill last week. We trust she is better now.

—We thank Bro. W. L. Holt for choosing a year's subscription to the Herald as a birthday present to each of two friends.

—The attendance of Mitchell's Grove Sunday-school on March 5, was 56.

THE ORGANIZED CLASS—ITS PRINCIPLES.

Prof. W. A. Harper.

The Organized Class Movement will soon be 21 years old. In 1890 Marshall A. Hudson originated the idea in Syracuse, N. Y., calling his class the Baraca Class. Since then the Organized Class or Adult Bible Class Movement under various names has spread around the world. What does this movement stand for? What are its cardinal principles?

The fundamental principles underlying the movement are four-fold—organic connection with Sunday school, loyalty to the Church, devotion to Bible study, and Christian service. The Organized Class is an organic part of the Sunday school, reports to it, contributes to its expenses, is subject to it, and counsels for its welfare and development. This, however, does not preclude the right of such a class to carry on enterprises of its own distinct from the activities of the whole school. Many such classes make large contributions to Missions, home or foreign or both, to the Christian Orphanage, to any enterprise worthy as it appears to them. The class should have a separate room of its own for recitation purposes.

The Organized Class is also loyal to the Church. It must tolerate nothing which the local church with which it is connected does not endorse or approve. Further than this it is an organization tending to build up the Church in membership, in efficiency, in spiritual life and influence, in every way possible adding to its prestige and power.

The Organized Class is in the third place devoted to Bible study. The teacher of such a class should be skilled in getting his pupils to study the Bible. No study is so interesting as Bible study and none yields so large returns in life and character development. If your pupils do not study the Bible, something is fundamentally wrong. If you can't right it, you had better resign. I would not tolerate in a Sunday School of mine one of these so-called Organized Classes which study at the regular Sunday school hour courses in Social Science, Health Culture, Farm Life, etc. If the class desires to investigate such themes, let it be at another than the regular meeting hour of the Sunday school. At this hour there should be Bible study.

Then the Organized Bible Class stands for Christian Service. This it accomplishes by its Committe organization. There are membership committees, social committees, sick and visiting and flower committees, music and missionary and publicity committees—committees on any and every conceivable line of Church work, not in any one class however. Through these the members are enabled to get good training in Christian Service. And such service is necessary for the growth and fruition of the Christian life. The lack of the opportunity to do such work has led to the dwarfing of many promising young Christians and to the back-sliding of many times more. The successful Church not only converts the sinner and enrolls him in its record book, but supplies him work to do. Such work the Organized Class provides.

C. E. TOPIC FOR MARCH 19—A FEW SUGGESTIONS.

The Right Use of Money: Prov. 14: 24; 1 Tim. 6: 17-19.

A Leaderless Meeting.—The Topic Committee of the United Society has provided for variety's sake that this should be a leaderless meeting. This does not fean that the meeting is not to be planned for. On the other hand it will mean more careful planning than a meeting with a leader. When the Society has met, let the one designated to look after the prayer-part of the service request some one to lead in prayer. Later on in the meeting he will call for further prayers and for the concluding prayer. There will be another to look after the music in a similar way. A third will voluntarily so far as the Society is concerned, but by prearrangement read the Scripture and comment. Another will make a talk that would admirably take the place of the leader's talk and there will be voluntarily answers given to questions that have been haunded out and voluntary giving of Scripture verses that have been arranged for beforehand and brief comment thereon. Such a meeting ought to be most interesting.

A Suggestive Talk:—Ours is a money-making age and our land pre-eminently a money-making land. What shall be done with the money we make? There has been a tendency to condemn money-making. This is wrong. Wealthy men are necessary. It is as much the duty of some men to make money as of others to preach the gospel or edit newspapers Money-making is a good gift and not to be despised. If money is honestly and honorably made and used and dedicated to the uses of God and our fellow-men, it is all right. We can serve God with mammon, but we cannot serve God and mammon. Do not stop with making money but regard its use as Christian stewardship.

Questions for Voluntary Answer:

Why is money necessary to business?

Why to the Church?

Why for missions?

What is the right use of money?

What does the Bible say about rich men?

What does it say about poor men?

What is the true riches?

Why is miserliness wrong?

Name some wrong uses of money. (To several).

Name some proper uses of money. (To several.)

What is tainted money?

What is real charity?

What do you think of church fairs to raise money?

How may we learn the true use of money?

When is giving not charity?

How may there be charity in not giving?

Scripture Verses:—Take your concordance and from it find such verses as you deem appropriate under the following heads: Avarice, Pride, Merchandise, Benevolence, charity, helpfulness, money, silver and gold and price.

Subjects for Two-Minute Talks or Essays:—The Rich Young Ruler, Dives and Lazarus, Serving God and mammon, Serving God with mammon, The Parable of the Talents, The parable of the Pounds, The Right Use of Money.

For Next Week:

Missions in the West.

M., Mar. 20. Temple building. Zech. 6: 9-15

T., Mar. 21. Nation-building. Zech. 2: 10-13.

W., Mar. 22. Growth of the Kingdom. Ps. 72: 16-19.

T., Mar. 23. Triumph of God. Matt. 13: 31-33.

F., Mar. 24. The messengers. 1 Cor. 2: 1-6.

S., Mar. 25. The task. Tit. 3: 1-9.

Sun., Mar. 26. Topic—A Missionary Journey Around the World. III. Missions in the United states (West). Isa. 62: 1-12.

C. E. CONVENTION MAY 25-28, 1911.

One of the most important announcements that comes to us at this time each year is that of the meeting of our Denominational C. E. Convention. Some of these gatherings have been largely attended, and some have not received the support that is due them, but whatever the support has been, the fact remains that there is nothing more important to any church than the conserving and directing its young life.

Expecting and soliciting the fullest support of our great body of Endeavorers representing every conference of our church, we are glad to announce the Denominational C. E. Convention of the Methodist Protestant Church for May 25-28 in the city of Columbus, Ohio.

Chas. W. Moseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Richmond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

C. H. ACKERT, V.-P. and Gen. Mgr
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

We believe that this convention will be largely attended, and we promise that it will be representative in many ways. We are planning a strong program that will include a number of the best known men of our church. One of the features will be,

An Afternoon With Our Ex-Presidents.

We are sure that it will be a treat to many of our workers to meet and hear the men who have been leading in this work for a number of years; men whose faces and voices are already familiar to many. At this time we wish to bring one special request to our workers, and this is that you

Plan Now for Your Representation.

We have now less than three months until our convention, and this means that there is no time to idle. We ask that our local officers and that our conference union officers also begin work at once. We trust that there will be many of our members and friends who will plan to come on their own account, for we are sure that the trip will be worth while. We have received copies of conference minutes from five conferences; we would very much appreciate copies of minutes from other secretaries as this will help us in our work.

Expecting the help of all our workers, and looking forward to a glad and gracious season of fellowship, I am, Your Fellow Worker,

J. Sala Leland, Pres.,
2721 Perrysville Ave., N. S.
Pittsburg, Pa.

Treas. Report for the Orphans' Home.

Mebane Church	$1.00
Maple Springs S. S.	6.00
Mrs. J. M. Hunter	1.00
Asheboro W. H. M. S.	25.00
M. K. Surratt	.25
B. A. Peacock	1.00
Spring Valley S. S.	2.30
Mrs. Nora Stuart	1.00
Little Miss Ruth Vuncanon	.50
S. B. Hunter	5.00
Pleasant Union W. H. M. S.	3.00
Total	$46.05

I am also in receipt of $5.00 from Mrs. W. A. Bowman of Liberty, N. C., this being amount they have collected to help us buy a cow for the Home. We hope others will follow their good example and that the cow which we so much need will soon be a reality.

I also think Little Ruth Vuncanon has set a good example for the little folks. She writes that she has two hens and she sells the eggs and sends the money to the little orphans. I hope some of the little folks will ask their Mammas to let them have some hens and will do as well as Ruth has done.

Etta Auman, Treas.

A Large Family.

Mr. and Mrs. J. F. Vickrey, of Level Cross on the Randleman charge, are the parents of 13 children, 12 of whom lived to be grown up and married, one having died in infancy. They have 80 grandchildren and 27 great grandchildren and they are both living and well for people of their age. Mr. Vickrey is 78 and Mrs. Vickrey is 76. They are M. P's. and trained their children that way and their nine girls all joined the M. P. Church at Level Cross, but since they married and moved off some of them have moved their membership to other churches. Truly this is a large and interesting family, and includes some of our most loyal church members.

A Strange Delusion.—Mr. W. D. Pace, of Vance Co., took his own life in a state of mental unbalance. He had the delusion that he owed large sums which his creditors would not permit him to pay.

UNFAIR JUDGMENTS.

All of us need to be exceedingly careful in our judgments of other people. Oftentimes we are too hasty, and hence we misjudge people, and perhaps to their decided injury. Even when we feel disposed to be very charitable toward our fellows, we may wrongfully judge certain ones, because we are governed by appearances which deceive us. Circumstantial evidence is not always reliable, for some circumstances do not have such a connection with certain ones as we thought they had. I have sometimes found that I was decidedly mistaken in any judgment of certain ones, for I depended on some circumstances which, though appearing to be against those persons, were really not so. There was ground for suspicion, but it was not sufficient to make out a case of just condemnation. A great many wealthy men have been very unfairly judged by many critics and carpers. Mr. Rockefeller is one example. Even his motives for giving large sums of money for purely benevolent and philanthropic purposes, have been most unfairly judged. His good character, from youth to old age, has availed nothing with his censorious judges. Several years ago I read of a young man who worked very hard, at moderate wages, and under close limitations. He was exceedingly saving, and economized in every possible way. Many who knew him, in a general way, called him miserly and very selfish; but in the course of time, it was learned that he was saving his money to provide a home for his poor and aged parents. Rev. F. B. Meyer, of London, says: "It is a sad and miserable condition of mind to have no eyes but for wounds and bruises and putrefying sores, and to find these beneath the surface, when they do not appear in the eyes of others. Our ignorance of many of the facts should make us pause. A merchant, considered to be wealthy, was judged to be penurious, because he gave so little to missionary societies. After his death, it was discovered that he had educated a whole family of poor relatives, but had kept it an absolute secret." Be cautious and fair about your judgments of other people.

C. H. Wetherbe.

—The great fight against tuberculosis spreads over all the earth and becomes more aggressive and determined. Associations for the prevention of tuberculosis have been formed in Cuba, Porto Rico and Trinidad. In Cuba there are over 40,000 deaths from tuberculosis every year and the death rate from this disease is nearly three times as high as in the United States. In Porto Rico there are over 6,000 deaths every year out of 1,000,000 inhabitants. Trinidad, the death rate from tuberculosis in Port-of-Spain, the only place where figures are available, was 4.75 per 1000 in 1909, nearly three times the rate in New York City. Conditions in the other islands of the West Indies, where no active campaign against tuberculosis has been undertaken, are even worse. The chief reason for this high mortality is found in the unsanitary, dark, and poorly ventilated houses of the natives of the islands.

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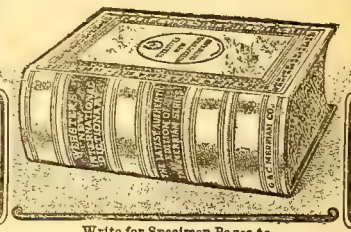

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Methodist Protestant Herald.

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REV. C. H. HUBBELL'S ENGAGEMENTS.

Wednesday night, Mar. 22, Mizpah, Haw River Circuit.

Thursday night, Mar. 23, Liberty.

Friday night, Mar. 24, Pinnacle.

Saturday afternoon, Mar. 25, Home Moravian Church, Winston-Salem.

Saturday night, Kernersville.

Sunday afternoon, Mar. 26, Thomasville.

Sunday night, High Point.

Monday night, Mar. 27, Worthville.

Tuesday night, Mar. 28, Mt. Lebanon, Randleman.

Wednesday night, Mar. 29, Mebane.

Thusday night, March 30, Graham.

Friday morning, Mar. 31, Elon College Chapel.

Friday night to Sunday night, State C. E. Convention, Burlington, N. C.

It is hoped that arrangement can be made to have Bro. Hubbell's stay prolonged to answer calls from Greensboro and Asheville. Asheboro kindly gives its time to another point where there is no organization.

This seems to be the best schedule I could make with the information I had. I trust that our pastors and young people will make an effort to secure the attendance of other young people with them that the meetings may do as much good as possible.

Bro. Hubbell is brought to N. C. by the officers of the State C. E. Convention, who pay for his time, but they request that an offering be made at each place to help defray traveling expenses.

J. F. McCulloch.

THE HARDENING OF PHARAOH'S HEART.

Probably no statement of Scripture has excited fiercer criticism, more exultation of enemies and perplexity of friends, than that the Lord said, "I will harden Pharaoh's heart, and he shall not let the people go," and that in consequence of this Divine act Pharoh sinned and suffered. Just because the words are startling, it is unjust to quote them without careful examination of the context, both in the prediction and the fulfilment. When all is weighed, compared, and harmonized, it will at last be possible to draw a just conclusion. And although it may happen long before then, that the objector will charge us with special pleading, yet he will be the special pleader himself, if he seeks to hurry us, by prejudice or passion, to give a verdict which is based upon less than all the evidence, patiently weighed.

Let us in the first place find out how soon this dreadful process began; when was it that God fulfilled His threat, and hardened, in any sense whatever, the heart of Pharaoh? Did He step in at the beginning, and render the unhappy king incapable of weighing the remonstrances which he then performed the cruel mockery of addressing to him? Were these as insincere and futile as if one bade the avalanche to pause which his own act had started down the icy slopes? Was Pharaoh as little responsible for his pursuit of Israel as his horses were—being, like them, the blind agents of a superior force? We do not find it so. In the fifth chapter, when a demand is made, without any sustaining miracle, simply appealing to the conscience of the ruler, there is no mention of any such process, despite the insults with which Pharaoh then assails both the messengers and Jehovah Himself, Whom he knew not. In the seventh chapter there is clear evidence that the process is yet unaccomplished; for, speaking of an act still future, it declares, "I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt" (VII. 3.) And this terrible act is not connected with the remonstrances and warnings of God, but entirely with the increasing pressure of the miracles.

The exact period is marked when the hand of doom closed upon the tyrant. It is not where the Authorized Version places it. When the magicians imitated the earlier signs of Moses, "his heart was strong," but the original does not bear out the assertion that at this time the Lord made it so by any judicial act of His (VII. 13.) That only comes with the sixth plague; and the course of events may be traced, fairly well, by the help of the margin of the Revised Version.

After the plague of blood "Pharaoh"s heart was strong" ("hardened"), and this is distinctly ascribed to his own action, because "he set his heart even to this " (VII. 22, 23.)

After the second plague, it was still he himself who "made his heart heavy" (VIII. 15.)

After the third plague the magicians warned him that the very finger of some god was upon him indeed: their rivalry, which hitherto might have been somewhat of a palliation for his obstinacy, was now ended; but yet "his heart was strong" (VIII. 19.)

Again, after the fourth plague he "made his heart heavy;" and it "was heavy" after the fifth plague, (VIII. 32, IX. 7.)

Only thenceforward comes the judicial infatuation upon him who has resolutely infatuated himself hitherto.

But when five warnings and penalties have spent their force in vain, when personal agony is inflicted in the plague of boils, and the magicians in particular cannot stand before him through their pain, would it have been proof of virtuous contrition if he had yielded then? If he had needed evidence, it was given to him long before. Submission now would have meant prudence, not penitence; and it was against prudence, not penitence, that he was hardened. Because he had resisted evidence, experience, and even the testimony of his own magicians, he was therefore stiffened against the grudging and unworthy concessions which must otherwise have been wrested from him, as a wild beast will turn and fly from fire. He was henceforth himself to become an

evidence and a portent; and so "The Lord made strong the heart of Pharaoh, and he hearkened not unto them" (IX. 12.) It was an awful doom, but it is not open to the attacks so often made upon it. It only means that for him the last five plagues were not disciplinary, but wholly penal.

Nay, it stops short of asserting even this: they might still have appealed to his reason; they were only not allowed to crush him by the agency of terror. Not once is it asserted that God hardened his heart against any nobler impulse than alarm, and desire to evade danger and death. We see clearly this meaning in the phrase, when it is applied to his army entering the Red Sea: "I will make strong the hearts of the Egyptians, and they shall go in" (XIV. 17.) It needed no greater moral turpitude to pursue the Hebrews over the sands than on the shore, but it certainly required more hardihood. But the unpursued departure which the good-will of Egypt refused, their common sense was not allowed to grant. Callousness was followed by infatuation, as even the pagans felt that whom God wills to ruin He first drives mad.

This explanation implies that to harden Pharaoh's heart was to inspire him, not with wickedness, but with nerve.

And as far as the original language helps us at all, it decidedly supports this view. Three different expressions have been unhappily rendered by the same English word, to harden; but they may be discriminated throughout the narrative in Exodus, by the margin of the Revised Version.

One word, which commonly appears without any marginal explanation, is the same which is employed elsewhere about "the cause which is too hard for" minor judges (Deut. I. 17, cf. XV. 18, etc.) Now, this word is found (VII. 13) in the second threat that "I will harden Pharaoh's heart," and in the account which was to be given to posterity of how "Pharaoh hardened himself to let us go" (XIII. 15.) And it is said likewise of Sihon, king of Heshbon, that he "would not let us pass by him, for the Lord thy God hardened his spirit and made his heart strong" (Deut. II. 30.) But since it does not occur anywhere in all the narrative of what God actually did with Pharaoh, it is only just to interpret this phrase in the prediction by what we read elsewhere of the manner of its fulfilment.

The second word is explained in the margin as meaning to make strong. Already God had employed it when He said "I will make strong his heart" (IV. 21,) and this is the term used of the first fulfilment of the menace, after the sixth plague (IX. 12.) God is not said to interfere again after the seventh, which had few special terrors for Pharaoh himself; but from henceforth the expression "to make strong" alternates with the phrase "to make heavy." "Go in unto Pharaoh, for I have made heavy his heart and the heart of his servants, that I might show these My signs in the midst of them" (X. 1.)

It may be safely assumed that these two expressions cover between them all that is asserted of the judicial action of God in preventing a recoil of Pharaoh from his calamities. Now, the strengthening of a heart, however punitive and disastrous when a man's will is evil (just as the strengthening of his arm is disastrous then,) has in itself no immorality inherent. It is a thing as often good as bad,—as when Israel and Joshua are exhorted to "be strong and of a good courage" (Deut. XXXI. 6, 7, 23,) and when the angel laid his hand upon Daniel and said, "Be strong, yea, be strong" (Dan. X. 19.) In these passages the phrase is identical with that which describes the process by which Pharaoh was prevented from cowering under the tremendous blows he had provoked.

The other expression is to make heavy or dull. Thus "the eyes of Israel were heavy with age" (Gen. XLVIII. 10,) and as we speak of a weight of honour, equally with the heaviness of a dull man, so we are twice commanded, "Make heavy (honour) thy father and thy mother"; and the Lord declares, "I will make Myself heavy (get Me honour) upon Pharaoh" (Deut. V. 16, Exod. XX. 12, XIV. 4, 17, 18.) In these latter references it will be observed that the making "strong" the heart of Pharaoh, and the making "Myself heavy" are so connected as almost to show a design of indicating how far is either expression from conveying the notion of immortality, infused into a human heart by God. For one of the two phrases which have been thus interpreted is still applied to Pharaoh; but the other (and the more sinister, as we should think, when thus applied) is appropriated by God to Himself: He makes Himself heavy.

It is also a curious and significant coincidence that the same word was used of the burdens that were made heavy when first they claimed their freedom, which is now used of the treatment of the heart of their oppressor (V. 9.)

It appears, then, that the Lord is never said to debauch Pharaoh's heart, but only to strengthen it against prudence and to make it dull; that the words used do not express the infusion of evil passion, but the animation of a resolute courage, and the overclouding of a natural discernment; and, above all, that every one of the three words, to make hard, to make strong, and to make heavy, is employed to express Pharaoh's own treatment or himself, before it is applied to any work of God, as actually taking place already.

Nevertheless, there is a solemn warning for all time, in the assertion that what he at first chose, the vengeance of God afterward chose for him. For indeed the same process, working more slowly but on identical lines, is constantly seen in the hardening effect of vicious habit. The gambler did not mean to stake all his fortune upon one chance, when first he timidly laid down a paltry stake; nor has he changed his mind since then as to the imprudence of such a hazard. The drunkard, the murderer himself, is a man who at first did evil as far as he dared, and afterwards dared to do evil which he would once have shuddered at.

Let no man assume that prudence will always save him from ruinous excess, if respect for righteousness cannot withhold him from those first compliances which sap the will, destroy the restraint of self-respect, wear away the horror of great wickedness by familiarity with the same guilt in its lesser phases. and, above all, forfeit the enlightenment and calmness of judgment which come from the Holy Spirit of God, Who is the Spirit of wisdom and of counsel, and makes men to be of quick understanding in the fear of the Lord.—G. A. Chadwick in Expositor's Bible.

THE PRAYERS OF THE BIBLE.

Those who have left the deepest impression on this sin-cursed earth have been men and women of prayer. You will find that prayer has been the mighty power that has moved not only God but man. Abraham was a man of prayer and angels came down from heaven to converse with him. Jacob's prayer was answered in the wonderful interview at Peniel that resulted in his having such a mighty blessing and in softening the heart of his brother, Esau. Elijah's prayer closed up the Heavens for three years and six months, and he prayed again and the heavens gave rain. The apostle James tells us that the prophet Elijah was a man subject to like passions as we are. I am thankful that those men and women who were so mighty in prayer were just like ourselves. We are apt to think that those prophets and mighty men and women of old time were different from what we are; to be sure they lived in a much darker age but they were of like passions with ourselves. We read that on another occasion Elijah brought down fire on Mount

Carmel. The prophets of Baal cried long and loud but no answer came. The God of Elijah heard and answered his prayer. Let us remember that the God of Elijah still lives. The prophet was translated and went up to heaven, but his God still lives and we have the same access to Him that Elijah had. Elijah prayed and life came back to a dead child. Manasseh the King was a wicked man and had done everything he could against the God of his father; yet in Babylon when he cried to God his cry was heard and he was taken out of prison and put on the throne at Jerusalem. Surely if God gave heed to the prayer of wicked Manasseh he will hear ours in the time of our distress. As we go to the throne of grace let us remember that God answers prayer. Look again at Samson; he prayed and his strength came back so that he slew more at his death than during his life. He was a restored back-slider and he had power with God. If those who have been back-sliders will but return to God they will see how quickly God will answer prayer Job prayed and his captivity was turned. Light came in the place of darkness and God lifted him up above the height of his former prosperity in answer to prayer. Daniel prayed to God and Gabriel came to tell him that he was a man greatly beloved of God. Three times that message came to him from heaven in answer to prayer. The secrets of heaven were imparted to him and he was told that God's Son was going to be cut off for the sins of his people. We find also that Cornelius prayed and Peter was sent to tell him words whereby he and his should be saved. In answer to prayer this great blessing came upon him and his household. Peter had gone up to the house top to pray when the sheet was let down from heaven. It was when prayer was made without ceasing unto God for Peter that the angel was sent to deliver him. So all through the Scriptures you will find that when believing prayer went up to God the answer came down. I think it would be a very interesting study to go right through the Bible and see what has happened while God's people have been on their knees calling upon him. Certainly the study would greatly strengthen our faith, showing as it would how wonderfully God has heard and delivered when the cry has gone up to him for help. Look at Paul and Silas in the prison at Philippi. As they prayed and sang praises the place was shaken and the jailor was converted. Probably that one conversion has done more than any recorded in the Bible to bring people into the kingdom of God. How many have been blessed in seeking to answer the question what must I do to be saved? It was the prayer of those two godly men that brought the jailor to his knees and that brought blessing to him and his family. You remember how Stephen as he prayed and looked up saw the heavens opened and the Son of man at the right hand of God. I want to call special attention to Christ as an example for us in all things, in nothing more than in prayer. We read that Christ prayed to his Father for everything. Every great crisis in his life was preceded by prayer. Let me quote a few passages, I never noticed till a few years ago that Christ was praying at his baptism. As he prayed the heavens was opened and the Holy Ghost descended on him. Another great event in his life was his transfiguration. As he prayed the fashion of his countenance was altered and his raiment was white and glistening. We read again: It came to pass in those days, that he went out into a mountain to pray and continued all night in prayer to God. This is the only place where it is recorded that the Savior spent a whole night in prayer. In the Gospel of John we read that Jesus, at the grave of Lazarus lifted up his eyes to heaven and said, Father, I thank thee that thou hast heard me, and I know that thou hearest me always; but because of the people which stand by said he, that they may believe that thou hast sent me. Notice that before he spoke the dead to life he spoke to his Father. We read again in the twelfth of John that He prayed to the Father. I think this is one of the saddest chapters in the whole Bible. Another memorable prayer of our Lord was in the Garden of Gethsemane. We read that his disciples came to him and said, Lord, teach us to pray. The prayer our Lord taught his disciples is commonly called the Lord's prayer. I think that the Lord's prayer more properly is that in the seventeenth of John. That is the longest prayer on record that Jesus made. You can read it slowly and carefully in about four or five minutes. I think we may learn a lesson here. How short the publican's prayer was: God be merciful to me a sinner. The Syrophenician woman's was shorter still: Lord, help me. The prayer of the thief on the cross was a short one—Lord, remember me when thou comest into thy kingdom. Peter's prayer was, Lord, save me or I perish. So if you go through the Scriptures you will find that the prayers that brought immediate answer were generally brief. Christ's last prayer on the cross was a short one: Father, forgive them, for they know not what they do. Let our prayers be to the point, just telling God what we want. Prayer was appointed to convey the blessings God designs to give. Long as they live should Christians pray, for only while they pray they live.

Dora King.

THE CITY PASTOR'S DREAM.

A city pastor recently had this dream. St. Peter stood at heaven's gate. A company of self-complacent men and women come smiling up to the beautiful gate. "And who are you?" said St. Peter. "Church members, every one of us," replied the spokesman of the party.

"Indeed?"

Yes, here are our letters, Peter. "We kept them stored away in our trunks, and specially requested that they might be placed within our hands when we should lie in our caskets. We knew you would be asking for them."

"Let me see the dates" said Peter. Eighteen hundred and seventy-nine, h'm, nineteen years ago. Here is another—1884-1889, well, that is a trifle better. Eighteen hundred and ninety-two, can it be that all these years you have failed to identify yourselves with any church of Jesus?"

"Well, Peter, you see we were moving so often, when we were down below, and then the ties to the dear old home church were so sacred, we did not wish to hurt the feelings of our dear old pastors. So we have simply gone from church to church, but, oh, Peter, we have become wonderful 'sermon tasters.' But they lost their smiles when St. Peter closed the gate in their faces, saying, "I fear you would not be happy in the upper temple."

Selected.

—There is a dreadful plague prevailing in Asia. In Harbin, a city of 30,000, 150 people are dying each day. There is fear of the spread of the disease through Europe and America. It is said that German agents are buying the hair of the dead to sell to European and American ladies of fashion!

—The refusal of the Federal Government's Commission to permit the railroads to raise rates is variously commented on. Some see in it the beginning of government ownership, and others regard it as only a reasonable regulation which it is the duty of government to enforce. This last view seems to us the right view.

—Many prominent and influential Canadians are opposing the reciprocity proposition. So also of Englishmen.

—It is claimed in France that a way has been found to extract the caffein (the poison) from the coffee bean without destroying the desirable aroma.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man."

—Mr. and Mrs. Chas. Butler will have charge of the music at the High Point S. S. Convention.

THE FAMINE IN CHINA.

Dear Readers:—I have tried for several days to get a letter written for you but just now, I am overwhelmed with efforts to help the poor who are perishing around us. Now, as I begin to write there is simply a multitude of faces around my front gate pleading for something to eat, for the word has gotten out that we are going to help them, even though we have taken every precaution to keep them from thinking that it is to be had here, for we know that if the word should be substantiated with any giving, there would be an over-running of us which would mean no rest and maybe no life for us. How I do wish you could get a full conception of the real situation that is on all around us. It is estimated that 3,000,000 of people are in great need in this famine-stricken district, and that at least 1,000,000 will likely perish before the wheat is garnered if they do not receive help. Help is now coming in, but as yet, it is as a drop in the bucket to what is needed, and the needs will grow worse as the time drags along till wheat harvest.

I never bow my head to say grace now nor raise my heart in prayer that my mind's eye does not go out to the multitude of needy and my sympathy is so touched for them that I feel now that I will give to the very bottom of my pocketbook if there is not a great deal of giving from the outside. I often pray that the hearts of many people will be touched and that liberal giving will be the result.

I had known all the fall that the needs were great and that many were suffering, but the real state of affairs has during this last half month been revealed to me. With some money that was to pass through my hands, I decided to do some work on some badly destroyed roads, getting the needy to do it. I mentioned that I would give three cents a day for laborers, but was told by everyone to whom I mentioned it that that was not enough to feed them (and I saw that it was less than I could feed them with even the coarsest diet.) But when the work was begun I at once had to begin to refuse men, able-bodied men, who were accustomed to work and who were willing to use their strength. Morning after morning when I would come down-stairs there was a multitude of faces at my door waiting to plead with me to use them in this work, I having decided to use only two hundred.

This is telling you of the general condition, but I could use a whole day telling you of individual cases of needs, which are pitiful beyond description. One woman told us that she had six sons and had given away three and was hunting for someone who wanted the others, not being able to feed them. Another man who has eighty acres of land, but the crop all being destroyed last summer, was trying to sell his only child baby of eight months. To stick a straw up on anything that is placed on the street is a sign that it is for sale. Children are thus to be seen advertised now. Think of a parent carrying a child in the arms with this sign attached to it and another child following with the same sign! Is it not enough to touch every heart? One baby was buried in the manure of a loaded wagon one night and was soon found and kept over the night, and was sold for one pound of bread the next day. One old person told of having given away four of his six children and said that the other two were so hungry that they could not walk.

One man who is carrying dirt for me for three cents a day says that his whole family of seven are now subsisting on that, having nothing else to depend on. I am told by one neighbor that another neighbor family of eight are making sixteen ounces of meal per day into soup, and that is all they have. One neighbor family of three pass the day eating only one-half cent's worth of wheat bran for the three.

A few days ago a man with nothing whatever on him was sitting out by the side of a house while the wind whistled against him and the snow peppered down on him. One morning when I arose I found a fifteen-year-old boy just outside of my gate, having crouched there all night when the temperature was ten degrees below freezing. I inquired about him and found that his father, mother and his whole family had perished and that he had been out begging without anything to eat. He was in the poorest rags. I found him a boy of good manners and was willing to carry dirt. But when he got up it was shown that his feet had frozen and his toes already in a rotten condition. Again, when the temperature was below freezing I saw a half-grown boy on the street, stark barefooted, crying like a babe with cold hunger. I am not telling isolated cases; there are just such as I have told above to be found by the thousands.

There is now a committee in Shanghai who are doing what they can to solicit help from foreign countries, missionaries and business men. Any help that you want to send should be sent through them. They send to points where most all passes through the hands of missionaries, so you may feel assured that the greatest care will be taken to get it to the most needy. A gold dollar would save the life of a hungry person for the next few months, till wheat is gathered, when they will then be able to get along. What will you do? Is there one who reads this who is not willing to give that much? And if you give more, it can be well used. I am,

Sincerely,
Wade D. Bostick.

Po Chow, China, Jan. 19, 1911.

THAT EASTER ORDER.

We do not refer to the order of your Easter suit or bonnet—you would not forget that, nor delay it so long as to make it impossible for your dressmaker, milliner, tailor, or haberdasher to meet your desires.

But we do refer to the order for the Easter service which every Sunday school in the Methodist Protestant Church should hold on this joyous anniversary day. The service has been prepared by your direction of the Central Conference, and the Board of Home Missions, and awaits your order for distribution.

Many Pastors, Superintendents, and Choristers, have not waited for this reminder, and the orders are coming by every mail. We are able now to make prompt shipment in every case, but this will not be true if all who have not already reported wait until the latest possible moment to send in their orders.

The service speaks for itself. Favorable comments are reaching us from every part of the church, and we are sure if the service is used, it will result in an increased missionary spirit in the Sunday schools, and add largely to the income of the Board of Home Missions.

We are shipping "The Easter Message" from New England to Seattle, and from West Texas to the Gulf. Kindly let us have your order by the next mail, and help to make this the greatest service in the history of our Church. Our Board of Home Missions needs your co-operation.

Chas. H. Beck, Sec.-Treas.,
West Lafayette, Ohio.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

28. Cruden says: "When God is said to harden the heart, it is not to be understood, as if God did properly and positively make men's hearts hard, but only privately, either by denying to them, or withdrawing from them that grace which alone can make the hearts of men soft, flexible and pliable to the divine will."

Dr. R. A. Torrey says: Pharaoh "by willingly and wilfully taking the wrong attitute toward them, (i. e. God's judgments) was hardened by them. There is nothing that God sends us which is more merciful than the judgments which he sends upon our sins. If we take these

judgments aright they will soften our hearts and lead us to repentance and entire surrender to God, and thus bring us salvation. But if we rebel against them, they will harden our hearts and bring us eternal ruin. The fault is not with God, and the fault is not with His judgments: the fault is with ourselves and the attitude we take toward his judgments and toward the truth of God itself."

Matthew Henry says, "That Pharaoh's obstinacy might be no surprise or discouragement to him" (Moses) "God tells him before, that he would harden his heart. Pharaoh had hardened his own heart against the groans and cries of the oppressed Israelites, and shut up the bowels of compassion from them; and now God in a way of righteous judgment, hardens his heart against the conviction of the miracles, and the terror of the plagues."

I believe Dr. Torrey's view is the correct one.

Mrs. W. F. Kennett.

(We give an extended comment by Dean Chadwick, beginning on page 1, who seems to have gone into the subject more carefully than most commentators.)

Questions.

29. What provision was made for the support of the Israelites during the year of jubile?

30. Where in Leviticus do we find indication that material blessing is conditioned on man's spirituality?

Question 29 is assigned to Miss Bertha Smith; 30 to Miss Ruth Chavis.

We still expect answers to some of the unanswered questions.

Lesson for Next Week.

Leviticus, chapters 15 to 27 inclusive.

CHINESE HOLD MASS MEETING.

Peking, Jan. 9.

A mass meeting was held in the Hukuang Club(in Lo-Ma-Shin-Ta-Chia, yesterday at 1 p. m. The object of the meeting was to secure the co-operation of the officials and the people in the anti-opium crusade. There were present more than a thousand persons, among whom were many Europeans. The meeting was presided over by Mr. Lin Pinchang, President of the National Anti-Opium Society.

Prince Karachin, who was also present, delivered a lengthy speech emphasizing the necessity of official co-operation in the present campaign against the evil of opium smoking.

A feature of the meeting was the presence of many Chinese orators. Speaking on behalf of the gentle sex Madame Feng, President of the Women's Society, described the misery and degradation brought upon many families for which the introduction of opium into China was directly responsible, and laid stress on many points bearing on the opium question. Other lady speakers dwelt upon the subject in similar strain.

Mr. Wong Chi-peng representing the Students' Federation drew attention to the mis-representation of the opium question in England in the London Times as quoted not long ago by the Peking Daily News. He repudiated most strongly the statement that Chinese officials were not in earnest in the present Anti-Opium campaign and that they, (the officials) were still enjoying the "luxury." He pointed out the great wrong done to China by mis-statements of the kind indicated and would ask the writer to compare the present day Chinese officials with those of a few years ago. That the disappearance of opium smoking officials in Chinese officialdom was remarkable there was ample proof.

Dr. Martin was another foreful speaker on the evil of opium in China. His description of the evil for the past half a century and the great progress which the people had made in fighting against it was especially interesting and instructive.

H. E. Ex. Viveroy Tuan Fang, who has taken an active part in the anti-opium movement, was not present, but he sent his views on the question which were read before the meeting.

Among the other speakers were Yu Peng hua, member of the Tzucheng Yuan; Col. L. Chang, of the General Staff; and others.

At the conclusion a resolution"that the Waiwu Pu be urged to take a firm and decisive step in regard to the opium question!" was unanimously passed.

It is understood that the resolution will be telegraphed to the anti-opium societies throughout the Empire and to those in Europe and America.—"Peking Daily News."

THE LITTLE LOAF.

Many years ago there was a great famine in Germany, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take and come back again every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get at the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl, named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf scarcely half the size of the others. But, when she came home, and her mother began to cut the loaf, ut dropped six shining coins of silver.

"O Gretchen!" exclaimed her mother, "this must be a mistake. The money does not belong to us. Run as quick as you can and take it back to the gentleman."

So Gretchen carried it back; but, when she gave the gentleman her mother's message, he said: "No, no, it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one will find blessings that are better than money baked in the bread. Adapted from "Cowdery's Moral Lessons" by Ella Lyman Cabot, in "Ethics for Children."

A PRAYER.

"Lord, keep me still;
Though stormy winds may blow,
And waves my little bark may overflow,
Or even if in darkness I must go,
Yet keep me still.

"Lord, keep me still;
The waves are in Thy hand,
The roughest winds subside at Thy command,
Steer Thou my bark in safety to the land,
And keep me still.

"Lord, keep me still;
And may I ever hear
Thy still small voice to comfort and to cheer;
So shall I know and feel Thee ever near,
When I am still."

"Lie still, "Be strong," to day; but Lord, tomorrow.
What of tomorrow, Lord?
Shall there be rest from toil, be truce from sorrow,
Be living green upon the sward
Now but a barren grave to me,
Be joy for sorrow?
"Did I not die for thee?
Do I not live for thee? Leave me tomorrow."

Christina Rossetti.

A CONVERSATION WITH TOLSTOI ON PERSONAL RELIGION.

In a recent book on the evangelical movement in Russia a conversation with Tolstoi is reported which gives a sufficiently definite idea of Tolstoi's understanding of Christian truth. William Fettler, a young Russian evangelist of twenty-seven, who has been having great blessing in his meetings for the working people of Petersburg in the last two years, called upon the novelist some time before his death. Tolstoi, who had just given some kopecks to a pair of mendicant pilgrims, opened up the subject of religion by remarking:

"If I were younger I would live a pilgrim life myself. Jesus was a pilgrim. To that life He called His disciples."

"We may be His disciples without going on pilgrimages," replied the evangelist.

A warm discussion ensued. Tolstoi denounced the doctrine of the atonement by the sacrifice of the Lord Jesus as "crude and coarse." When Mr. Fettler appealed to the New Testament on the subject, the novelist cut him short with:

"My New Testament is much smaller than yours. I reject a great deal that you accept."

"By what authority?" demanded Mr. Fettler.

"Ah!" replied Tolstoi, "my own opinion, of course."

"That authority may satisfy you, but it cannot affect anyone else. But what parts of the New Testament do you reject?"

"All the miracle-stories, for example."

"You surely accept the resurrection of our Lord?"

"No, I do not. I see no necessity for it. He said, 'It is finished.' His life-work was done when He was put to death. Why should He rise again?"

"But we believe in a living Savior. 'He ever liveth.' We look for His appearing. It is the hope of all true Christians. 'This same Jesus shall so come in like manner as ye have seen him go.'"

"I have no such expectation. If some one were to come here to us now, and tell us that the risen Christ had arrived in Yassnaya Polyana, and was walking in the garden over there, I would not care to go to have a look at Him. It is mere superstition. He has been dead for nearly two millenniums."

"Paul bases the whole Christian religion on the fact of the resurrection of our Lord. 'If Christ be not risen, your faith is vain.'"

"Do not quote Paul to me. I do not believe in Paul."

"Do you reject his writings also, as inspired?"

"Inspired? Yes. How can they be inspired? Does he not command you to be obedient to governments? Paul has been the sure prop of every atrocious tyranny that has masqueraded under the guise of authority."

"There you greviously misrepresent not only Paul, but also the whole of the Scripture teaching respecting civil obligations."

"How so? It is plain enough: 'Let everybody be obedient to the authorities.' They are his words."

"If you will read the passage in full you will see that Paul was developing, to these early believers, the rules of peace, and unselfishness, and love, and humility. Such rules obviously forbid setting oneself up against governments; and particularly that ideal government that 'encourages good works and is the terror of evildoers,' to which Paul especially refers. You must also remember, Count, that the Scriptures and Paul do not command an indiscriminate obedience to whatever the rulers of this world may ordain. This is clearly seen from the example of the apostles themselves, who, when charged by those in authority with disobedience, replied, 'We ought to obey God rather than man.'"

The Count was silent, while Mr. Fettler continued:

"Count Tolstoy, forgive me for asking you a very personal question."

"What is it?" he inquired.

"You have held and circulated your views of religion and God and man for many years."

"Not 'circulated,'" he interrupted. "That is not my affair. Other people are responsible for that."

"Do your views content you? Do they prepare you for death and for eternity?"

"They satisfy me now. What may be afterward I do not know."

"Those parts of the Bible that you reject speak of a judgment to come."

"I know—I know."

"And of a Savior of sinners, Who through His death prepares us to face that judgment."

"I cannot listen to you," he cried impatiently. "Much better is it for us to walk in silence than to speak so unprofitably."

"I did not mean to offend you," said Mr. Fettler. "I felt compelled to speak thus."

"I do not see how you could be compelled. What compelled you?"

"Like yourself I have discovered certain truths that satisfy my own soul—give me peace and joy, and hope for the great hereafter. But, unlike you, who disclaim all responsibility for the opinions and lives of other people, I am under my Master's command to tell 'every creature' what I know, and to urge them to repent of sin and believe in the Lord Jesus. I should be disobedient if I were silent."

"Each man's duty is to discover truth for himself," he retorted. "My views are sufficient for myself."

"How, then, is that consistent with loving one's neighbor as oneself?"

To this there was no answer, and the conversation as far as it touched on religious matters ceased. "With Christian Russia."

THANKS TO BRO T. L. WHITAKER.

My Dear Bro: I have read and reread your letter in Methodist Protestant Herald, of March 2, 1911, headed "The Old Time Religion." When my eyes fell on the heading, and then your signature at the bottom, I at once expected something good and I was not disappointed. You and myself are of that age, that we can see the many great changes, that have taken place in the church, in the last sixty years, that younger brethren, do not see! It is said, my Bro., as you know, that we are living in a "progressive age," and that is true in many things; but not in all things. I do not believe that the present plan of stationing the preachers, is as good as the old plan. Under the old plan, when the stationing committee was composed of one delegate from each field of labor, with the president added, I do not remember of any field being left unsupplied, as long as there were any preachers without work and who wanted work. It is not so now! Fields are left unsupplied, and preachers who want work, are left without work. This is detrimental to the church and to the preachers! Paul said, "All are yours." viz., ministers of different gifts and qualifications and God is a better judge of what the church needs, than any man, or set of men, and for the church to refuse to accept those whom God has called and sent is in my judgment rebellion.

I prefer a committee composed of a delegate from every field of labor, because it is not reasonable to suppose that 60 or 70 men will be prejudiced against any one man without a cause! But it is quite easy for two men to be so prejudiced as not to do justice! And there is not likely to be so much favoritism in a large committee. I have heard of, and may I not say, I have known a small committee of two, to do things in stationing the preachers that they were ashamed of and say, "If I do this, I cannot tell that Bro." This was one of the two; and the other one afterwards said, "Do not mention that, for it is too bad to talk about." The M. P. Church, is not building up in N. C. as rapidly as she ought to! You

know this, Bro. Whitaker, as well as I do, and you and I both know that it is mainly for the want of more old time religion, and because we have left the old land-marks. You speak of the good work of the old "Class leader" etc. Yes, but where are our class leaders now? We only have them in name! They hold no class-meetings. I doubt whether you can find 25 in the state that are discharging the duties of a class-leader, as laid down in our book of discipline.

I see in the Herald of March 2, that one who signs himself R. C. S. says "Let us get away from the old track and do something we haven't done before." My dear Bro., you should say, let us get back to the old track and do as we have not been doing. Christ says, "As I have loved you, so ought ye to love one another." If we would all, preachers and members, in the M. P. Church in N. C., measure up to the pattern given us by Christ, would we not be a power for good? I believe we would have 10 conversions and accessions to church to where we have one now! You speak of the great work done on Roanoke circuit, by Bro. T. H. Pegram. Yes, I shall always love him, for I was converted under his ministry, and I want to say here that he was one of the most successful ministers in N. C. in getting souls saved, adding to the church. And he was very popular anywhere you sent him! Why was he so popular? He was very zealous and was naturally gifted; but as you say, he had but little education. I do not suppose that we have three men in our ference now but what are better educated than Bro. Pegram was.

Yet I repeat he was remarkably popular; and it was mainly because of the great number of conversions under his ministry! At that day the preacher that had the most converts under his ministry, was the man called for by nearly every charge. You know this, Bro. Whitaker. Is it so now? No, a thousand times no! There is something terribly wrong now, and it is high time the church was looking out for the cause and its remedy.

I joined the Conference in 1866, and while I cannot speak from my own personal knowledge, yet I was told by some of the older members of Conference, that our net increase that year was 1600. Suppose our net increase had been that much every year until now, what would be our numbers today in N. C.?

My Dear Bro., I wish you and I could be close together, so we could start up a good old fashioned prayer-meeting. We all need more old time religion and less formality.

Geo. E. Hunt.

—N. C. S. S. Convention, April 26-28.

PASTORS AND PEOPLE.

Notice.

The second quarterly conference of Randolph circuit will be held at Bethel Sat. before the 3rd Sunday in this month.

W. C. L.

Pensacola.

Rev. D. R. Williams preached at the Pensacola church on Ivy circuit on the 4th Saturday and Sunday in February. Both sermons were good. On Sunday his text was, How shall we escape if we neglect so great salvation?

After an excellent discourse he administered the Lord's Supper. He preached again at a school house in afternoon about 3 miles from our church having good congregations all the while. So we are hoping for a prosperous year. May the blessings of the Eternal Father be with the pastor and his work.

R. R. Ray.

Moriah Church.

Mr. Cecil filled his regular appointment the second Sunday. He preached from Romans, 12th chapter and 11th verse, "Not slothful in business; fervent in spirit, serving the Lord."

There was a larger congregation present than had been present for some time for both the Sunday-school and preaching services.

The interest in the Sunday-school is increasing with each service. There has been an improvement in both attendance and the study of the lessons. The campaign for members has resulted in securing several new members of the Sunday-school. There are some new names added to the roll almost every Sunday.

The people have decided to repair and repaint the church. There will be given a box party at Buffalo School House next Friday night, March 17, the proceeds of which will go toward defraying the expenses of repairing and repainting the church. Of course the public is cordially invited to attend and take part in this party.

Reporter.

St. Paul's Church.

Rev. J. R. Hutton, Conference Evangelist, has been preaching here very acceptably once a Sunday for some time, but last Sunday he announced that on account of calls elsewhere for his services he must discontinue his weekly visits to St. Paul. This announcement threw the church into a state of anxiety. A meeting of the church was called for Sunday night, and while it was not largely attended, it was characterized by great earnestness on the part of most of those present. A number made pledges of semi-monthly contributions, and the stewards promised to make a general canvass of the membership to see whether the problem of pastoral support can be solved.

This church had the misfortune to be left without a pastor by the last annual Conference. We don't know whose fault it was. Possibly it was nobody's, but simply a misfortune that God permitted to befall this church for the trial of its faith and loyalty. We hope the day is not far distant when they will have a pastor resident among them. There are good people here and others that could be brought in with them.

J. F. McC.

Mt. Moriah, Cleveland Circuit.

Brother W. D. Reed filled his regular appointment here the second Sunday in March. He preached a good sermon. He never fails to do that. We are always glad to have him with us.

We are going to meet next Sunday to organize our Sunday-school. We hope to have a good S. S. this year.

We are building a new church. We have the frame up, and most of the lumber cut to finish the building. We hope to have a nice church up soon.

I will close with best wishes to the Herald and its many readers.

Janie Sisk.

Rose Hill, Monroe Circuit.

Dear Editor:

I would not that you nor the readers of the Herald, should think me greedy of space, nor that I would render myself conspicuous by my writing; but with your permission I will try to offer a few thoughts from our church. We have a very good Sunday-school and we continue to enter new names on our roll book, and hope that when spring gets in full swing our Sunday-school will go beyond anything that it has ever been before. Our pastor, Rev. W. P. Martin, filled his regular appointment the 3rd Sunday and preached a very forceful sermon.

We are glad to report Rev. John H. Turner a little on the mend, not enough to go to church tho' yet. He was made to feel glad last Sunday afternoon when a number of his brethren called to see him, among them were Revs. Martin and Perry who conducted a series of prayers before leaving. There will be preaching Sunday a. m. at 11 o'clock. Every one is urged to be present, as we feel sure they will hear something that will do them good.

R. P. Turner.

March 13, 1911.

Mecklenburg Ct.

Dear Bro. Swain:

I am pleased with my new field, not be-

cause it is doing so well, but because I see it is able to do, and I believe is waking up to a willingness to do, or at least a part of the work is. I have been to all the churches on the work, and have been in 34 homes of our people since I came on the work.

I was received with much kindness and hospitality.

I am very much pleased with our new neighbors at Matthews; while the people here do not belong to our church we do not know any difference so far as neighbors are concerned, and it seems that all of the people of Matthews love to go to our church, Peasant Hill. I am sorry that our people let Pleasant Hill go down. That could have been in better shape, I am most sure.

We have large attendance at our church. We are glad to have them. We certainly appreciate the kindness of Miss Ruth Starns, a member of the Baptist church, for serving as our organist. We want to thank Bro. Davenport, the pastor of Baptist church, for the privilege of such vegetables as we desired from his garden. We wish also, to thank Mrs. Davenport, for a hundred early cabbage plants that she gave us a few weeks ago.

The people of Beulah and Antioch have remembered us in giving us such things canned fruit, apples, turnips, coffee, sugar, soda, and wood. Bro. Gaimon also remembered old Sam, the horse, with a load of fodder. For all these we are thankful. Now a word for Stallingville. This is a new point and is a nice little town about 2 1-2 miles south of Matthews. It has no church there, but they are very anxious for a church building there. We want to get things in shape to give this point more attention. We believe that the Mecklenburg Ct. will be one of our best charges if our people will do the right thing this year. One thing this work must do if it wants a preacher that will compete with other denominations; it must pay a salary that a man can live on, and I think it will. This is one of the finest farming counties I have ever seen, and our people are good farmers and are able to pay, and if they will begin at the beginning of the year they will be surprised to know how easily they can pay the salary. So we are going to try to get up on a higher plane of working, loving, praying, paying and obeying this year.

With best wishes to all, I remain yours in Christ. J. W. Self.

Fair View.

Dear Herald: This being my first time to endeavor to write; hope I may be able to do more in the future.

Rev. Mr. A. O.Lindley, our pastor, filled his regular appointment today; we were glad to have him with us once more. Mr. Lindley preached a good and interesting sermon.

S. S. is conducted at 10 o'clock, the time was changed somewhat today. On the 3rd Sunday S. S. will be in the afternoon. We were glad to have so many new bright faces with us again; makes us all feel good to see so many at the house of prayer. We're sorry that some could not be with us, we ask all Christian people's prayers for them, and for the sick. The prayer meetings are doing good work for our community.

The good old Presbyterians are still working faithfully; as they have no regular pastor they have not had preaching so often although there will be preaching there to night by Rev. Lapsley from Rocky River church. We wish them the best of success and hope they may find a good and interesting pastor whom they all will love.

As there have been many deaths in our community recently we trust they have gone to a better land, nevertheless we think of those who are left and are bereaved, our sympathy goes out for them.

Collection was taken today for the orphans; there was a nice amount given. Mr. Julis Hill, one of the great workers of the church, got up and made a statement to this effect. The church is going to ruin fast, and asked who would volunteer to help to prevent this, in a short time they had between 22 and 25 dollars to start to work on in painting the house. They are going to order the paint and go to work at once. Some improvements have been made around the church recently; the grave yard has been cleaned off; am sorry the flowers got burned so much; trust they are not killed. We will have preaching at our church again by Rev. D. A. Braswell from Concord Wednesday night, March 8, at about 7:30 o'clock; we wish to see many out.

Clara Blackwelder.

March 5, 1911.

New Hope, Vance Ct.

We are glad to have our pastor, Rev. R. C. Stubbins, back with us again this year. We are expecting to hold our Sunday-school Institute, March 17th, hope it will be of great benefit to the Sunday-school and church. Our pastor filled his regular appointment the first Sunday, he gave us a fine sermon. We had a small congregation, owing to sickness in the neighborhood. I am glad to report that my brother's little boy who has been very sick with pneumonia, is improving. Our Sunday-school is moving along fairly well; it is small but evergreen. We hope for a larger attendance and more interest this year than ever before. With best wishes to the Herald and its readers

Esther Swain Paschall,

March 13th, 1911.

Rehoboth, Granville Ct.

Mr. Bethea is winning the hearts of the people on Granville Circuit. We have heard many favorable comments about his work. He is enthusiastic in every movement pertaining to the uplift of God's kingdom, and is even now preparing our minds and hearts for the revival next summer. He sees the value of a soul and is putting forth his whole time and strength in the work of soul-saving.

Our church has been remodeled recently; the interior is ceiled, oiled and varnished while the work on the outside is a new cover. We also hope to paint the outside this spring. One of our members said that Rehoboth is now the prettiest country church he has ever seen. Last Sunday's service was the first since the work had been done, and Mr. Bethea reminded us that while we are making improvements in material things, we should renew our spiritual strength as well. We are proud of our church and wish to thank all who helped in the work of repairing—some were outsiders. We would also thank the school committeemen for the use of the school house for Sunday-school. Our Sunday-school is still good, all through the winter we averaged as many as forty. Richard Harris was re-elected Supt. this year.

Mr. John Mundy's family is greatly missed this year. They moved to Bear Pond and attend S. S. at Union Chapel.

Among the visitors at Rehoboth last Sunday were Tom Harris from the A. & M. College, Raleigh, and Mr. and Mrs. L. L. Barnes and daughter from Texas.

Hattie Harris.

Oxford, N. C., March 11, 1911.

Yadkin College Ct

Dear Readers of the Metholist Protestant Herald: I would like time and space if it would be just to the paper and readers, to tell you just how kind and good the people all over this circuit have been to me and my little ones in our sad bereavement and affliction. It seems that every possible thought and consideration have been given both in word and deed. Many gifts and donations from every part of the work both in money and every mentionable way to supply the appetite and needs of myself and dear little ones.

Perhaps I should make special mention of W. Lexington who entertained and kept and ministered unto us during the first illness of my little boy, and the people of

our home community and members of Bethesda, the most untiring and self-sacrificing people for their paston I believe in the world. Many, many deserve special mention, but should I specify and call names, it would take pages. Therefore let it suffice for me to say God knows every one and so do I. He will reward. The many kindnesses call for the utmost extent of the gratitude of our hearts. And now my dear little boy is up I enter upon my full work with the full desire to do all I can for all the people and to extend the Master's kingdom.

Yours in His service,
H. L. Powell.

Asheville.

One new member last Sunday, Bro. J. Brown, an old gentleman from Scotland. He brought his letter from the Free Church of Scotland.

Sunday was a good all-round day. 140 in main school, 44 at Woolsey Hall, 42 at Woodfin Hill. The preaching services were unusually well attended.

On the 10th our Ladies' Aid gave a reception in honor of Mrs. Stratton, a fine Sunday school worker who has helped us for more than a year.

On the same evening the Woolsey Hall S. S. workers gave a cake and candy social. More than twenty fine cakes were sold and many candy boxes. Coffee was served.

The sales amounted to just $30.00. "Twin Auctioneers" gave much fun to the audience. Also an impromptu debate between four splendid men.

Our organ at the Hall is more than paid for.

This Friday night a St. Patrick social will be given at the cottage.

Mrs. Frank Thompson of Baltimore is now visiting her husband in the city.

She is now engaged with the Peabody School in Baltimore. She will join her husband here in May for permanent residence. She is said to be one of Baltimore's finest contraltos. They are Methodist Protestants. Another new resident here is Dr. Griffith of Western Maryland, 1902.

J. S. W.

Do We Need a Church in Morganton?

We say yes, because there is a great work to be done here, for there are more people here that do not attend church and S. S. than any town I ever saw to its size. Why? Because there is so much pride and formality in the churches that we common people do not feel at home, and there are some of us that never will feel at home till we get an M. P. Church here; for there is as good M. P. grit in Morganton as ever lived. We stated in the Conference six years ago that Western N. C., was as good soil for M. P's. as there was in the East, and if each end is good, why is not the middle of the field good? We think all we lack is a man like Bro. Hunt that has got more religion than pride and formality to do the work. We believe in foreign missions, but we just as well sow our seed at home as in the foreign field.

And the best place to do work, is where we have the most room. Who will be the first preacher that has the spirit of Bro. Hunt to come and visit this place? For we believe that we have many with that love in them. We have not got Elijah's home, but there is a home for all who will visit us. Who will be the first?

Pray for us.

C. F. S.

March 13, 1911.

Death of Uncle Daniel.

On February 27, Monday night, just as the clock chimed the hour of nine, the soul of Bro. Daniel Julian took its flight heavenward. And while we stood by the bed, and saw him breathe the last, our hearts were filled with sorrow, and yet we could but say, it is well. For his suffering had been great for some weeks before his death. He had lived to a ripe old age, was turning into his eighty eighth year. Had been in declining health for over a year, and had been confined to his room for some time, but seemed to suffer no acute pain until about two weeks before he died, he fell and broke his leg, after which he hardly gained consciousness. It has been my pleasure to know Bro. Julian for four years, he having made his home with his brother, Mr. P. M. Julian, of Cedar Falls, all of his own family having died several years ago. He left his own home near Giles Chapel and came here to live. And how it inspired us to see him living in such contentment in his old age. Just waiting for the great florist to transplant the old plant in the flower garden of heaven, there to bloom for ever. And he was so thankful for the kindness shown him by Mr. Julian's family and they were indeed kind to him. A debt which the Heavenly Father will reward. His remains were laid to rest in Giles Cemetery, with Masonic honors; services conducted by his pastor, Rev. Mr. Hatley. Bro. Julian had many friends and was esteemed by all. We can not speak too highly of this old gentleman. In fact we can but stand back and let him say with Paul. I have finished my course. I have kept the faith.

Mrs. J. V. Free.

March 12, 1911.

—Wilmington, N. C., has adopted the commission form of government.

Mrs. Mary Jane Cheshire.

Mary Jane Stonestreet, daughter of Wilburn Stonestreet, was born in Davie Co., N. C., Jan. 8th, 1841; was converted when about 17 years of age and joined the Methodist Protestant Church at Union Chapel, Mocksville circuit, and was a member of said church for about 53 years. She was married to John A. Cheshire, Nov. 22nd, 1860, and died at her home March 7th, 1911, leaving a devoted husband and two children and a host of friends to mourn her departure. She was buried next day at Union Chapel, the burial services, in the absence of the pastor on account of sickness, being conducted by Rev. E. P. Bradley, pastor of the Presbyterian church at Mocksville, N. C.

On the 22nd of last Nov., Brother and Sister Cheshire celebrated the 50th anniversary of their marriage at Union Chapel where and when a long table, laden with an abundance of good things to eat, was spread, and religious services were held, the sermon being preached by Rev. E. P. Bradley. Sister Cheshire was a loving and devoted wife, a kind and considerate mother, a good neighbor and a faithful and consistent Christian. Her home was the preacher's home, as many of our preachers can testify. She seldom missed any of her church services. She was very good about visiting the sick, none better.

She was taken sick on the morning of March 4th with congestion of the brain and lived only three days. All that loving hands and medical skill could do were of no avail. The large number of visitors during her sickness and the concourse at the funeral services testify to the esteem her neighbors and friends had for her. But now she is gone, and her place in the home and in the neighborhood and in the church will never be filled. She will be sadly missed, but her grief-stricken husband, children and friends have good reason to believe that their loss is her eternal gain. She left no dying testimony, but she left what was better—a life of service for Christ and the church.

Farewell, dear sister, we hope to meet you again "in the sweet bye and bye."

D. A. Highfill, pastor.

Mocksville, N. C., March 13, 1911.

Sister Martha Frances Wagner Leonard, the wife of David S. Leonard, of Bethesda, Yadkin College Ct., Davidson Co., N. C., was born Feb. 5, 1850; died Feb. 24, 1911, aged 61 years, 19 day. She was married to David S. Leonard, Feb. 17, 1870. This union was blessed with seven children: five boys and two girls. She leaves an aged mother, a husband, the entire family of seven children, and 13 grand children to mourn the loss of daughter, wife, mother, grandmother, and the

For Sailors and Prisoners.

Thirty years ago there were Seamen's Friend Societies, but no work for sailors by the young people of our churches. Now there are Floating Societies of Christian Endeavor among the boys on the sea on many iron-clads and merchant vessels, and in consequence an intense interest in them is aroused among the boys of the shore. The Floating Endeavor work carried on by the societies of Liverpool and London, New York and San Diego, of Nagasaki and Bombay, and many another seaport is beyond all praise. Vessels are visited; services are held; socials are enjoyed; good literature by the ton and comfort-bags by the thousand are distributed; and, better than all, the Christian sailor on the sea is given to understand that he is not forgotten by his brothers and sisters on the shore.

Thirty years ago few young people out of prison gave a thought to the tens of thousands of young men behind prison bars. Now the thousands of prisoners who have been converted to Christ and organized into societies through the efforts of their Endeavor friends outside, appeal most strongly to the warm hearts of our youth; and the fact that no prison Endeavorer is recorded as returning to prison when once discharged is a tribute to the sincerity of their conversion and to the sympathy of their friends outside, who have helped them to forget the past and to begin a new career.

The Use of the Press.

Thirty years ago there were no news papers or magazines devoted to the religious life of the young people save a few story-papers for children, which were given away in the Sunday-school. Now there are some forty national and state papers in half as many languages, devoted to the work of Christian Endeavor alone.

Fellowship of Young People Then and Now.

Thirty years ago there was comparatively little fellowship between the denominations, and of course the young people of different sects knew little and cared less for one another. Said a distinguished minister of a prominent church to me the other day: "When I was a young minister and I wanted to wake up my sleepy audience, I would pitch into the other denominations for their peculiarities. Then the men would sit up and take notice, and say, as they went out of church, 'Ain't our young minister smart? he knows how to give it to them hot and heavy.'"

Such a travesty on religion would scarcely be possible in any pulpit of the land today, and have not the young people had their full share in bringing about the hearty fellowship, which is so good and so pleasant a thing to behold?

As an answer to this question go with me to any of our great state conventions, where from five to fifty denominations assemble under the banner of Christian Endeavor . In Pennsylvania forty-six denominations are actualy enrolled among the five thousand Endeavor Societies of the Keystone State. Or, still better, go with me to such a convention as the World's Endeavor meeting at Agra, India, where every Protestant mission was represented, as well as every great race of mankind, and where at the consecration meeting responses were made in forty-one different languages,—English and German and Swedish and Chinese and Tamil and Teluga and Hindi and Hindustani, in Tibetan and Burmese and Karen and Cingalese and a score more, all telling of devotion to Jesus Christ and His cause.

William Carey and Andrew Fuller.

A century ago William Carey in a letter to Andrew Fuller prayed for and predicted such a meeting as a possibility of the remote future, but Andrew Fuller thought that it was not within the bounds of possibility, or scarcely desirable. A year ago his great-grandson, William Carey the third, presided at a meeting of forty denominations and as many nationalities at this same Endeavor Convention held under the shadow of the Taj Mahal in the heart of the same continent to which William Carey, the first, gave his life.

Great Conventions.

Or if in our own land you would fully realize the sweep and the strength of this fellowship of the young people of today, call to mind the Convention of '95 in our own city of Boston, when 56,000 young people from all over the land made the pilgrimage to our good city, when the city was decorated with banners and mottoes of welcome as never before or since in its history.

Or, better still, go with me next July to Atlanta City, and see a similar throng of a younger generation, representing every denomination, and every state, and almost every considerable community, of our land. Join with them in their praise; lift up your hearts with them in their prayer; mingle with them in their consecration, and tell me whether the fellowship of the young Christians of America is not a vital and glorious feature of our modern church life.

No Monopoly.

It is only fair to add that of course this great awakening by and for young people has not been monopolized by the Christian Endeavor movement. While it has been growing strong, the Sunday school has largely multiplied its efficiency and increased its numbers. The Young Men's Christian Association and Young Women's Christian Association have become at least ten times as powerful and prosperous as they were thirty years ago. The distinctively missionary and temperance societies of young people have increased in vigor and usefulness, and with all of them Christian Endeavor has sought to be a loyal-co-laborer.

A Personal Testimony.

May I add, before I close, a personal word? During these thirty years I have given myself with what vigor or devotion I could command to work with and for the young people of our country and the world.

During these years I have journeyed more than 600,000 miles in their behalf, have been five times around the world, besides visits to South America and Mexico and many journeys to Europe and nearer Asia.

I have spoken to nearly two millions of these young people, who speak sixty languages, and who were willing to listen to my halting words through an interpreter. I have seen them in meetings great and small, and in their homes. I have seen them in shop and school and college, on the campus and the ball-field. I have heard their stumbling confession of Christ. I have watched them grow strong in the faith and zealous in many a great cause. I have heard them in after-years in the pulpits of our land or preaching to the untutored nations of other lands; and, the more I have seen of these young people, the more I have come to believe in them, trust them, love them.

Making allowance for all unhappy exceptions, I have come more and more, during all these thirty years, to admire their sanity, their courage, their devotion to the right. I have found them responsive to every worthy appeal from God or country, and I have unbounded hope for the future, as more and more the affairs of state and nation fall into their hands.

I thank God for every mile I have traveled in their behalf, for every meeting I have addressed, for every kindly hand I have taken; and I can say with all heartiness, "The lines are fallen unto me in pleasant places," and so far as I may have the love and confidence of the young people of today I have a goodly heritage.

—The estate of the late Mrs. Mary Baker Eddy, "Founder of Christian Science," has been appraised at $2,512,-146. Evidently Mrs. Eddy was founding a fortune as well as a "Church."

THE DEADLY CIGARETTE.

"Let's see what auntie says." Presently two little boys came in.

"Please, Aunt Sarah," asked James, "did you ever know any one injured by cigarette smoking? We have learned," he went on, "what the text-book says, and the teacher tells us it is ruinous; but some of the boys do smoke them, and say it doesn't hurt at all.'

Aunt Sarah looked lovingly into the earnest faces upturned to hers, as she replied:

"Yes, my dears, I do know of boys ruined by cigarettes, 'harmless ones, too, the dealer called them.'

"During the summer vacation three boys but little older than you, began smoking them. Before the fall term of school ended two were obliged to leave, Charlie having convulsions, and Edward, sore throat, both caused by tobacco poisoning, the doctors said. A few weeks later Charlie died; while Edward, in spite of the most skilled care and nursing that love and money could supply only lingered till early spring."

"And the other boy, Auntie," asked Harry, "what of him?"

"Well," resumed Aunt Sarah, "he says 'Tobacco never hurt me,' but from being at the head of his class he has dropped down near the foot. Instead of being the industrious, ambitious, wide-awake boy of one year ago, he is now idle, careless, apathetic, enjoying nothing as much as what he calls a good smoke with some one as dull as himself."

Nicotine poisoning shows itself in many forms, and often is not so quickly visible as in the cases I have mentioned; but you may be sure it is a viper that never forgets to bite. Like the alcohol curse there is no safety save in total abstinence from tobacco using. Avoid it as you would a deadly reptile.—Word and Work.

Graham and Haw River Tidings.

A good congregation, both morning and night, at Haw River last Sunday. At the morning hour communion service was observed. Miss Mary Trollinger joined the church. She came to us from the M. E. Church, South. We extend to her a hearty welcome. The new song books added very much to the services.

Mrs. W. C. Crutchfield and Mrs. Jno. Stout of Haw River are among the sick ones.

It has been decided to have Easter services at both Graham and Haw River.

Sunday-school attendance at Graham was 70, at Haw River 76. The enrollment and average attendance for the first three months of the Conference year are as follows:

Graham.

Dec. Enrollment 80, average 41 3-4.
Jan. Enrollment 84, average 50 1-5.
Feb. Enrollment 91, average 61 3-4

Haw River.

Dec. Enrollment 93, average 52 3-4.
Jan. Enrollment 89, average 67 3-5.
Feb. Enrollment 90, average 63 1-4.

On March 13 Bro. Robt. Collins went to his eternal reward. He was more than 77 years old. He became a Christian many years ago and died in the faith. We laid his body to rest in the Graham cemetery on March 14. His faithful wife is now in very feeble health.

Geo. L. Curry, Pastor.

Graham, N. C., March 14, 1911.

Denton Baracas to Debate.

The Senior Baraca Class of the M. P. Church will meet the Senior Baracas of the M. E. Church in debate on Saturday night, March 25th. The query, "Resolved that the social side of the Baraca work is detrimental to the spiritual," will be discussed. The affirmative is held by the M. E. Baracas against M. P. Baracas on the negative.

Everyone is invited to come and hear the discussion.

R. W. Prevost, Press reporter of M. P. Baraca Class.

Lebanon, Spring Church Ct.

Dear Herald:

Bro. Ashburn filled his appointment here the second Sunday afternoon. He gave us a fine sermon. I know I am safe in saying our people are well pleased with their new pastor.

Our Sunday-school is moving on nicely. We have reorganized as follows: Mr. J. H. Allen was re-elected Supt., Mr. Chas. Camp, Asst. Supt., Miss Hattie Garner, Sec., Mr. W. M. Jordan, teacher of Class No. 1, Mrs. J. W. Allen, Class No. 2, Mrs. L. E. Woodruff, Class No. 3, Miss Ezelle Martin, Class No 4, Mrs. W. M. Jordan, Class No 5. Let us make a good start and hold out faithfully.

We were pleased to have Mr. and Mrs. O'Brien, also Mr. Troxler from Roanoke Rapids to worship with us Sunday. Mr. O'Brien gave us a very interesting talk on the Sunday-school lesson.

There is much sickness in the community. It is said that some of our Sunday-school members have the scarlet fever.

Pray for us that we may do more this year than we have in the past. I will close with best wishes for the "Herald" and its readers.

An M. P. Girl.

Garysburg, N. C., March 14, 1911.

—Bro. J. F. Gerringer has moved from Gibsonville to Lexington, Dakota Mill.

WHAT ONE GIRL DID.

A Baptist girl in Detroit tells in the most modest way of a remarkable work accomplished by herself during the past year. She had become deeply interested in missions, but was unable to give largely to further the work. Her time, however, she could, to a large extent, control. This she has used to such advantage that she has raised nearly a thousand dollars in her own church.

She found on enquiry that there were 375 women and girls in the membership of her own church, of whom only 75 were enrolled on the treasurer's books as making any contribution to missions. Her method of attacking the problem was as follows:

She bought a city map, on which by pins she located every woman and girl on the church list. From this map she made district calling lists. Armed with pledges and packages of literature she proceeded to call upon every one of these women. She usually devoted her morning because she found the women at home. She prayed much, scolded not at all, presented the marvelous opportunities, and asked a minimum pledge of five cents a week. Any pledges received she turned over at once to the treasurer. In the prosecution of her self-imposed task, this young girl made nearly one thousand calls. She said in almost all cases she was kindly received; and in many cases got more than she asked for. She attributes her success to the fact that she based all her appeals on the love of Christ, and that she expected definite prayer to be answered by a guidance that should give her favor with those whom she visited. In addition to the thonsand dollars raised she has distributed hundreds of pamphlets dealing with the needs of the fields. All who heard the simple, modest rehearsal of what God had wrought through his dear child received a new vision of the possibility of missionary service on this side of the sea.—Helping Hand.

I KNOW NOT, I TRUST.

I know not the day of my leaving
The sunshine and shadows of earth,
But I know I am daily receiving
Strength for my heavenly birth.

I know not what trials await me,
As sorrow swept pathways I tread;
But I know that foes will berate me,
And Satan his meshes will spread.

O, Father, I pray thou wilt keep me,
Through faith in thy infinite word,
That glory crowned angels will greet me
As they come in the clouds with my Lord.

Mrs. Stein.

C. E. TOPIC FOR MARCH 26—A FEW SUGGESTIONS.

Prof. W. A. Harper.

Missions in the Western United States, Isa. 62:1-12.

The Scripture:—Appoint some to read who has a good voice and fine dramatic sense. The reading or better the reciting of these 12 verses by such on one will be wonderfully telling in the success of the meeting. Let the comment be by the chairman of the Missionary Committee.

The Teacher:—As a month ago we studied the peculiar problems of the South from the Missionary standpoint, so at this portion of our great Republic. Rere we portion of our great Republic. Here we meet the problem of sin in many forms, which is the great foe to all progressive missionary work. But there are problems peculiar to the West—such as Mormonism, the Indian Question, intrenched heathenism. Concerning one of these the leader will no doubt fe l inclined to speak, providing for the others through his assistants.

Special Work:—Have written work or short addresses on such themes as: Mormonism; The Indians; Heathen Worship in the West; Jireh College; Mr. Roosevelt's visit to our Rifle, Coloraddo, church; Our Mission Points in the West; Our Missionaries in the West.

Questions for Meditation and Voluntary Answer:

When did our denomination begin home mission work in the West?

How has the work succeeded?

What is the need of home-mission work?

How does heathen worship happen to be in the West?

Is it right to allow this to go on?

How can it be prevented?

What are the peculiar problems of Indian evangelization?

Why do we need to study home-mission books and magazines?

How can our Society help Western Missions?

Tell of the work of one home-mission worker in the West. (To several).

Tell about missionary work in logging camps.

In the mining camps.

In the ranch country.

Verses for Memory and Brief Voluntary Comment:

Fervent ..... Rom. 12:11.
Stir you up ..... 2 Pet. 1:13.
Be zealous ..... Rev. 3:19.
We must desire to be helpful Rom. 1:11.
Prosperity hath its pitfalls .. Deut. 32:15.
And the wisest man fell .. I Kings 11:4.
A foolish question ..... Dan. 4:30
Hard ned in pride ..... Dan. 5:20.
Why they forgot God ..... Hos. 13:6.
But God does not forget us .. Luke 12:16.
We need righteousness ..... Matt. 5:20.
Why did Felix tremble .... Acts 24:25.
Awake to what? ..... 1 Cor. 15:34
Having on what breastplate? Eph. 6: 14.
Filled with the fruits of righteousness ..... Phil 1:11.
Follow—what? ..... 1 Tim. 6:11.
The power of the gospel .... Jer. 5:14.
The results of preaching .... Ezek. 37:7.
The word grew mightily—why? Acts 19-20
Why be ashamed of the gospel? Rom. 1:16
What is the Word of God like? Heb. 4:12.

For Next Week:

Great Lives: Joshua.

M., Mar. 27. Joshua's apprenticeship. Ex. 24:12-18.
T., Mar. 28. Faith and faithfulness. Num. 14:6-10.
W., Mar 29. The warrior. Ex. 17:8-13.
T., Mar. 30 The judge. Josh. 7:10-13.
F., Mar. 31 The leader. Josh. 4:11-14.
S., Apr. 1 True to his word. Josh. 9:19.
Sun., Apr. 2. Topic—Lessons from Great Lives: IV. Joshua. Josh. 1:1-11. (Consecration Meeting.)

WESTERN MISSION POINTS. FROM MANY PENS.

Miners are insolated from the rest of the world, and need the friendship of Christ. They are strong, and are needed for the work of Christ.

Our northwest is a great agricultural region, one of the richest in the world. It is for the church to see that it also bears the fruits of the Spirit.

The West is the great field for experience in social and political life. God grant that it may also make "the Great Experiment" of Christianity.

"Dry farming" is a system of deep and persistent cultivating, breaking up the soil very fine and pulverizing it continually. It renders even the deserts fertile, and is a fine illustration of the breaking up of hard hearts which the gospel accomplishes.

Vast regions of the West are rendered fertile by the government's enormous irrigation works. By operations as gigantic let the church bring to these great empires the water of life.

The Mormons are the peril that hangs over most of the Western States; and in proportion as they gain influence there they will become a peril to the entire country.

The Indians constitute an important gospel field in the West; and we owe them the gospel, having taken so much from them.

Pioneer life has many perils, but none greater than the removal of the restraints of society and custom. Nowhere in the country are good habits so severely tested.

"The wild and wooly West" is a misnomer nowadays. When the American Board met in Portland, Oregon, that rich and cultivated city, a good lady in Boston wrote to the pastor of the splendid church that was to entertain the society offering to send out a melodeon for the use of the meetings, if there was any one there who would play it!

The Chinese and Japanese that are found in such numbers in the West afford a noble opportunity for the church, bringing foreign mission fields right to our doors.

Mammonism is a terrible peril in the West, with its many chances for money-making. The church is the only opponent that can conquer Mammon.

The West is a congeries of vast empires that may be won now with comparative ease, but the work will be immensely more difficult later.

The Christian Endeavor Society is especially useful in the West, where there are so many communities without churches. In all such places our society will hold the ground till a pastor comes, and often such a society has grown into a church.

There are over fifty heathen temples where heathen worship is conducted in this country, the greater number of these are found in the cities of the Pacific coast.

A missionary went into one of the neglected places of the West, and one of the old timers grasped his hand and looking wistfully into his face said "Sir, we have waited twenty years for you."

Christ's home land is today a foreign mission field. We must keep the light burning brightly at home.

Dr. Sallada tells of a town two years old, with three hundred people. No Sunday-school or church service of any sort has ever been held in the town.

Japanese Buddhist missions expend forty thousand dollars per year to plant that faith upon the Pacific coast. Thi is probably twice what any Protesta church appropiates for Japanese work there. Buddhism has a finer headquarters building in Fresno, California, than any mission building of the most numerous Protestant body operating on the coast.

—A little girl living in an old mud hut, near a filthy cow yard, lay dying. She was seen by a Zenana worker, and, when spoken to, said: "I went to a Sunday-school one day and heard about Jesus. I never went back, but I talk to Him while I am lying here, and He talks back to my heart and I am His girl." A few days after, the worker returned to the house just as the little one was dying. She motioned the missionary to come near, and whispered: "He has promised to take me home." The Lord's work was being done in that filthy Indian home.

Chas. W. Moseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pull man sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Riermond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond. Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

C. H. ACKERT, V.-P. and Gen. Mgr
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

Eugene V. Debs, the most powerful Socialist lecturer in North America will be in Greensboro March 25, at the Grand for one lecture. Begins at 8 p. m. Admission lecture cards 25 cents at Greensboro Drug Co.

SAINT PATRICK.

It is a common practice to follow the Roman Catholic tradition, that the so-called St. Patrick was the first person who preached Christianity in Ireland. And as "St. Patrick's day" annually causes the tradition to be repeated, there is a constant increase of literature impressing it on young readers.

Possibly it is not a matter of great importance that the error should be corrected; but, when attempts are constantly being made to assign missionary glory to sectarian persecutors, there may be no wrong in correcting it. Also, it is possible that some student might suppose that my statement in my late history, "Six Centuries," detracting from the glory of Patrick, had been hastily made.

But I wish it clearly understood that my statement was not hastily made. There is no historical evidence that Patrick was the first preacher of the gospel in Ireland, except the tradition. While I admit that the tradition itself would be sufficient if it were ancient enough, and were not contradicted, it should be stated that tradition usually loses its proving force when there are elements in it indicating an artificial make-up, or when it is opposed by documents of its reputed period, or when there are other certain events of history contradicting it.

It is not proper here to go into a minute discussion; but it is sufficient to say that there is so much of the artificial about the tradition that some critics doubt strongly whether there ever was such a man as Patrick, as distinct from others having connection with the events of the age. The name is admittedly merely patricius, signifying patrician, and has hardly any more identifying force than the word doctor, or count, or duke, or aristocrat, of our time. It is even argued whether Patrick's true individual name was Palladius, or Sucat, or Cothidge.

The tradition makes Patrick first to have converted the chiefs. This element harmonizes with the practice of the Roman Catholic missionaries, who used government power to spread their influence. It is accompanied by the other element in the tradition, that Patrick opposed heresy in Ireland. But why, or how, if he was the first preacher? Who had been preaching heresy there?

The meager documentary evidence indicates that there were "Irish believers in Christ," before the date of the arrival in Ireland, of Sucat (now considered the traditional Patrick.)

But the subject is too complicated to go into details; and I merely repeat that there is no convincing proof that the reputed St. Patrick first preached the gospel in Ireland, and considerable evidence and argument against it.

J. J. Summerbell.

Dayton, Ohio.

RECEIVED FOR STARVING CHINESE.

"Cash," $1.00
Collected in Stokes County, by Bro. Grubbs. 1.60

We will wait a few days before forwarding this to see whether others wish to contribute in this way (through the Christian Herald).

—Rev. H. W. Braswell reports a good meeting held at Caroleen. There were 42 converts and 10 added to the church. He says also that work on a new church in Shelby will be begun next Monday morning.

NOTES.

—Under the guise of "peaceful maneuvers" and "to try the efficiency of the fighting resources of the nation" President Taft, as commander-in-chief of the armies of the United States, has ordered a hurried mobilization of soldiers, sailors and marines to the southwest, along the line between Texas and Mexico. It looks as if this movement meant a show down to Mexico which has been in a state of turmoil and strife for some time; but the official announcement has it that it is only for practice. At any rate Uncle Sam seems ready for business along the Mexican borders if occasion arises.

—A correspondent of the Associated Press gives out this from President Taft as to why troops are assembling along the Mexican border:

"All doubt as to the purpose of the government in sending 20,000 troops to the Mexican border has at last been swept away. The United States has determined that the revolution in the republic to the South must end. The American troops have been sent to form a solid military wall along the Rio Grande to stop filibustering and to see that there is no further smuggling of arms and men across the international boundary.

"It is believed that with this source of contraband supplies cut off the insurrectionary movement which has disturbed conditions generally for nearly a year without accomplishing anything like the formation of a responsible independent government will speedily come to a close."

—The Hookworm Commission and State Board of Health, Raleigh, are doing much to eradicate the hookworm disease in this State, already about 15,000 cases having been treated. The people are more interested in this disease than at first and there is promise of wiping it out, if intelligent co-operation may be had on the part of the people. Rockefeller's gift was not a bad one by any means.

—Rev. F. B. Meyer of London is to preach in Chicago a week beginning June 4th, under the auspices of the Moody Bible Institute.

—The House of Representatives voted, and without a dissenting voice, that it should be called "Civil War" and not the "War of the Rebellion."

—Burlington has the C. E. Convention March 31, April 1, 2. High Point has the State S. S. Convention April 26-28. Greensboro will have some of the benefits of both.

—Rev. R. M. Andrews is president of the State S. S. Association.

—The great authority on Sunday-school work, Mr. Marion Lawrance, is to be at the High Point Convention.

—Rev. Abel Kirkman died this week, after a prolonged illness. He was for many years Register of Deeds of Guilford County, and was one of the most popular officials the county has ever had. In addition to his work in this office, he did a good deal of preaching.

—Guilford's Court House will have an annex to cost from $4,000 to $5,000.

—Rev. Daniel Field, of Leaksville, has been superintendent of his Sunday-school for fifty years. He has been absent only eleven Sundays in this time, and always from good cause.

—Lafayette Holt, of Burlington, has invented a rotary engine which promises much, if current accounts are true.

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WASTE.

O the love in the world that is running to waste,
While there's many a heart would be glad of a share!
But so high out of reach and so awkwardly placed
Is this love in the world that is running to waste
It is risking one's life to attempt but a taste;
While the doing without is slow death by despair
Of this love in the world that is running to waste,
While there's many a heart would be glad of a share.

—R. E. Black, in Pall Mall Magazine.

"Helping together by prayer" II Cor. 1, 11.)

I like to feel that though on earth
We never meet,
Yet we may hold heart-fellowship
At God's dear feet.
I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer
May help thee too.
I like to think that when on high
Results we see.
Perchance thou wilt rejoice that I
Thus prayed for thee!

—E. G. Barnes-Lawrence.

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GENERAL COMMISSION ON ARCHIVES & HISTORY THE UNITED METHODIST CHURCH

SOME OF GOD'S CHOSEN.

That God is indeed visiting the Gentiles and taking out of them a people for His name, and that many from the land of Sinim are among these, no Christian who has lived this last decade in China can for a moment doubt. We who literally see the prophecies fulfilled before our eyes, are to be envied. When we consider that our word "Church" means an assembly of called-out ones, and that God's choice of people is still as different from man's as it was in the time of Samuel and the sons of Jesse, our very disappoint-His name, and that many from the land ments in some from whom we hoped much, lead us closer to Him, who is "no respector of persons, but from every nation accepteth those who fear Him, and work righteousness." Nothing delights a missionary's soul more, than to meet one of those God-chosen souls, and it is of a few of those I wish to speak.

Into the women's dispensary in the city of Paotingfu came an old gentleman the first week of January, 1908. "Do not send to the men's hospital without first having a talk with him," pleaded the woman who kept the gate. "He has only a trifling eye ailment. He is no ordinary man and I think his heart is open." In our first conversation he told me that, for years, he had visited a high temple, far distant from his home. There sitting down quietly behind the idols, without eating, sleeping or moving more than was absolutely necessary, and holding in his breath, he had stayed as long as three days at a time, hoping desperately that he might hear the voice of the true God. One year he spent no less than seven months in this waiting attitude. Greedily, he listened now to the story of God's love, and His unspeakable gift to the world, and like a little child the old man received the words spoken. It was the week of prayer. He came to the meetings and to church; then he disappeared. A Chinese evangelist tried hard to find him but failed. Ten months afterwards, God answered our prayers by sending his grand daughter to the dispensary. She told us the old gentleman had died praying, a few days after he last visited us. Surely, this soul had followed the light of his conscience and God gave him the True Light ere he died.

Another city dispensary patient asked me to visit her mother-in-law who was too much of an invalid to go out. As soon as the woman heard the dear Old Story she exclaimed, "Every word you have uttered is true, positively true?" "What makes you so sure of it?" I asked. "Listen," she said, "long ago I was left a young widow with two small children. My boy lay at the point of death, and the household was in despair. Going out into the court I looked up at the stars and, kneeling down, I vowed to the One who made those that, if He would make my boy well, never again would I burn incense or worship hand made gods. The life was spared, I have kept my vow, and now, something in my heart tells me it is of the same God of whom you speak." Old, and delicate as she was, my listener went to work to learn to read and had read the first few chapters in John, when her son was called to an official position farther south. The family left Paotingfu taking with them a servant who had heard the gospel and believed.

Five years passed. The old lady died, and the servant came back with the funeral procession. She told us that rarely a day had passed without the two uniting in prayer, sometimes three times a day. The old lady had helped her with her reading, so that she was well on in the books which we like them to read and understand, before applying for baptism. "I mean to have no other purpose in life until I am admitted to the Church," she told us.

Access to the yamen ladies is sometimes difficult, but one day, as interpreter for Dr. Elizebeth Lewis, I had a beautiful chance of meeting three daughters-in-law of one family. The interest shown made me long for a second visit and, after many months, the invitation came. At the home on this occasion,I missed one young lady whom I had liked very much and, on enquiring for her, found that she was ill. I asked to see her, and was delighted to find that she remembered all the main points of our conversation. In my pocket was a leaflet with selected texts and a short prayer which she was pleased to get. As I left, I promised somehow or other to get a book to her that would enable her to see, from God's own Word, His plan of salvation for mankind. How to get the book to the yamen without bringing censure upon her head was a difficult matter; but remembering that a calling acquaintance of mine, a dear old lady, was related to her by marriage, I asked the acquaintance to be my messenger. Shortly after the young lady died, and the next time I saw the old lady she said to me, "She is in heaven, she believed in Jesus."

"What makes you think so?" I asked. "Why," she answered, "the day I slipped your book from my big sleeve into hers, she whispered to me. 'How can we help believing when they have come so far, just to tell us?' and," added the sweet old lady, "I believe and my daughter believes, but we must keep quiet because of our superiors."

Before I knew her, this same lady ate nothing palatable for twenty-five years, as a thank-offering to the unknown God who had given her such good parents! Surely the Chinese are grateful!

One of our church women gave five dollars as her Christmas gift to the Lord for the poor, although her total income was only thirty-five dollars. Another, who gained the first dollar she ever possessed by memorizing four hundred Scripture verses when asked what she was going to do with it, said: "I suffer so every Sunday when the collection plate passes and I have nothing to put into it, that I am going to divide this into coppers and have something for all the Sundays this year." The donor said, "Pray about it." Next Lord's Day the woman's happy face was clouded. "I prayed about it," she said, "and I woke in the night thinking of it, and a voice seemed to say, there is a debt of six dollars in the family and the Bible says 'Owe no man anything,' so I gave my dollar to my husband, to be subtracted from our debt."

The Chinese women church members have a Bible woman of their own whom they support and daily pray for. The servant woman above mentioned gave the last copper she possessed as her contribution. Surely we may sit at their feet sometimes and learn of Him who said "It is more blessed to give than to receive."
—Annie H. Gowans, in Woman's Work.

Ministers and Woman's Foreign Missionary Workers.

The North Carolina Branch of Woman's Foreign Missions meets in Greensboro, Apr. 20 and 21. It is earnestly requested that each church, whether there is a Woman's organization there or not, send at least one lady representative. The Greensboro ladies extend an invitation to the ladies of the various Methodist Protestant churches throughout the state, to attend this meeting. Much good has been done by the Woman's Foreign Mission workers, and plans are being made for greater work to carry out our Lord's command "Go ye into all lands." In order to do effective, systematic work in the organizations the members must be acquainted with the needs. This can be done by attending Branch meetings. Let each auxiliary send as many delegates as will come, and will the pastors of the various churches not help us by insisting on representatives from each charge?

Mrs. Wm. C. Hammer, Cor. Sec., N. C. Branch of Foreign Missions.
Asheboro, N. C., March 20, 1911.

—China, old stable China, is becoming one of the progressive nations. Within the past year, slavery has been abolished, an opium reform greatly acclerated, and representative government begun.

MARCH IS THE CHURCH EXTENSION MONTH.

The Board of Church Extension had no funds left over from last year, with which to meet the claims of the present year. We must depend upon this year's collections for money to pay the men in the field. It is hoped that remittances will be made to the Treasurer promptly. If the individual member could realize that the small amount which he fails to contribute promptly is causing somebody to be delayed in receiving his rightful due, and that needless inconvenience, not to say suffering, results from his neglect, I am sure he would think more seriously before waiting until the end of the year to pay what he could pay, just as easily, perhaps, during this month. I trust it will not be considered presumptuous for me to request the pastors to urge their people to pay the Church Extension promptly, and that all remittances be made to the treasurer without delay. No one knows, so well as a pastor, the pastor's needs. Requests have been coming from the pastors on mission fields for payments on salary. These payments can be made, only as the money is sent in by other pastors.

J. Norman Wills, Treasurer.

ARE YOU DOING YOUR SHARE?

Are you doing your share at making the world better? That is a straightforward question, and each man and woman of us ought to try to give it an honest answer. Suppose no one else were doing any more than we are, what would be the chances of the millennium dawning one of these bright mornings? If every other man's light were no brighter than ours, when would it be likely that the day of the Lord would flood this old earth with the glory of its dawning? If every other Christian had as many unchristly characteristics as we have, and was as indifferent and half-hearted as we about really living the Gospel of Christ among men, would that gospel stand a chance of redeeming the world of mankind from the blasting curse of sin? These may not be easy questions to answer with exactness; but if we honestly ask them, perhaps some answer will suggest itself that will set us thinking. And it may be that really we have not heretofore thought much about such questions as these. It is truly time that we did.—Christian Guardian.

—It is pleasing to read the South Carolina has begun to amend its marriage laws. A new law has passed which will require officers before issuing marriage licenses to investigate the qualifications of the applicants.

CHILDISH MEN.

Jesus charged the men of his generation with childishness. Great changes have taken place since that charge was made The race has laid aside some of its childish ways. It has not, however, entirely outgrown its childishness. Perhaps all of us must plead guilty to the charge. At least there have been times in our lives when we have behaved in a childish manner. We have been childish in our thought, in our speech, in our character. Paul says, "When I became a man I put away childish things." Would that we all might say so with equal truth.

Some men are childish in their littleness. A child is a little creature both in body and mind. It is small in understanding. It has no intellectual grasp or strength. It cannot solve hard problems, nor wrestle successfully with difficult business conditions. The desires and aspirations of children are as small as their mental powers. They do not desire great things. They would not know what use to make of them if they had them. They are content with tin horns, tin horses, tin soldiers, marbles, tops and kites. These are more to them than arms or banks.

There are many little men. They are full-grown in body, but what about their thought life? It moves in a very narrow circle. There are big things to be done, but they cannot do them. There are great things to be won, but they cannot win them. They do not even desire to possess them. They seek after farms and money and other things that perish with the using, but they have no desire to possess the Kingdom of God and His righteousness. They would not know what use they could make of these divine treasures. They think they would be a hindrance and an embarrassment to them rather than a help. They are like children.

Many are childish in heedlessness. Children are heedless. They hear many warnings, but pay little attention. They hear valuable instructions, but they do not learn. They require line upon line, line upon line, here a little and there a little before they will take heed. Some men are like that. Danger signals are displayed on the road to drunkenness, on the road to the penitentiary, on the road to disgrace, but many pay no attention. They pass on and are punished.

Some men are childish in their whims. Children are whimsical. It was to this feature of child life that Jesus referred when He said concerning the men of His generation: "They are like children playing in the market." The men of that generation heard John, and rejected him. They said he was too austere. His raiment was camel's hair and his meat locusts and wild honey. They said, He is no prophet. Then came Jesus, eating and drinking and dressing as other people, and they said He was no prophet because he was too much like a winebibber.

It is so still. Let your religion be sober and solemn and many will despise it. Let it be cheerful and happy and they will reject it. One preacher is too solemn for them. He talks too much about the grave and the judgment and eternity. They cannot hear him. He makes them nervous. Another preacher wakes the people up with witty speeches and they say he indulges in levity. Nothing suits them. The only religion they can endure is no religion at all. They do not like the Methodists because they are too noisy, because they are too quiet. The Congregationalists do not suit them because they are too scholarly. The Episcopalians cannot please them because they require too much millinery. The Baptists will not do because they require too much water. They are fruitful in objections. They do not know that their objections are all whims and their way is childish.

Some men are childish in their fighting propensity. Account for it as we will, it is true that children are prone to fight. Children in one house will pick a quarrel with the children living next door. Boys in one end of the town will fight the boys from the other end. Boys in the city quarrel with country boys. Sometimes children in the same family will fight each other. They are children. It is the way of the child. They say, "You cannot put old heads on young shoulders." True, but may we not expect mature heads on old shoulders? This is what we do not always see. When a man is fourscore years old and begins to manifest a little weakness in his reasoning powers people say he is childish. It may be so, but there seem to be many men not half so old who are childish also. working men and employers. Is there any good reason for it? What comes from it? Is there not a better way to settle differences? Men used to think the manly way to settle a quarrel or to get satisfaction in case one's honor had been touched was to fight a duel. Now we all know that it was not manly at all, but childish.

Think of the age-long quarrels between different religious denominations. Those who waged those unseemly wars thought they were acting the manly part. We now know that they were childish. Are wars between nations any better ? If we could stand on some distant star and look down on the feuds and wars and causes of wars; if we could hear from that distant region the discussions in Congress, in Parliament and in Cabinets which re-

sult in war, and then behold all the horrible result, would we not be impressed with the childishness of it all?

Let us pray for larger minds, larg r lives. Let us seek diligently to grow up into Christ our Living Head in all things until we shall come to the fullness of the stature of men in Christ Jesus. Then shall we go forth showing to the world a character like unto the manliest of all men, the only perfect man, the Man of Nazareth, the Man of Galilee, the man of Calvary.—N. Y. Advocate.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

26. I think God knew that Adam and Eve would not obey the Divine command. So far as I know we have no Scripture which refers to this special case, but we have much which refers to other cases; and if God knows what one man, or one class of men are going to do, why may he not know what each and every one is going to do. If he knew in some case after Adam, why not in Adam's case and in all cases? He is the same, yesterday, today, and forever.

Read the Prophets. You find there many things foretold very minutely, things in which personal free actions were to play a large part. Trace them up and you find them coming to pass years afterwards just as foretold. How could these things be foretold so exactly without knowing the future free actions of men?

In the case of the children of Israel, God speaks to them often in a way which would cause us to believe that he knew they would not obey.

In Deut. 31, just after God had made a covenant with them in the land of Moab, had made all his commandments plain, had set before them life and death, and Moses had plead with them so earnestly that it seemed impossible they could ever forget, He said to Moses "Thou shalt sleep with thy fathers; and this people will go a whoring after the gods of the strangers of the land * * * and will forsake me, and break my covenant which I have made with them."

Then in Isaiah 48:3 God says, "I have declared the former things from the beginning * * * I did them suddenly and they came to pass;" and of the children of Israel he says in verse 4, "I knew thou art obstinate, * * * 5 I have even from the beginning declared it to thee, * * * 8, I knew that thou wouldst deal very treacherously."

In Acts 15:18 we read, "Known unto God are all his works from the beginning of the world." Isa. 46:9 "I am God, and there is none like me. 10 Declaring the end from the beginning, and from ancient times the things that are not yet done." How could God know all his works, how ccould He know the end from the beginning without knowing what we will do? To know the end he must know what He will do and to know what He will do, He must, in a wise dealing with us, know what we will do.

Read Isa 41:4; 42:9; 44:8. In commenting on 41:4, one writer says, "To Him the whole range of creaturely existence, in all its cycles must be visible." On 42:9, he says, "As the law of the vegetable's life is contained in the germ, so is the whole order of events in the moral world pre-existent in the Divine Idea."

Then the question comes, even though God be able to know all these things, may he not in some cases at least withhold his omniscient power as Christ did his concerning the final judgment? In the first place, we must remember that at the time referred to Christ was on earth in human form, He was the man Christ Jesus. In humanity knowledge is progressive, so it must have been in some measure at least, with Christ while in the flesh. Of course God communicated to Him such supernatural knowledge as he needed. He did not at this time of the final judgment; therefore, this was withheld by God the Father.

As to God's withholding his own omniscient power. I do not think it possible. I can not think he could know what to will to not know without knowing something of the thing which he willed to not know. His choosing to not know a thing implies a knowledge of that thing.

Mrs. Geo. L. Curry.

(The question of God's foreknowledge and predestination is a profound and difficult one. Some say that if we accept the view that God foreknows all, we cannot escape the view that He pre-determines all. Others say that knowledge is not causal, and that God can foreknow without pre-determining. This, however, has never been made clear. It seems to us that what is known is already determined. Mrs. Curry argues well for the common view, but we would like to hear from others who think that God may not really know in advance what use a free moral agent will make of his freedom.)

Lesson for Next Week.

Numbers, chapters 1 to 12 inclusive.

TWO VOICES. A CONTRAST.

Last night while walking silently among the trees, watching the stars, I heard a voice on another hill singing in sweet tones,

"Jesus Savior, pilot me
O'er life's tempestuous sea."

Almost in the same instance I heard a voice along the highway taking the name of God in vain. "What a contrast," I cried, to hear the sweet voice of a soul singing the praises of the Savior, while another filled the air with horrid words. The voice of the drunken, carousing man soon hushed, while the other rang on in a tone that filled the air with music. "The deeds of the wicked soon perish; while the righteous live forever" says the wise man. How true this is! We see it being fulfilled every day. Last Thursday as I sat on the car with a man, of long experience in the school room, he said, "Two boys, of good character and minds, come to my school once. Both boys of the same community, of the same chances in school, about the same age. One a wicked boy, the other a true Christian. They started in the same class. The boy who was a Christian soon left the wicked one behind, soon finished his course and went away to college. Ten years past and one day while in the town of ————, the court bell rang calling the court together. I went up into the court room. There strokes of the gavel were heard, and looking at the face of the judge, behold he was the boy that left his class mate ten years ago. The sheriff marched some prisoner's into the room; a familiar name was heard, and how strange it really was. For here was my boy that was left. But as I looked at him I said, to myself, "What a pity; you are left again unless your school mate (the judge) sets you free."

"Don't understand me to say that a wicked man can not make a success in his studies and make a successful man, but the trap along the road of a sinful life oftentimes catches the hopes, aims and ambitions of a young man."

The porter called out my station, and with much regret I had to leave my friend. But I am thinking yet of the voice that sings, and the voice that swears.

C. B. Riddle.

Bonlee, N. C.

S. S. ATTENDANCE LAST SUNDAY.

High Point,	161
Graham,	57
Haw River,	70

—North Carolina boys are getting ready to grow corn again. They showed last year what can be done here, reaching results that would have astonished their grandfathers.

—Solicitor D. Laney will do a good service to the public if he succeeds in putting an end to various games of chance that are employed in drug stores and other places to rob people of their money.

PASTORS AND PEOPLE.

Presidents Appointments.

Mt. Hermon, Mar. 18-19..
Halifax, Mar. 25-29.
Roanoke, April 1-3.
Albemarle, April 7-9.
LaGrange, April 14-16.
Alamance, April 21-24.
Chatham, April 27-30.

Friendship, Haw River Circuia.

Bro. Raper filled his regular appointment Sunday and preached an helpful sermon, as he always does. Every one present seemed to enjoy his sermon so much. Prayer meeting fourth Sunday at eleven o'clock. We expect to have our literature and organize our Sunday-school on that day. We hope to see lots of little folks and big folks too, for that is what it takes to make a good Sunday-school. And may the Lord help each of us to take more interest in Sunday-school work this year than ever before.

Blanche Weatherly, Reporter.

Tabernacle Circuit.

The second quarterly conference met in Julian M. P. Church last Saturday, preaching at 11 a. m. The conference was held immediately after preaching. All the churches represented, a very good attendance from Tabernacle and Julian; but not so with the other two churches; only one from each of them, Bro. J. A. Sharp was present but not as a member of the conference, and we were glad to have him present. The usual business was transacted in good spirits, Bros. J. F. Coble and C. C. Lineberry were nominated for election to represent the circuit in our next Annual Conference.

It was ordered by the conference that the circuit pay the railroad fare of the delegate to and from Conference. The reports on Sunday-schools were very good. The trustees reported some improvements contemplated during the year at Moriah. Shady Grove and Tabernacle, and Moriah and Shady Grove are now raising money for the purpose. Some of the churches are holding class and prayer-meetings and I hope they will become more enthusiastic over these lines of work.

The stewards reported as follows on pastor's salary: Tabernacle paid the past quarter and for the year, $64.75; Julian paid past quarter $21.50, and for the year $28.75; Moriah paid past quarter $18.00, and for the year $19.00; Shady Grove paid past parter $2.00, and for the year $2.00. Stewards for general interest have paid president's salary and are beginning to work on the other interest; as the spring begins to dawn we expect to raise every cent we can.

There has been some money raised for other purposes on the charge.

Some of the churches are expecting to hold Easter services, and I hope all will if they can, for I believe it will increase the attendance of both Sunday-school and church services.

Our special meetings and engaged help are as follows:

Shady Grove, 4th Sunday in July, Rev. Ed Suits of Thomasville, N. C.

Tabernacle, 1st Sunday in August, Rev. J. D. Williams of Burlington, N. C.

Moriah, 4th Sunday in August Rev. J. A. Burgess of Burlington, N. C.

Julian, 5th Sunday in July, Rev. T. M. Johnson of Asheboro, N. C.

Hope these brethren will take notice and be well.

C. A. Cecil.

Burlington.

Through an oversight, we failed to report last week. However will say that our attendance was 237 at S. S. on the second Sunday. Last Sunday we had 180, which was an excellent attendance when the weather is considered.

All services of the church are now well attended. The prayer meeting has been rained out several times lately.

The S. S. voted to pay for laying a concrete walk from the church to the street at a cost of about $30.00, and the work is now progressing.

Since our last report our church has lost another of its most loyal and devoted members. On last Friday morning about six o'clock Bro. Will Griffith passed away after a very short illness. Bro. Griffith was a member of the Board of Stewards and served well in that capacity. He was very faithful in his attendance at all the services of the church, and he will be sorely missed. The funeral was conducted at the church on Saturday afternoon, and the remains laid to rest in Pine Hill Cemetery by North State Council, No. 34, Jr. O. U. A. M. and Purity Council, No. 22, Daughters of Liberty, of which Bro. Griffith was an honored member. We extend sympathy to the bereaved.

On last Monday, Bro. Williams conducted the funeral of little Eula Coble, daughter of Mr. R. A. Coble, of Bellmont, at Mt. Pleasant, Liberty Ct. This was a very sad death, and one which touched the writer deeply, as Eula was one of his pupils less than a month before her death. She was a bright child. The parents and other relatives have our sympathy.

Bro. Williams has also performed two marriage ceremonies recently. On last Wednesday evening Miss Rosa Crawford and Mr. Carl Stanford were married. On Thursday at the home Prof. T. C. Amick, at Elon College, Mr. John H. Howard, of Great Falls, S. C., and Miss Lula Amick, daughter of Mr. Geo. Amick, of this county, were married. They will reside in Great Falls, S. C. We wish both couples much joy.

Several of our congregation are sick at this writing. We are glad to know that the Misses Baulding who have been very sick are improving rapidly.

Reporter.

Burlington, N. C.

Denton Charge.

Our pastor filled his regular appointment Sunday; two excellent sermons. The weather being unfavorable, congregations smaller than usual. Those present enjoyed soul-stirring sermons. He seems to be an electric wire connected with the power of God; this being true the message that he delivers must come from God direct to the hearers.

We have a live S. S., our Supt., C. H. Surratt, is taking great interest in the school. He has introduced the idea of each class acting as Supt., one Sunday each from Senior to Junior. By so doing our school has no special form of service; seems to meet with approval. An increase of attendance of 45 per cent.

A liberal reward for the arrest of the fathers and mothers to be brought into S. S. Christ said, Go ye therefore into the highways and as many as ye shall find bid to the marriage. Matthew 22: 9.

We are privileged to bid our friends to S. S. and not till then are we clear of God's bidding. Lord, teach us thy will concerning our own soul's welfare, while here we stay.

The Young Men's Prayer-meeting is an uplift to our cause. They seem to take special interest in the work. We are glad to note the larger per cent of the young men attend these services. May God bless the young men and make them useful.

Our mid week prayer meeting is largely attended.

Reporter.

Granville.

Bad weather and a two weeks' siege of grip has kept me from doing very much during March. Quite a number are sick with grip and colds in our community just now. Signs of life and activity are to be seen on every hand on this charge. We find something doing at every church and we are more hopeful than ever of a good year's work for the Master. I find that a number of people read the Herald to know what's going on in the church in the state. Quite a number yet who need to take their church paper in order to be more interested in what their church is doing.

Wish you could see the recent improve-

ment made at Rehoboth. Doesn't look like the same church, especially inside.

The Vance County Interdenominational S. S. Convention meets at Union Chapel this week and we are hoping to get much help from that for our Sunday-school workers. Some of our teachers are expecting to attend the State Convention in High Point.

Quite a number attended services at Antioch yesterday, notwithstanding the rain.

Sunday-school re-organized at Mt. Carmel yesterday. We are expecting to do better work in all departments as spring opens up.

We have been kindly remembered in a substantial way since last report by Sisters Rogers, E. R. Bobbitt, and Mundy, also Bros. Stephen Floyd and John Mundy.

Our second quarterly conference meets at Rehoboth first Sunday in April at 11 a. m.; hope all the officials will be present, and any others who may be interested. Preaching and then the business of the Conference.

Praying that this may be a prosperous year in soul saving with us all.

Sincerely,
N. G. Bethea.

Randleman Church.

We are moving along and it looks like our people are to forge ahead any how. Mr. W. F. Ivey has been elected Supt. of Sunday-school in place of Mr. George Lawrence, the former Supt., who resigned because of his not being in town. Sorry of course to give him up.

Our school has had an attendance as follows: Dec. 25, 108; Jan. 1, 46; Jan. 8, 80; Jan. 15, 82; Jan. 22, 75; Jan. 29, 82; Feb. 5, 94; Feb. 12, 80; Feb. 19, 92; Feb. 26, 40; Mar. 5, 80; Mar. 12, 81; Mar. 19, 32.

Our school has Baraca and Philathea classes and a Junior class or two. We are aiming to do good work. We have a good congregation at preaching usually. The weather was bad yesterday and not many out. They were the ones that come always any way, really the salt of the earth. We hope in the future to give a better report in S. S. and preaching service.

New Hope, Why Not Circuit

We are having a very good Sunday-school at New Hope now. We think it will be much better as spring opens up.

Our pastor, Rev. J. H. Stowe, has preached for us three times this conference year and gave us something interesting and helpful each time. Bro. Stowe moved his family to the parsonage at Why Not recently in order to send his children to school there. We are glad to have his family on the circuit again and we are hoping for a good year's work.

The enrollment of the school at Why Not is the largest in its history and several new students expected in soon.

A large crowd attended the box party at the academy Friday night, March 17. 42 boxes were sold and brought $20.15. The proceeds will be used to buy additional books for the school library etc. Prof. Garner is doing a good work which should be appreciated by all patrons of his school.

Jewel Allen.

Seagrove, N. C., March 20, 1911.

Concord.

Dear Editor:

Please give these thoughts space in the Herald.

Dear friends and brothers and sisters, we who claim to be Christians, what are we doing for our Lord in trying to save lost souls; or to tear down the strong hold of sin and Satan and build up Christ's kingdom? I fear we church members have gotten cold and gotten too far from God; and I fear if we don't get nearer God and live more for him than we have he will hold us responsible for many people that are going astray. Now, dear ones, have we got on the whole armor of God, and are we working daily for God, or for the good of this world and a good time here? I think if we are to be servants of the Lord, we will have to get about his holy work in a different way from just attending church and Sunday-school. We say we would like to see this town saved. What are we doing to get it saved? Are we all praying earnestly and without ceasing? are we walking just as we should before God and the world? I fear we are not doing just what we might in every way towards getting the people of our town saved; for we are too afraid or making some one mad or else we haven't got enough of the grace of God in our hearts to face the sinners with God's holy word. O may the Lord help us to see our weakness, and come to Him just as we should, and may he help us to be willing to do any thing for Him in spite of what the world might say. If we were willing to do anything for our Lord's sake; he would give us the victory over sin and Satan. If we who profess to be Christians and do sincerely want to do our Master's will and want to tear down Satan's dens we can tear them down here, if we will just take it all to God in earnest prayer and put him in front as our guide and go right to work with the Spirit helping us. May the Lord help us to obey him and be ready to do any thing for our Lord's sake. Now dear friends and church members, you know our protracted meeting is to begin the first Sunday in May. Do let us go to praying and talking and working now for that meeting and pray and talk earnestly that many, many souls may be saved.

Now may the Lord help us to pick up our C. E. and missionary societies and go right on with them. We can't afford to let such good things die out; if we want to do our Master's will, let's go to work now.

Now, dear readers of the Herald, pray for us, and pray for me that I may be entirely the Lord's and obey him at all times that my light may shine the right way.

Yours in love,
E. V. Blackwelder.

Forsyth Ct.

Although yesterday (Sunday) was dark, gloomy and drizzling, it seemed to have no effect on quite a good congregation who greeted our pastor, Rev. T. A. Williams, at Pleasant Hill at 11 o'clock. Text, Luke 13: 6-7. Wish I had time and space to tell you some of the good things we feasted our souls on. Rev. Williams spoke of our having an Easter service, which we hope will be gotten up.

The S. S. is small, but there is life in it, and there is plenty of material scattered around, outside, idling away precious time, that could, and should be given to church and S. S. work. What's the matter? A screw loose somewhere? Well, may be it's my fault, may be it's your fault. Whereven the fault is it should be corrected, and a creditable service rendered. We were pleased to have worship with us yesterday Prof. and Mrs. W. B. Speas of Winston-Salem; also Miss Ida Long and Bro. from near Winston-Salem.

On last Saturday Prof. C. F. Hauser closed his school at Dosier with an old time exhibition. It was indeed very creditably rendered, showing careful training. There was an immense crowd present and everybody orderly and well-pleased.

We are glad to welcome back to the community Mr. J. F. Hunter and family from Clemmons. John is a son of Uncle Quill and you all know him; he's one of the oldest members of P. H. Church and a faithful attendant at Sunday school. As this is the first report I've made this year I wish to say that I like the new "dress" for our old Record very well. And I also wish to say that so far as I can learn every one likes our new pastor.

Dear. Herald, I would have paid you a visit earlier but thought another reporter had been appointed, but recently learned that I was the "same one again," so here I am. Thank you. Yes, I'll come again when I gather up something to say that I hope to be interesting.

Zeloso.

Hickory Grove, Guilford Ct.

Our pastor, Bro. Plyler, filed his regular appointment here Sunday. The weather being unfavorable there were not many out to hear him. The sermon was helpful and interesting. Bro. Plyler is interested in the work and great good will be accomplished if we will only do our part. Hickory Grove has made some improvement by adding three new lamps that cost near twelve dollars. The church will be well lighted.

Our Sunday school is improving. Some changes have been made for the better, we think.

E. S. Jones.

March 20, 1911.

Asheville.

Last Sunday was a rainy day. 142 in main school. 25 at Woodfin Hill. 26 at Woolsey Hall.

The Saint Patrick Social on Friday evening was well attended. There were 71 present. The silver offering amounted to $7.60. There were 35 at the children's social in the afternoon. Their nickel offering amounted to $1.15; a total of $8.75 for the socials.

In the evening Mrs. J. Frank Thompson sang a number of selections which were richly enjoyed. She has a great voice and is willing to use it for the joy of others.

The next social by the Ladies' Aid will be an Art Sale on the 1st of April. They will charge ten cents admission.

There have been four marriges at the cottage within a bit over thirty days.

On the 9th of April we will celebrate the sixth anniversary of the first preaching service and Sunday-school we held in Asheville. We hope to have our new Corresponding Secretary-Treasurer, Dr. C. H. Beck, with us.

J. S. W.

Shelby.

Dear Bro. McCulloch:—With your permission I will give to readers a brief statement about our work here in Shelby.

I have found 35 members of the M. P. Church here and are interested in our building an M. P. Church here. We start the work of building the church March 20.

We will build a neat church 36x54 with a steeple on the corner and recess pulpit.

We have a lot 54x200 ft. that cost $175. We have enough money and subscriptions to hull the church in. We would like to finish it while we are at it. So if anyone wants to help us we will thank you for it.

You can send it to H. W. Braswell or J. F. Carter, Shelby, N. C.

Now as to the work here. We have a fine opportunity here for our church. We have been well received by all denominations; they are glad for us to come here and they have helped us already and our people are very anxious. They have given very liberally. Bro. W. D. Pell and his people have helped us very much for which they have our thanks.

We have 19 members at Lincolnton where we will organize in the next month and will build by the middle of the year.

As to our church at Caroleen I will say that we have just closed one of the best meetings there that we were ever in. I have good hope for Caroleen. They are good people; they are loyal. They all seemed helped much by the meeting.

With best wishes to the editor and the brethren.

H. W. Braswell.

Shelby, N. C.

Paint Fork Church, Ivy Circuit.

Dear Herald:—Our pastor filled his appointment here yesterday with a grand sermon from Heb. 2: 3. "How shall we escape if we neglect so great salvation?"

His theme was "neglect." The one thing that has wrecked many poor souls. He presented the text as a letter to the church. I trust that each heart present was so prepared for the reception of the truths; that not one of us again will neglect our duties to God: for a life for Christ is the only life that's worth while. Let us as we lie on our pillows at night recall the duties we have neglected and each day bring ourselves nearer to him who died for us.

Bro. Williams is a good man; and preaches with much zeal and earnestness. He has the power of the Holy Ghost ever present with him, and carries the truths to the hearts of those to whom he speaks. But, church members, let's not expect our pastor to do all the work. Let us lend a helping hand and much good will be accomplished for the Master this year; not be careless and negligent; remember neglect causes destruction to our never-dying souls.

Our Sabbath School is moving on nicely.

Some work is being done on our church grounds.

We have our regular prayer service on the second and fourth Sunday afternoons.

Sunday morning at 4 o'clock the death angel visited the home of Mr. Milton Radford, and took from him his dear companion, Clio Patria, daughter of J. M. Anderson, aged 24 years. She has been very ill with consumption for several months. She was a member of the Missionary Baptist Church, a faithful worker in Sunday School work. She was kind and pleasant to every one, and was loved by all who knew her. She will be laid to rest today at 11 o'clock. We realize our loss is her eternal gain.

Pansy Anderson.

March 20, 1911.

—Bros. S. A. Alexander and Everett Stafford, of Mt. Pleasant Sunday-school, came to Greensboro on Tuesday to attend the County S. S. Convention, which was held in the Friends' Church. Rev. A. G. Dixon was one of the speakers in the morning session.

—The death of our venerable brother George B. Johnson removes one of our very best laymen. He was a man of noble character, and was indeed a pillar to his church.

—Bro. James Pike, a brother of Rev. W. M. Pike, died a few days ago. He was accidentally wounded years ago, and this is thought to have shortened his life.

—Bro. J. W. Dixon is superintendent of a live Sunday-school held in a schoolhouse near his home. It is made up of different denominations.

—Bro. Dixon's address in the County S. S. Convention on Tuesday was well spoken of.

—The leader of the gang of train robbers that robbed a train in Georgia not long ago is an old man. He began his criminal career as a brigand in California by holding up stagecoaches. He was finally captured and served twenty years in prison. When he was released, he became a train robber and was again arrested, condemned and imprisoned. Now he is in the toils of the law again. A bad life surely his has been.

THE WHITE SLAVE TRAFFIC.

A heavier blow to the horrible White Slave Traffic was never struck than that in progressive Iowa a little while ago, when property interests were touched with the strong hand of the law. By the "Injunction and Abatement Law," in that state, it has become next to impossible for the "Madames" at the head of these places to rent a house or room for evil purposes. Any citizen can get in a day an injunction against a disorderly house or one even which general reputation has markel, and this injunction can only be raised when the owner of the property proves that his house is not being used for immoral purposes. Moreover, the entire furniture of the building is immediately confiscated, anl the house, without bed or chair or cooking utensil, becomes, of course, absolutely uninhabitable. Moreover still, unless the owner proves his innocence, both he and the madame are subjected to heavy damages. Moreover yet again, he is forbidden to rent his house, and all income from it ceases, for a whole year. This

makes the business unprofitable and almost impossible, for vice must have a place in which to hide. Not even at the five-or-ten-times-as-much rates for rent that are sometimes paid, will property owners run the risk—the almost certainty—for discovery.

This law is attracting very wide attention. It is certainly the most drastic and effective effort that has ever been made to check the social evil and protect our girls. To Dr. John B. Hammond of Des Moines, who everlastingly and intelligently agitated the subject, is given great credit for the passage of the law. We gather the following from a recent article by Dr. Hammond:

Let us start out on an investigation. We search out the house, enter the unprepossessing building—it is usually that—and are met by the gaudily-dressed and jeweled woman who conducts the place. We inquire for her books, and find that she is dividing the profits of her spoils with the landlord, for she pays an exorbitant rent. This particular building would not bring $15 a month in any other business—she pays $50 a week for it. The house is full of beautiful furniture, electric piano, etc., etc. It is all rented, very probably, and the renter is again receiving an exhorbitant price. How is it possible to pay all this? The average girl will earn for her keeper over $5,000 per annum. This only makes the business a possibility.

But there are other dividers of Madame's income, first the "pimp," who is a man—save the name—who solicits for patrons. Then in the parlor, we may find a low salesman with his wares about him—cheap gaudy garments and cheaper jewelry—surrounded by a group of the girls. He sells at exorbitant prices but on the weekly payment plan, and procures another division of the price of sin. This man is one of the most useful to the red-light resorts as he prevents the escape of inmates through the mortgage he holds on their clothing. When a dash is made for liberty by some poor victim he sends the officers of the law after her with a warrant for removing mortgaged property or obtaining merchandise under false pretenses.

In an aljoining room, we may hear muffled voices and almost noiseless steps. We enter—it must be unannounced. The county undertaker is carrying out the emaciated form of what was once the pride of some mother's heart. But laughter from the front room may penetrate even here. It is over the arrival of a new victim who thinks she has found a "lover at first sight" and is going joyfully to the marriage altar. The ranks reduced by the undertaker are filled again, and another tragedy has begun.

We may hear—this is not a fancy picture but the reality is enacted in a hundred places in our country almost any night of the year—the pleadings and moans of a childish voice on the upper floor. On the stairs we may meet the Madame with a roll of crisp bills, the receipts from the sale of a new white slave, for there are rich patrons in this business who pay out large sums of money to procure innocent little girls—lured from their country homes very likely by promises of work and "good times in the city." More than one village or little town has missed its bright Bessie or Belle—mysteriously disappearing. Here she is—not willingly or knowingly going wrong but deceived, betrayed. One's hand unconsciously seeks the hip pocket and there is an itching on the trigger finger as one hears the child's sobs or screams, but—a blue-coated policeman at one's side reminds us that the house is protected by city authorities! By Law!

With the awful demands on the girl's nervous system, she easily becomes a victim of the liquor and drug habit, and her downward way is rapid. In five short years on the average, she has paid the price with her life, either through disease or by her own hand; but long before this the respectable?) houses have thrown her aside, and she falls into the lowest places of the underworld. A new victim is demanded and it is to meet these demands and fill up the rapidly depleted ranks, that the army of procurers has arisen and the White Slave Traffic has been established. Attorney Sims is authority for the statesment that in New York City alone, there are "thousands" of men who make their livelihood through this trafic. No man's child is free from danger. The game of "lover at first sight," the promise of a stage position for "talent recognized at once," pleasant employment—these are the usual methods for decoying the little inexperienced, self-conceited, village girls into these death traps, but physical force is sometimes used, if necessary and possible.

These are startling statements but absolutely true. A little announcement in the morning paper of the rescue of a twelve-year-old girl in Chicago, who was being held at the police station, brought inquiries from 500 parents whose daughters had recently disappearel. Where are the other 499 girls? It is admitted that many "shady hotels" are detaining girls under fourteen years for immoral purposes. War? Was there ever a more worthy cause for war?

It has been found almost impossible to stop this business by the usual detective and jury systems. What decent man, what man whose word would be believel, would be willing to enter such a house as a detective. How easy it is, considering the enormous profit, to buy up juries! But this new Iowa plan—this short cut—this strike at property through the simple complaint of any neighbor or reputable citizen—this is making the whole unspeakable business next to impossible.—Deaconess Advocate.

IS MY RELIGIOUS LIFE A HUMBUG?

Those who have met Dr. Wilfred Grenfell, on who, if they have not met him, have read of his Labrador work, will be interested in the following paragraphs, showing the circumstances under which he entered upon his life of splendid Christian service: "In 1883, while I was studying medicine at the London Hospital in White Chapel, I was attracted by a huge crowd going into a large tent in the slums of the Stepney. There was singing going on inside, and curiosity led me in.

"As I left with the crowd, I came to the conclusion that my religious life was a humbug. I vowed in future that I would either give up or make it real. It was obviously not a thing to be played with.

"Some time later I heard that one of England's famous cricksters, whose atheletic distinctions I greatly admired, Mr. J. E. M. Studd, was going to speak in the neighborhood, and I went to hear him. Seated in front of me there were two or three rows of boys from a training ship, all dressed in the same uniform. At the end of his speech Mr. Studd invited any one who was not ashamed to confess that Christ was his Master for this life, rather than a kind of insurance ticket for the next world, to stand up. I did not know that I was afraid of anything. One boy out of all this large number rose to his feet. I knew pretty well what that meant for him, so I decided to back him up and do the same. With this theological outfit I started out on my career."

"I came to the conclusion," says Dr. Grenfell, "that my religious life was a humbug." A most serious and startling conclusion, wasn't it?

China Famine Fund.

Acknowledged last week,	$2.60
Mrs. J. E. Whithurst,	1.00
J., Climax,	1.00
B. C. Lambeth,	2.00
Chas. B. Auman,	1.00
Brinkleyville Friends,	2.10
Rev. E. G. Lowdermilk,	1.00
Mrs. E. G. Lowdermilk,	1.00

Forwarded to Christian Herald, $11.70.

The President of the United States has recently appealed to Americans for help. It is a case of life and death. Let us show pity.

DIED.

Death of G. B. Johnson.

On March 18th, 1911, the venerable George B. Johnson passed from earth to heaven. He was born July 29, 1826, being 84 years, 7 months, and 9 days old. He was married to Barbara L. Bowman whom he leaves behind. To this union there were born five sons and one daughter. The daughter and three of the sons are still living. One of his sons, the Rev. T. M. Johnson, is now pastor of the Methodist Protestant Church in Asheboro, N. C. He has also been president of the North Carolina Conference, Methodist Protestant Church, for five consecutive years. Another, Dr. L. A. Johnson, for a number of years was one of the leading dentists of this state, but because of ill health, has been compelled to retire. The other, W. A. Johnson, is a leading farmer in community of his birth. The daughter is and has been for a number of years a mainstay in the church of her choice.

In early manhood Brother Johnson became a loyal follower of the Lord Jesus Christ, and as the years passed by his trust continued to grow stronger and stronger, and his hope brighter and brighter. He held his membership at Friendship Church on Mt. Hermon Circuit. This church never had occasion to complain that he failed to stand by it, and no pastor who served this field ever had ground to say that Brother Johnson failed in the least to co-operate with him in trying to build up the Master's kingdom. The very best that he had he placed at the feet of Christ. He was a man who provided for the needs of this life, but at the same time did not forget the needs of the future life. He was a man who seemed to keep continuously in mind this scripture: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He was a plain-spoken man. Frequently, when in conversation with him, he would call me by name and say: "I want something over yonder," and during his long earthly life he was busy converting material things into spiritual things and sending them on ahead of him. He was rigidly truthful, careful not to say too much nor too little, but just the thing, and when he had spoken you knew that you had it all, there was nothing to be subtracted nor added, nor did you have to go back of what he said to look for something, for there was nothing there. What was true of him concerning truth was equally true of him concerning every other element of character. What is written in the Law, that he did. He was a righteous man. But he did not trust in his righteousness. He was righteous because he believed in Jesus Christ as his only guide and model and Savior.

In the life of Bro. Johnson we have a concrete example of what the power of God can do for a man and through a man when allowed free flow. He made no show, no pretention. He did not proclaim his religion from the house top, but he lived it, in his home, in the road, in the field, in the presence of all his neighbors, everywhere, he never laid it aside. The result was that his neighbors looked upon him as one whose steps were ordered by the Lord. He had a grip on his community which is rarely surpassed, and which I have never seen surpassed. None who were thrown in touch with him failed to get help from his life. To touch his life was to be benefited. His life was an inspiration to this whole section, and it is impossible to calculate its future results. In his death, his home, his community, his church, and his pastor, have sustained a great loss.

On the 19th of March his remains were laid to rest in the Friendship Cemetery, the writer conducting the funeral services assisted by Rev. W. E. Swain. The weather was very unfavorable, yet the house did not hold all the people who came to honor this man of God. May God bless and comfort the bereaved family, and raise up some one to take his place in the community and church. A fuller account of his life will appear later.

J. A. Burgess.

Robt. G. Lamb departed this life at his home at Level Cross in Randolph County, N. C., on March 13th, 1911, aged 61 years, 4 months and 25 days. Bro. Lamb had been in failing health for some years due to paralysis, and a second attack proved fatal. Bro. Lamb had been a member of the church at Level Cross for forty-one years and died in the faith that saves. For a part of his church life, and while living near his church, he was an active and useful Christian and church member. He had more than ordinary natural ability, and at times it was a real benediction to hear him pray. The writer has heard him say, that in his young days he had often thought that God wanted him to preach His word, and he attributed some of the uneven things in his life to his not heeding the voice of God in this particular.

In early life Bro. Lamb married Miss Roxannah Rose who still lives. There are five children all living: Mr. Thomas Lamb, and Mr. Shubble Lamb of Level Cross, Mr. Edward Lamb of Danville, Va., Mrs. Robert Dosier of Level Cross and Mrs. Kirkman of Randleman, N. C.

Thirty members of Randleman Council Jr. Order U. A. M. of which Bro. Lamb was a member were present at the funeral, and had charge of the same. The funeral was conducted in the church at Level Cross in the presence of a large congregation by the writer, and the burial was by the Juniors. Bro. Lamb had expressed some time before his death a desire that a former pastor, Bro. Millaway or myself be called to officiate at his funeral.

May the comforting influence of God's Holy Spirit sustain the widow, and the children until they all meet at God's right hand.

W. D. Fogleman.

Liberty, N. C.

Thomas P. Hauser was born Oct. 18, 1854, died Feb. 27, 1911, aged 56 years, 4 months, and 9 days. He was married to Charlotte Kreiger Dec. 30, 1875. To them were born 12 children, 11 boys and 1 girl He leaves a wife, one sister, 10 children 4 grandchildren and a host of relatives and friends to mourn their loss, but they do not mourn as those that have no hope, as they have the blessed assurance that their loss is his eternal gain. Bro. Hauser professed religion and joined the M. P. Church at Mt. Zion in 1874, and lived a consistent member at that place until a few years ago when he was transferred to Shoals M. P. Church. I first met Bro. Hauser 14 years ago. Two years later I was assigned to what was then called Surry circuit, but is now called Pinnacle and Mt. Zion, and have been his pastor altogether a little more than ten years.During all this time our association has been pleasant and profitable to myself, and trust it has been to him also. I have visited his home many, many times and always found him ready and willing to welcome me there at any and all times. I with many others shall greatly miss him. He was a very tender and affectionate husband, a kind and loving father, and a good and obliging neighbor. Those who knew him best loved him most. O! how we shall miss him in the home, in the church, and in the community. The church has lost a strong pillar, the community a noble man. Worst of all will he be missed in his home which has been so saddened by his absence, but let us all think of Bro. Hauser as living more today than he did when he was in our midst. He lived to die, but it is also true that he died to live again. Then let us all strive to live as successful life as Bro. Hauser, and some day we too may go and live with him and his blessed Savior whom he served while on earth. It was not my privilege to visit Bro. Hauser during his sickness, which was very brief, and his own family was not aware of the seriousness of his condition, but I have learned

from others that he appeared to suffer very little. He was taken with Lagrippe about one week previous to his death, and was most of the time in a kind of a stupor, until a few hours before his death when his breath seemed to get shorter and shorter until as a child drops into the embrace of slumber, so he closed his eyes on earth and loved ones, to open them in heaven, to greet loved ones gone before.

Funeral services conducted by his pastor assisted by Rev. Mr. Hall in the presence of a large attendance, showing the love and respect of his relatives, friends and neighbors, after which the remains were deposited in the mother earth. "Dust to dust, ashes to ashes," to remain until the resurrection morning when the graves shall give up their dead. Then he will come forth in an incorruptible body and be forever with the Lord.

We extend our heartfelt [illegible] the bereaved family. May this dispensation of God's providence serve to draw us all nearer the Master.

A. L. Hunter.

Sister Susanna Ledbetter departed this life Feb. 28, 1911. She was another one of Hickory Grove's oldest members. Sister Susanna has been a member of this church sixty years, and lived a devoted Christian.

She told her friends she desired to leave this world and be present with the Lord. This sister was 77 years, 2 months and 17 days old. The funeral was preached by her pastor, Rev. T. A. Plyler, then the remains laid to rest in Hickory Grove graveyard until the morning of the resurrection.

Seems that God is calling Hicory Grove's members fast. There have been six of its oldest and best members passed from earth to reward in the last twelve months. Who will be next?

E. S. Jones.

Bro. James M. Pike died Sunday, March 19, 1911, and was buried at Hickory Grove M. P. Church Monday at 10 o'clock, a. m. at which place he had been a consistent member for more than 25 years.

Burial services were conducted by his pastor, Rev. J. H. Bowman. Deceased was a brother of Rev. William Pike. He was about 48 years of age.

He leaves a broken hearted wife, three sons, three daughters, one brother, one sister and a host of relatives and friends to mourn their loss. To the bereaved family we extend our heart-felt sympathy.

Weep not, friends and loved ones. Bro. Pike has only paid the debt we all must pay sooner or later.

May God help us so to live that we can say, "Thy will be done, not mine."

Anna Pearce.

MANNERS IN THE MINISTERS.

The pastor has much to do with social life. We do not live in a land of barbarians. We rejoice in the dissemination of culture and refinement. Churches want their pastors to be gentlemen. They want them to manifest at least ordinary politeness and a thoughtful attention to the usages of good society. Some church members may carry their taste for etiquette to an excess and become overfastidious. But sensible people recognise the value of certain rules in social intercourse, rules which are founded upon that regard for the comfort and pleasure of others which is one fruit of Christianity.

Men who have been obliged to struggle in life for "the main chance," as it is called, and who have a natural admiration for great independence of character, coupled with a god deal of boldness and conceit, sometimes delight to trample on social usages. They call it "defying the absurb dictates of fashion."

It seems to them unnecessary and fussy to be neat in their personal appearance, to cultivate good manners at the table, to be courteous to ladies and children. They have none of that delicate sense of fitness which is so desirable. In speech and in conduct they seem to glory in doing the startling rather than the appropriate thing. They annoy sensitive natures by the lack of respect, if not of reverence; and make their best friends ashamed of their boorishness. If favors are shown to them they take no pains to express appreciation or gratitude; and spoil by their clumsy bluntness in conversation and by their rude jokes and personal criticisms during the week all the spiritual appeals of their sermons.

Indeed, if refinement of manners is not cultivated by the minister in social life, the lack of it will soon appear in the way he conducts the services of God's house where a delicate appropriateness is the true expression of reverence.—Rev. H. F. Colby, D. D., in the Homiletic Review.

Mr. J. W. Killough, who went to Florida for his health, has returned home. He has been in bad health for two years. He is a fine business man. May the Lord bless him and make his pathway bright.

Misses Ethel and Dora Killough, of Sandy Ridge Township, are visiting Miss Dora King, of Indian Trail, N. C.

Banks, the little son of Mr. and Mrs. J. W. Killough, was badly cut last Wednesday. He was playing and fell on a broken lampglobe and cut his arm badly.

Mr. Justice King, of Indian Trail, is visiting Mr. and Mrs. J. A. King, of Charlotte, N. C.

Mr. P. C. Bea, who was badly burned is still in the hospital in Charlotte, N. C. Pray for him, Christian friends, that he may get well.

* * * * *

Variety.

We have a variety of chickens, though we had nine stolen, and in one month or so, there were over 100 chickens stolen in Reidsville, and the man, a white man, is now on the county road force, and our number is growing. Sister Jack Porter sent us two, Sister Mamie Dixon brought us another one this morning. This makes 5 given us. It is so kind and thoughtful. It hurts a woman's feelings to lose her chickens as well as a preacher's.

C. E. M. Raper.

REV. C. H. HUBBELL'S ENGAGEMENTS.

Friday night, Mar. 24, Pinnacle.

Saturday afternoon, Mar. 25, Home Moravian Church, Winston-Salem.

Saturday night, Kernersville.

Sunday afternoon, Mar. 26, Thomasville.

Sunday night, High Point.

Monday night, Mar. 27, Worthville.

Tuesday night, Mar. 28, Mt. Lebanon, Randleman.

Wednesday night, Mar. 29, Mebane.

Thusday night, March 30, Graham.

Friday morning, Mar. 31, Elon College Chapel.

Friday night to Sunday night, State C. E. Convention, Burlington, N. C.

It is hoped that arrangement can be made to have Bro. Hubbell's stay prolonged to answer calls from Greensboro and Asheville. Asheboro kindly gives its time to another point where there is no organization.

This seems to be the best schedule I could make with the information I had. I trust that our pastors and young people will make an effort to secure the attendance of other young people with them that the meetings may do as much good as possible.

Bro. Hubbell is brought to N. C. by the officers of the State C. E. Convention, who pay for his time, but they request that an offering be made at each place to help defray traveling expenses.

J. F. McCulloch.

—Dr. Aked, pastor of Fifth Avenue Baptist Church, New York, has resigned and accepted the pastorate of a Congregational church in California. The New Yorkers were not sufficiently responsive to his appeals. He warned them and gave them two weeks to wake up, but they did not wake up, and he could not consistently remain with them.

—Rev. Mr. Padgett is preaching in a continued meeting of South Greensboro Baptist Church.

CHILDREN'S PAGE.

DO THIS, IF YOU CAN.

Draw a rectangular twice as wide as it is high. Using the upperside as a base, construct an isosceles triangle with an altitude equal to the altitude of the rectangle. Then draw lines dividing the whole figure into eight equal parts of the same shape. Send us your work as soon as you have finished it, and if you are first, we will send you something in appreciation of your labor.

THE OWL AND THE BOY.

I am a barn owl; and so far as chickens are concerned, I never meddle with them. In fact, if a good, fat pullet should come to me and ask to be eaten, I should bow my thanks and send her away. The fact that I am a barn owl and not a hooting woods owl ought to be known to every farmer's son; but some of them are too stupid to learn natural history.

Such a one came into the barn where I was stopping the other day. I had entered the place the night before and caught four fat mice and a big rat. After devouring them, I flew up to roost on a big beam and went to sleep. When night came again I was to go for more rats and mice; and if left alone for a week or so, I would clean the barn of vermin and make the farmer rejoice.

I was sound asleep and having a pleasant dream when the barn doors banged open and a boy about fifteen years old banged in. He went kicking things about and whistling as he kicked, and by and by he happened to look up and see me.

"There's an owl!" he shouted at the top of his voice.

"Well, what of it?" I asked, as I looked down at him.

"But I've got to have your life."

"Why?"

"Because you are a bird; because you are an owl."

"But I am a barn owl, and live on rats and mice."

"That makes no difference," he said, and went on hunting for missiles to throw at me.

He did throw at me a couple of times, and then, as he was stooping over the third time, I flew for him and alighted on his head. I gave him a couple of sharp digs with my claws, and then fastened them into his cap and flew out of the door and away to another barn. I heard him shouting and calling, but I did not look back. I have his cap yet; and if I could write as well as some of the boys and girls that read this page, I should put the following advertisement in the papers: "If the stupid boy that didn't know the difference between a barn owl and a chicken stealer will read up on natural history, and beg my pardon besides, his cap will be left at his father's kitchen door the first dark night after this."—Exchange.

THE ELM TREE POST OFFICE.

The box fastened to the elm tree had been a bird's nest once, but ever since Margery and Rosamund had had Twinkle to creep softly through the grass and keep an eye on young and tender nestlings, Mother and Father Bird had declared it was too near the ground, and had built their nest in the higher branches, safe from his cruel claws.

For two years it had been vacant; then one day Margery had a happy thought. "Let's have a post office," she said to Rosamund.

"But what will be put into it?" inquired Rosamund.

"Letters," answered Margery, "and packages and lots of things; and we will let Evelyn and Sybil have a part of it too. See, they can crawl through the slat in the fence over there, and it is just a step over the grass to the tree."

"But who will be postmaster," asked Rosamund, "and give out the mail?"

"Each can help herself," answered Margery, "and no one must touch anything that does not belong to her. Come, let's go ask Sybil and Evelyn now."

They danced off across the grass and through the hole in the fence, and soon all four were busy getting things to put in the post office.

And such mail as that box held! Letters, notes, packages of all kinds, candies, cakes, and even dolls' clothes, passed through as the days flew by. Before the children realized, it was school time and play days were over. Still the box held many treasures; and once Evelyn, for her school composition, wrote a poem about Margery, and dropped it into the elm tree box.

At last nutting time came, and what fun the children did have before school and on Saturdays gathering the winter's store!

One Saturday Sybil found some extra chestnuts, and, hiding them carefully away from the others, after they were safely home again, she stole across the grounds to the elm tree post box and dropped in two little packages for Rosamund and Margery.

It was late that afternoon before the children visited the post office, and Rosamund gave a little scream as something gray and furry jumped out as she put her hand in. "O see," she cried, pulling out scraps of paper, some empty nutshells, and a few nuts, "that squirrel is using our post office to store his nuts in!"

"O no!" cried Sybil, running across toward the tree. "I put some chestnuts in there for you and Margery, and he has taken them. Isn't it too bad?"

"No," said Rosamund stoutly, "not if he was hungry. It has been a hard year for squirrels, my father says. Let's go away and see if he will take the rest. He needs them more than we do I am very sure."

Sure enough, when they came back half an hour later, squirrel and nuts were gone.

"Do you suppose he will come again," asked Rosamund.

"Perhaps he will," said Margery. "We might leave something for him and see if he takes it;" and taking a couple of nuts from her coat pocket, she dropped then into the box.

Next morning they were gone. "Let's put some more in," said Sybil, as the peeped into the empty box. "We will say he owns a share in our post office, and leave him mail ever day."

So every morning the children dropped in a handful of peanuts, chestnuts, crackers, and even some tiny bits of cake; and soon they became accustomed to seeing, as they came to the box, gray-tail fly and scramble off as fast as he could go.

Soon Mr. Squirrel did not seem afraid of them, and would sit just out of reach and wait for them to drop in his rations, as well as their own letters or packages, and at last he became so tame he could jump on their shoulders as the goodies fell into the box.

"He calls every day," said Rosamund. "I suppose Mrs. Squirrel and the babies wait for him to bring the mail home to them."

All through the fall and early winter Mr. Squirrel made his daily calls at the post office; but with the deep snow he disappeared, and the last handful of nuts lay uncalled for.

Then Margery's father made a tight wooden cover to keep out the snow and rain, and the children used it all winter for their holiday surprises.

One day in March Evelyn visited it with her hands full of letters for the patrons of the office; but as she neared the tree she almost dropped them all, for there sat Mr. Squirrel waiting for her beside the mail box.

Evelyn fairly flew home and called for the others. "O, come quick, come quick!" she cried. "Our squirrel has come back and is waiting for his mail."

Eagerly the children gathered a pile of goodies and ran to the elm tree post office. Yes, there sat Mr. Squirrel waiting, as much as to say: "It is a long time since we received any mail at our house, and I have come for it now."

After eating all he could and storing

the rest away in his pouchy cheeks, he was off like the wind, and the children watched him out of sight.

"We must bring him mail every day," said Rosamund. "Let's use it only for his mail and see that he has plenty, not only for the summer, but to put away for the winter. Then he and Mrs. Squirrel will not have to worry about feeding the babies any more."—Emma F. Bush, in Zion's Herald.

HOW THE FLOWER MISSION STARTED.

One day a little English girl was walking along a street in London on her way to school. She carried her books and a bouquet for the teacher. A poor little crippled boy, leaning on crutches, said to her: "Say, gimme a flower."

The kind hearted little girl picked out a rose and handed it to him; but four or five other little children gathered round her, each begging for a flower, and one by one she gave all her pretty posies away.

The next day she took two bouquets, one for the teacher and one for the street children; and day after day she carried her flowers, until at last she took a basket for the poor children. This was the beginning of the Flower Mission. The news spread, and the idea was taken up all over London, and then some one in Boston began it, and then in New York, and now thousands are given away all over the country. So all this beautiful work started with one kind-hearted little girl.—The Mayflower.

Spring Arithmetic.

It was the busy hour of four,
When from a city hardware store
Emerged a gentleman who bore
1 hoe,
1 spade,
1 wheelbarrow.
From thence our hero promptly went
Into a seed establishment
And for these things his money he spent:
1 peck of bulbs,
1 job lot of shrubs,
1 quart of assorted seeds.
He has a garden under way
And if he's fairly lucky, say,
He'll have about the last of May
1 squash vine,
1 egg plant,
1 radish.

—Washington Herald.

GOD'S CALL TO CHINESE PHILIP.

Mable C. Hartford.

The Father of Philip Lee was doorkeeper in the yamen of the Foochow Prefect. His was an important position, and his salary was good, but the curse of opium entered his home, and robbed his wife and children of all comforts. He died when Philip was ten, leaving his wife to care for three children, two younger than Philip. The mother received a small pension from the yamen, and made shoes to keep the family from starving. Before Philip was fourteen he went to work for an official. The official's wife was very fond of him, and often intrusted him with large sums of money to buy supplies for the household, so even as a small boy he learned business methods. When eighteen he went to Ku Cheng to work for a man who professed to want to be a Christian. The man turned out to be a gambler, and cheated Philip out of six months' wages, leaving him with only one suit of clothes. However, Philip had found Christ, and was happy in spite of his poverty.

Some missionaries saw signs of promise in the boy, and gave him work, and also put his fifteen year-old brother in the Ku Cheng Boys' School. Soon after, the mother and little brother went to Ku Cheng, and all the family became Christians. It was wonderful how easy it was for these three brothers to accept the teachings of Christianity. Philip said: "It did not seem strange when I believed, but when my younger brother accepted everything so easily, I was surprised." When the second brother came to Cheng he was not used to walking long distances. He came up in one day thirty miles. We asked him: "Don't your feet ache?" He answered: "No. The messenger told me if I prayed to God, He would help me and He did." This boy had never been taught anything about Christianity.

Soon Philip came to know much of mission work, and showed a great deal of ability in business matters. It was decided to help him preapre for work, and he was sent to the Anglo-Chinese College in Shanghai. The same year the second brother entered our Anglo Chinese college in Foochow.

Soon Philip was appointed to attend to the buying supplies for the Athletic Association, and after a time the principal gave him work in his office, so he received a great help in business methods.

A little orphan girl was found by one of our W. F. M. S. ladies in West China, and brought to Chinkiang and put into our Orphanage. She was trained by Miss Robinson as only she knew how to train girls, and grew up a beautiful young woman. A friend of Philip's thought Miss Wei was just the wife he needed, so spoke to him of her. Philip said: "At first I was not at all interested, but soonI became interested." He went up to Chinkiang and saw Miss Wei and they became engaged. They were married two years later. The interest has not abated. It would be called love in America.

There was a plan to open an Industrial Home in Foochow for poor children from any part of Fukien Province. Those interested were trying to find a superintendent. A lady asked a friend of Philip if she knew of any one. This friend answered: "Ten years ago I heard Philip Lee say he wanted to open an orphanage when he was old enough. I believe he is the man you need." The lady at once went to Shanghai, inquired about Mr. Lee, and engaged him for the work.

The Fukien Industrial Homes are to be supported by the Christian Herald fund for seven years. There are 200 children. The work is interdenominational, but not connected with the Missionary Societies. There is a Board of Control composed of six foreigners and six Chinese, but they give Mr. Lee great freedom in his work. It is the plan to build, but as yet he has not been able to buy land, so has hired several Chinese houses and repaired them.

Philip has shown great ability in this difficult work of selecting the children and buying supplies and opening up the Homes. But in all he is humble. He tells his boys in the Homes: "I was a poor boy, and God has helped me to become a man. Now I want you all to strive to become useful men."

God called this Chinese Philip to help the poor boys of Fukien.—Zion's Herald.

—The Southern Commercial Congress has been in session at Atlanta, Ga., the past week. This has come to be an important gathering drawing as it does some of the most distinguished men in the country to its meetings. President Taft and ex-President Roosevelt were among the speakers at last weeks session.

—A man who escaped the State prison at Raleigh, N. C., sixteen years ago, then receiving a sentence of 30 years for murder, was recaptured in Kentucky last week and brought back to prison. The man was living under an assumed name, had given good account of himself and had amassed a comfortable fortune. Two weeks ago a similar case occurred at Danville, Va., when the chief of police was arrested and carried back to Atlanta, Ga. from which prison the man had escaped fifteen years ago serving a life sentence for murder. "Be sure your sins will find you out" may sometimes seem a relentless sentence, but it is a proverb as true as it is old. God ordained that sin should not be covered forever, but provided a way of escape for every guilty one.

C. E. TOPIC FOR APRIL 2—A FEW SUGGESTIONS.

Prof. W. A. Harper.

Lessons from Joshua's Life, Josh. 1:1-9.

Consecration Meeting.

Roll-Call:—For variety's sake have the roll called at the very beginning of the meeting, allowing no one to speak more than two sentences which shall emphasize a truth from Joshua's life.

The Leader:—If the leader will have some one read the Scripture and another to comment thereon briefly, it will be well for him to speak about some one great event in Joshua's career—his favorable report of the promised land, his success as a warrior, his holding up of the hands of Moses, his conduct on becoming head of the people, the fall of Jericho, his farewell address to the people. On some one of these or some kindred theme he will speak his five minutes, driving home the moral truth of whatever incident he chooses and providing that his fellow endeavorers shall do likewise of the other leading incidents.

Questions to Meditate Over and Voluntarily Answer:

How was Joshua trained for his great responsibility?

Why is training necessary for us today?

How does Christian Endeavor contribute to this training?

How should we face dangers?

Why is it always best to speak the truth fearlessly?

How does Joshua compare with Moses in greatness?

Why should we be cheerful?

How did Joshua learn that success comes not from might, but from trusting God?

What do you like in Joshua's farewell address?

Compare it to Christ's final word with his disciples.

Compare it to Washington's farewell to American people.

Wherein does it fall below Christ's farewell words?

Wherein does it surpass Washington's farewell words?

What is the greatest teaching of Joshua's life for us?

Scripture Verses:—If desired, the leader can find a goodly number of appropriate Scripture verses for memory and recitation with brief comment by consulting the concordance under such words as: Courage, trust, faith, cheerfulness, service, save, consecration, truth.

Essay Work:—Have an essay of two or three minutes on such themes as: The Value of Studying the Lives of Great Men; The Chief Value of the Old Testament Historical Books; How the Bible Records a Man's Life; Joshua's Place in Israel's History; The Secret of Joshua's Success.

For Next Week: Painting the States White.

M., Apr., 3. Law versus Lawlessness. Rom. 13:1-6.

T., Apr. 4. Putting off evil. Rom. 13:12-14.

W., Apr. 5. Power of the Vote. Ezra. 7: 25-27.

T., Apr. 6. Boycott of the Trade. Rom. 14:19-23.

F., Apr. 7. A Black City. Ezek. 22:27-31.

S., Apr. 8. The City Cleansed. Zech. 14: 20-21.

Sun., Apr. 9. Topic—Painting the States White. Ps. 14:1-7. (Temperance meeting.)

* * * * * *

What Joshua Teaches.

Joshua began to fight for Jehovah as soon as he left Egypt, in the first battle with the Amelekites. God does not select an untried man to succeed His heroes like Moses.

In this first battle, won more by the hands of Moses lifted up in prayer than by his own weapons, Joshua got the most important lesson of his life,—that victory is not by might and power, but by God's Spirit.

Joshua was with Moses on the holy mount when the law was revealed. Well might he revere that law, and make it the man of his counsel.

Joshua was placed in charge of the first tent of meeting, where Moses met Jehovah and came forth with his face shining like an angel's. The experience must have taught Joshua to place prayer by the side of the Bible as his two guides in life.

Joshua was one of the twelve spies that investigated Canaan, and he alone, with Caleb, reported that the land could be conquered. "We can" was his motto all through his life, and that spirit was more than half of the power that won his victories.

Joshua came near being stoned to death for his courageous report concerning Canaan. It was well for him to get very early into the habit of standing alone—with God.

Joshua and Caleb were the only ones of their faithless generation that lived to see the promised land. Every year of the wilderness wanderings was an education in faith.

Notwithstanding all his preparation, Joshua was overwhelmed when bidden to take up the gigantic task of Moses, and needed the splendid exhortation that was given him. He would have been less fit for his task if he had felt himself to be fit for it.

Joshua's first great victory was just such a triumph of faith as his entire life of faith had been preparing him for. Jericho would not have fallen at the blast of the ram's horns if innumerable other Jerichos had not thus fallen before Joshua during the preceding years.

Joshua's farewell address to the people, after all his campaigns and faithful leading, gave them the secret of his successful life. "Serve the Lord," he pleaded, and enforced the plea by the resources of a powerful orator. It is the lesson for us, if we would enter into Joshua's successes.—Prof. Wells.

Said about Joshua.

The courage, the cheerfulness, the sense of victory and of success which runs through the Gospels, finds its best illustration from the older church in the character and career of Joshua.—Stanley.

Josua may be compared to the man of two talents, whilst his great master was dowered with five.—F. B. Meyer.

Ever since that day on the mount and in the cleft rock, the Lord, and no heathen god of them all, had been Joshua's God.—Whyte.

Joshua could not dream undying prophetic dreams, he could not legislate in God's council-room for all the ages of time; but he learned, in the free school of fidelity, how to make a promised land a possessed land.—H. E. Lewis.

* * * * * *

Inclusive Endeavor.

There is no need to establish in a church different sorts of young people's societies in order to do different kinds of work. Literary work, health culture, civic studies and activities, charities, social pleasures, all find a natural home in Christian Endeavor. Incorporate them in the society. Give them in charge of special committees and departments. Set special officers over them.

The great advantage in this is that you do not split up the active young people of the church into a lot of sundered cliques. You place back of every enterprise the zeal and numbers of a large body of young people.

* * * * * *

Show Your Colors.

The Christian Endeavor pin is the most generally known and commonly accepted and widely used badge of Christianity!

The wearing of it is a splendid advertisement for our society. It leads to many conversations about it, and it is easy to pass from that topic to genuine religious conversations.

Many pleasant acquaintances are made by means of the Christian Endeavor pin. This is constantly the experience of the writer.

* * * * * *

Bits of Brightness.

In taking part in prayer-meeting, try to think of some happy and striking way of

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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DEBS AND SOCIALISM.

Mr. Eugene V. Debs, the distinguished advocate of socialism, spoke in Greensboro last Saturday night to a large audience. He is a good speaker, has an interesting theme, discussed it in a lofty spirit, and it was a pleasure to hear him, There was in his speech no indication of class-hatred and no appearance of desire to cause strife among men. He is not bitter against the rich, but he denounces the present system of competition which he holds responsible for the widely unequal distribution of wealth, and predicts that it will in time be succeeded by a system in which society as a whole will own and control the means of production and distribution. Feudalism preceded the present system, and men once thought feudalism would continue forever. The present system is also destined to pass away. said he, and he indicated the manner of its passing. Wealth will more and more be gathered into the hands of the few, the trusts grow more and more powerful, till at length society will confiscate their property and hold it for the common good.

He endeavored to make is appear that the success of this program would be in accordance with Christianity and with Christ's purpose.

To be sure Christianity requires an equitable distribution of wealth and tends to encourage the highest economy in the production of wealth, but Christinaity nowhere encourages the doing of evil that good may come. The growth of the trusts as is well known is not due simply to natural law, unless it is natural law to defraud one's fellowmen. The trusts are the result of bad morals, in many instances, taking unfair advantages of competitors and consumers, secured, it may be, by unfair legislation. Can we expect the millenium to be ushered in by a course of fraud? Will greed be the forerunner of righteousness? We cannot believe that the way the Socialists have marked out is Christ's way. We believe the time is coming when there will be more wealth in the world and that it will be better distributed; but we believe in that good time because Christianity is going to rule men in the business world and make them honest and humane. Christianity will awaken in men's minds a truer estimate of human life. Fraud will pass from the business world because men will come to have too honor, too much self-respect, and too much love for each other to be guilty of so mean a thing as taking an unfair advantage.

O yes, Mr. Debs, better times are coming. The world is growing better. The millennium is approaching, but it is coming at the front door and not by the back door.

You yourself are not confident that you are right. You seemed so when you said the system of the Socialists is sure to come and nobody can prevent it though men may retard it. But later you expressed doubt when you said that your faith in the triumph of Socialism depends on the ability of Socialists to develop the capacity for business management which the system would require. Well may you have doubt on this point. As men become more intelligent, they become less manageable, and it would take a very big boss to manage all mankind in the more enlightened age of the future. No, the world is not moving toward the paternal system of the Socialists, unless it is moving backward, but we believe it is moving toward a better order of things than the Socialists can imagine: to a time when Christ will be recognized as Lord of society and King of men as He is and has a right to be, and when men will regard each other as brethren, as they are and should ever feel themselves to be.

Washing the Air.—There is a large office building in Pittsburg the air of which is washed as it is admitted to the bulding by passing it through a shower bath. This takes out five or six gallons of coal dust every week. Our rains wash the air for us. If we had no rains, the air would soon become so full of dust as to be very unwholesome.

What It costs to Travel.—Bleriot calculates the cost of air travel to be $15 a mile, as against 1 cent a mile by trolley, 2 cents by rail, and 25 cents by high-power automobiles. Just how much it costs to walk is not stated.

—When you write for the Herald, please write plainly. One good brother persists in writing very faintly with a lead pencil, and a good sister writes with a fine-pointed pen and with such a super-abundance of flourishes that her writing is a labyrinth of curved lines.

—Rev. E. A. Plyler came on Saturday to preach at St. Paul's on Sunday last.

—Rev. D. A. Braswell was called by telephone to the funeral of Mrs. Berry Davidson at Gibsonville last Sunday.

—Bro. H. W. Braswell says we printed "Bell" where he wrote "Reed" in his article last week. We are sorry to make such mistakes. We must get some better glasses or Bro. Braswell must get a better pen, it seems.

—Rev. C. H. Hubbell was detained at home by the illness of his little girl, thus missing Reidsville and Liberty. He made the other points as scheduled, and in addition St. Paul and Grace in Greensboro. He organized C. E. Societies in Pinnacle, Thomasville, Randleman, and started organization at other points. He knows his subject thoroughly and is ready at a moment's notice. The new societies will send delegates to the Burlington Convention for new ideas and inspiration.

—An Enfield friend sends $1 for the China famine sufferers. If others wish us to forward help from them, let them send it in as soon as possible.

—Miss Auman writing from the Denton Orphanage says: "The children are very obedient and seem to be happy and contented. Pray that Miss Williams and I may do our duty to them and the church."

Language was given to us that we might say kind things to one another.

INJURIOUS READING.

The remarks of the following article are not intended to condemn novel reading, however unwise the surrender to that practice may be: for novels do not usually deceive their readers, and many a novel teaches truth. The points concerning novel reading are, to discriminate, not to waste time, and not to surrender to mental stimulant.

But I refer to matter set before the public by an author whose words reveal that he is not sincere in his writing.

It is unwise for a young minister, or any young person, to read the writings of an author who is either personally dishonest, or whose statements are found to be unreliable. It is even unsafe: for such author, in his own career, has lost the power of instinctively discerning truth, and even for himself trusts to reasonings that are unsound; at some time, or times, in his own past life having labored to believe a lie, and having combined and interwoven arguments and evidence for such purposes. In his own experience having surrendered to the untrue, he has grown into the condition alluded to by the Apostle Paul in 2 Thes. 2: 10-12:

"They received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth."

Such a writer will state reasonings in a way to mislead his reader by insidious and suggestive ideas, possibly being unconscious that he is teaching a lie. His life habit has become that of an actor, and not that of a doer. Reality has disappeared from his purposes, and his finger-board is not determined by the pole-star of liberty (notwithstanding his claims) but by prefe ences. In this state he may not intended to deceive, but his writing is unsafe. Young ministers should avoid it: "For there is nothing more important than [illegible] child that has never heard a lie, [illegible] natural instinct for truth possessed [illegible] deceived. Preserving that child-[illegible] habit, you will gradually form the [illegible] which will save you from [illegible] hour of investigation, at [illegible] you might otherwise still [illegible] in uncertainty [illegible] hill-truth-habit, you [illegible] truth apparently [illegible] almost as free from [illegible] of character denied to those who make their minds and hearts a highway for the tramping demons of deceit. Sooner or later any error that is given even temporary hospitality in the human mind, fixes itself for permanent residence there, and hinders the entrance of the angels of truth, and obstructs their glory and helpfulness.

But if you preserve the truth habit, you will be like Sir Isaac Newton, who foresaw much truth that in his day was yet undiscovered (because of the state of science at that time), but has since been demonstrated, or been discovered. He had the truth-habit so fixed, that he sometimes instinctively perceived truth, or seemed to feel it. Such capacity is of far greater value than the much praised practice of listening to all pleas. That practice does not make a man broadminded, or liberal: it sometimes makes him shallow, or uncertain.

Jesus had such ideas in mind when he used the following words:

John 8: 47. "He that is of God heareth the words of God; for this cause ye hear not because ye are not of God."

John 18: 37. "Every on that is of the truth heareth my voice."

And John, the beloved disciple, had such ideas in mind when he wrote the following:

1 John 4: 6. "We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error."

Such instinct as that of Sir Isaac Newton, of John, of Jesus, is highly important. In order to get such instinct, be quick to drop an author who is insincere. As you would not bargain with a dishonest merchant; just so, read not an insincere author. For, if you do, at some time you will be misled, losing your keenness of vision for truth.

J. J. Summerbell.

Dayton, Ohio.

ARTISTS' MISTAKES.

In a noted picture exhibited not so long ago the artist, well known for his ability to "hold up the mirror to nature," still made a curious error, which he would not have committed had he taken the trouble to acquaint himself with certain habits of the beast he portrayed in that picture.

A tiger is shown slaking its thirst at a [illegible]. The artist does not show much [illegible] than the head of the beast, and it [illegible] could not be made the blunder of [illegible] mouth of the creature far be[illegible] [illegible] of the water, making it [illegible] as one may see a horse any day [illegible] and not lapping up [illegible] cat as of course a tiger would. It is curious to understand how an artist who could paint well enough to command for his picture a place on the walls of an important exhibition, could make such a fundamental mistake.

Another example, shown at the same exhibition, displayed a dove with outstretched wings. A student of animal mechanism looking at that picture, remarked that is very pretty and poetical in idea, but that by no possibility would a bird thus constructed be able to fly.

Mistakes of this kind were common enough in past times, when there were no zoological collections for study, and when artists had to depend upon travelers' tales for their information regarding foreign animals. Until the time of Cuvier, these pictorial monstrosities were the rule and not the exception.

Some years ago a leading scientist pointed out that painters were liable to fall into errors of another kind through ignorance of the elementary laws of optical phenomena, and he gave them many valuable lessons and warnings. It was shown that, although geometry had been applied to perspective and anatomy to form, artists as a class seemed to have come to the conclusion that the phenomena associated with air, sky, and sea need not engage their attention. For example, there was the case of a capable painter who pictured a rainbow inside out! When the work was returned to the artist for correction, he was so much disgusted with what he regarded as a preposterous demand that he charged one hundred dollars for replacing the colors of the bow in their proper relative positions. Another painter had the temerity to place a crescent moon in the eastern sky directly opposite to a setting sun. When the fault was demonstrated to him, he defended his action on the ground that if he had painted the moon full, as it certainly would have been in nature under such conditions, it would have upset "the balance of the picture."

This artist was by no means the only one who has fallen into a mistake with regard to the earth's satellite. Examples might be quoted in which the new moon had its convexity turned away from the sun, which is, of course, an impossible state of things, as one may test for himself by experimenting with an orange and a lighted candle. Sometimes too the moon has been represented close to the constellation known as the Great Bear, a part of the heavens which it has never been known to invade. Then the size of both the moon and the sun as represented in paintings has often given rise to protests from those whose words are worthy of heed [illegible] distinguished astronomer once [illegible] [illegible] to [illegible] in [illegible] the size of the moon, and to deduce from

it the height of the mountains shown in the same picture. He found that the average height of the hills was about forty-three miles, while one giant peak raised its head more than one hundred miles above the sea level!

It would, of course, be absurd to tie an artist's hand, and to say that every touch of his brush must be made with scientific accuracy. The imaginative faculties must have play, or we should have no pictures worthy of the name. Turner, who was one of the greatest masters of landscape composition and coloring, frequently exaggerates the heights of his hills with the intention of conferring upon them a majesty which otherwise they would not possess.

If mistakes are possible to artists in these advanced times, when every branch of knowledge is specialized, and when it is so easy to obtain encyclopedical information, it is not surprising that errors of a far grosser kind were committed by the painters of past centuries whose learning was necessarily limited by their environment.

The most common errors were brought about by confusion of period, by which the affairs of centuries apart were dovetailed and blended in the most curious fashion. In the early works of the German, Flemish, and Dutch artists are found both anachronisms and incongruities in plenty. That the Garden of Eden should be painted by a Dutch artist as having well-clipped borders and yew trees cut in quaint devices is excusable, for the draughtsman was unacqainted with any other type of garden. In 1794, we are told, there was a picture to be seen in a Dutch village in which Abraham appeared ready to sacrifice his son Isaac by a loaded blunderbuss. This would antedate the use of fire arms by more than three thousands years.

Pictures are shown of the Israelites crossing the red sea, armed with muskets of comparatively modern date.

It is in the matter of costume that the early painters found such a stumbling block, and there is no difficulty in seeing how this arose. They painted the scenery and dresses of such widely different countries as Palestine and Egypt without having any knowledge of those places or any opportunity of acquiring reliable information. In the National Gallery at Edinburgh there is a picture in which Pharoah's daughter and her ladies are attired in the long-wasted bodices and hooped skirts peculiar to the sixteenth century European woman. In another picture of the same date, representing Joseph and his kindred in Egypt, which is hung in the National Gallery in London, there is no trace of the distinctive features of Egyptian architecture about the buildings; they are all Italian in type.

It was impossible for even such a genius as de Vinci to know that a table, a spotless table cloth, plates, knives and forks, to say nothing of salt cellars, were wrongly introduced into one of his most famous works, and that the Eastern people whom he painted used neither tables nor chairs, but squatted around and ate from one dish.

In more recent times we find that anachronisms of costume and scenery were as common little more than a century ago in dramatic representation as they were in the pictures. In a portrait of Mrs. Hartley in the character of Cleopatra, she is dressed in a hooped petticoat, over which is a pannier skirt and a long train, the skirt being adorned with festoons of roses. Her waist is confined in the stiffest of corsets, while she wears on her head an earl's coronet, surmounted by an ostrich plume. It would require the pencil of one of the world's famous caricaturists adequately to express Anthony's surprise when he saw his Cleopatra arrayed in such fantastic style.

And it would not be the first time that a picture had been caricatured by reason of some incongruous feature. For instance, there is a well-known picture of Napoleon crossing the Alps. This subject has been quite a favorite theme with artists; but the particular example referred to shows the Emperor in gorgeous costume, mounted upon a richly caparisoned steed, which is prancing with delight at the august burden which it is honored by carrying. Such is the romantic idea of the event as it was presented to the mind of the imaginative painter. The caricaturist has given us a far more prosaic representation of Napoleon's famous journey. It is snowing hard, and the Emperor, so closely wrapped in his cloak as to look like a mere bundle of rags, is crouched upon the back of a wretched mule. A tall chasseur, as lean as the poor mule, grasps the animal by the tail with one hand and flogs it with the other. The caricature is probably far more historically correct than the more serious work.—Scientific American.

MANNERS OF MINISTERS AGAIN.

Every week as we read the M. P. Herald we find so many inspiring things and we often think how much we would like to shake hands with some of its contributors and thank them for their timely suggestions. Just here we recall an article from the pen of Rev. J. A. Burgess written during that most unfortunate discussion relative to the merging of our M. P. Church into that of the M. E. Church. While we hope that such a discussion may never again be allowed to mar the purity of the Herald's columns, yet we thank Bro. Burgess for clear and decided defense of our church and its unimpeachable principles. Long live the Methodist Protestant Church and its adherents.

But we started on to write about the manners of Ministers. And we would not for any reason whatever utter one unkind criticism of any true and faithful minister of the gospel; but with heart and voice we would encourage them to "lift high His Royal Banner," O ye heralds of the Cross of Jesus, "For it can never suffer loss." Remembering always that the great army of the redeemed of earth from every land, with the mighty God as their leader is steadily marching on to certain victory.

But with reference to the manners of ministers we don't know how much ought to be written. How often have we during our long and varied experience been pain-at the absence of "reverence, dignity, courtesy, and refinement, in some of our ministers and how keenly we have been mortified even in the services as they have been conducted in our churches. "That delicate sense of fitness" in speech and manner in the home circle as the so-called "man of God" sits and in loud tones relates some coarse joke and we have heard them hold up to ridicule some of our most sacred church usages and customs and we felt then and do yet that such men should be relegated to inferior positions and not allowed to desecrate our pulpits.

But we were quite pleased a few days ago when I met a very fine lady who had married and left her home and had come to reside in our city. We found her a true Methodist Protestant and when we requested her to bring her membership to our church, she readily agreed to do so. She said, "Since I came to this city I have been importuned to join my husband's church and wealth and culture and high social prestige of that church has been brought to bear on the situation and the members of said church seem keenly disappointed that I do not yield to their many allurements; but when I remember my home church and pastor and his excellent wife, his high and beautiful character, his refined dignity, his loyalty to the Methodist Protestant Church and most of all his ardent piety, I feel that I cannot desert my church for that, as well as many other good reasons."

So my brethren in the ministry, your high and holy calling demands of you the very highest culture to which you can attain. You have possibly no idea what an influence you are exerting for our beloved church as well as the cause you represent when your life, character, piety and manners are irreproachable.

A Methodist Protestant.

THE MEETING OF THE BOARD OF FOREIGN MISSIONS.

The Board met in the Baltimore Book Concern Building on Wednesday, March 8th, 1911. All the members were present.

The work reports of the four Sub-Districts of the Japan Mission Conference were presented. They showed that 36 adults and 5 children had been baptized in the quarter ending January 1, 1911. In addition there were 73 persons who applied for baptism, an increase of 33 over the former quarter. 61 church members were received, and 13 probationers. Full members on roll 1049, probationers 212, enquirers enrolled 352, absent members 381, a total of 1994. Number of Sunday schools 41, scholars enrolled 2454, increase of 92 in the quarter, officers and teachers 105, a total of 2559. Total amount contributed in the quarter Yen 1003.39.

The financial reports of the four Sub-Districts, and of the Yokohama School of English (Night School), and of the Nagoya College were submitted, and approved.

The Budget of expenses for the Fiscal year, April 1, 1911, to March 1, 1912, as prepared and approved by the Financial Committee in Japan, was presented. The total amount asked for is $16,326.00, but does not, of course, include the missionaries nor is the house-rent of a missionary included. The Evangelistic Department calls for $9984.50, the Educational Department $4946.50, and the General Miscellaneous Expenses, $1395.00, total, $16,236. The committee to whom the Budget was referred recommended that it be granted. and their report was adopted. Urgent supplementary items—land, churches, etc., amounting to $13,500.00 could not be granted.

The Minutes of the Mission Meetings held in Japan, and letters from the Missionaries were presented by the Corresponding Secretary, and extended discussion followed. Dr. T. H. Lewis, at his suggestion, read the address of Rev. Dr. Schneder delivered at a meeting of the Conference of Federated Missions in Japan, and favorable comments were made.

It was decided, in view of the fact, that Rev. E. I. Obee has unselfishly volunteered to remain at his post in Japan until April, 1912, solely in the interest of our missionary work, although his seven years of service for which he contracted with the Board end next September, that the plan in the distribution of the Missionaries be continued for the ensuing year. The Cor. Sec. was instructed to write Rev. E. I. Obee, and express the Board's sincere appreciation of his fine spirit and noble act, and to commend him for his wise and efficient administration of the affairs of the Nagoya College, and the Nagoya Sub-District.

The Cor. Sec. was also instructed to write Rev. E. H. Van Dyke expressing the deep sympathy of the Board with him and his estimable wife in her illness, and to assure them of the Board's continued interest and prayers for her speedy restoration to health, and to express the Board's continued appreciation of his earnest efforts to discharge his important duties under the trying conditions in which he has been placed.

The Cor. Sec. was further directed to express to Rev. L. Layman the Board's appreciation of his services, and the generous spirit he displayed in the effort to reach a satisfactory adjustment by which to conserve the best interests of the work.

The Cor. Sec. informed the Board that the brother whose services were sought by the Board for employment in the Japan work had written that conditions which he could not control prevented him from entering the work.

Questions of law which the Mission sent to the Board for an interpretation were referred to Dr. F. T. Tagg for answer. President Tagg was made a committee to prepare a Constitution and By-laws for the government of Missions, and submit them to the Board. The President and Cor. Sec. were made a committee to send a letter to the Mission concerning educational matters. Rev. E. H. Van Dyke was appointed President of the Conference, Rev. L. Layman Principal of the Yokoaham School of English, and Rev. E. I. Obee the Board's Representative at the College. The next meeting will be held May 31, 1911.

—The Cor. Sec.'s report and the Treasurer's Financial report were presented and adopted, the auditing committee having reported that they had examined the accounts and found them correct, and certified to by Mr. H. C. Staley as requested by the treasurer and approved by the Board.

Fred C. Klein, Cor. Sec.

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WE WILL IF YOU WILL.

If you will rush your order for Easter supplies into this office, we will rush them to you just as fast as steam will carry them.

It is NOT TOO LATE TO ORDER. Any school of good average ability can prepare this program yet in time to render it for Easter. And some of our friends have been kind enough to say it is good enough to render after Easter is over. We have shared neither time nor expense in the preparation of this service, and we want every Sunday school in the Denomination to share in the benefit which will come from its use. Send in the orders, we will do the rest. But send them to West Lafayette, Ohio. Our friends in Greensboro, Baltimore, Pittsburg and Adrian have been very kind, and we presume that every order sent has reached us, but it than it will if you will send them to us takes longer when they come that way direct.

Will You Remember This?

What the Board of Home Missions is able to do for the Methodist Protestant Church in 1911-12 depends upon what the Methodist Protestant Church does for the Board of Home Missions now. And do you know that the Easter Offering is a very important part of the income of the Board? It will mean greater work done for the church, if we can have an Easter Offering from every Sunday school in the church. May we count on you?

Chas. H. Beck, Sec.-Treas.

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CUR COLUMBUS C. E. CONVENTION.

We are glad to know that many of our endeavorers are already turning their thoughts and hearts toward the city of Columbus, Ohio, and our coming denominational C. E. Convention. We are prepared to say that this will be a convention with several sides: Inspirational, Practical, Educational.

We are trying in the preparation of the program to keep these thoughts constantly in mind, and we are sure that you will find these features present when you come to Columbus, Ohio, on May 25-28. We are expecting soon to be able to announce some special **Evangelistic Features.** This will be on the spiritual side of the program, and we assure you that this will not be forgotten. We are sure the C. E. does stand for Christian Evangelism and for Evangelism for everybody and we will have some help of this kind at our convention. Remember the request that names of delegates be sent in as they are selected as this will help the people who are to entertain us.

J. Sala Leland, President,
2721 Perrysville Ave., N. S.
Pittsburg, Pa.

HELPING TO UNDERSTAND CHINA

Rev. D. Gilbert Reid, who knows China as few men do, is performing for that people and country of greatest possibilities an unspeakably valuable service with pen and voice in presenting the present status and opportunities as they really are, thus removing many misapprehensions. In a recent address in Chicago before the Chicago Association of Commerce, on "American Business Opportunities in China," he said that, while there

are great opportunities for American business men in China today, they are being neglected through remembrance of past failures or through fear of future dangers. He spoke of the friendly attitude toward America by the more intelligent Chinese at the present time, and enlarged upon the American policy of advocating the open door and urging on American financiers a larger participation in the development of China. Speaking of the two great misconceptions as to the existing relations between the two countries—the reports that Japan is planning to take possession of the southern half of Manchuria, and that the Chinese are planning another Boxer uprising—he said: "Japan may have railways and may have open mines, but the country is still under the sovereign rule of China. Beyond this fact the Chinese merchants in Manchuria, as along the border between Manchuria and Korea, are outstripping the Japanese merchants, and, with the business of the country in Chinese hands, there is no likelihood that the country will pass into the hands of the Japanese."

Another Boxer uprising, he asserted, "is an impossibility;" and added that "the folly of the former uprising is enough to prevent another of a similar character. The mere fact that here and there local disturbances appear is no indication that the general sentiment of the nation is anti-foreign. Still less is there ground for thinking that the Chinese are opposed to co-operation from generous and fair men from abroad. It is a fact, which needs reiteration, that the enterprising men of China are seeking for the investment of foreign capital on the basis of co-operation."

In the World's Work for November Dr. Reid calls attention to the stupendous fact that "the Senate of two hundred members, the first parliament ever attempted in China, has been in session some weeks. It is composed of the brighest men in the empire, and, for a first Chinese parliament, it has shown remarkable enterprise, courage, and intelligence. According to a recent edict of the Emperor, the second house of the first Chinese parliament will convene in 1913 instead of 1915, as first planned."—Zion's Herald.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

30. The indication that material blessing is conditioned on man's spirituality can be found in Lev. 25th chapter, 1st to 22nd verses. Also Lev. 26: 2-5.

Ruth Chavis.

It is not our purpose to make a debating society out of our class. But when different members of the class hold different views regarding important Bible questions, it will be in order to state them, with the reasons that sustain them.

Question 26 has been well answered from the point of view of those who believe that God foreknows all. But this view seems to us to leave no room for human freedom, and we ventured rather timidly some years ago to question the correctness of that view. There is a difference between the question as to whether God foreknew the fall of Adam and Eve and the question as to whether God can foresee that a sinful man will keep on sinning. If the sinful man cannot save himself from sin, he will certainly continue to be a sinner until saved by the grace and power of another. God may determine the course of a man's sinful career after the man has entered upon such a career without doing any violence to his freedom; and if it suits God's benevolent purpose that a man should sin in one way rather than another, God may predetermine that the man shall pursue the course that will help to work out the purposes of God. In such cases as this, God can certainly foresee what men will do. But in the case of the unfallen Adam, I think we may believe that God did not really foreknow. He knew the possibilities and provided for both alternatives, but to me the thought of man's freedom is inconsistent with the thought of God's complete prescience. Some fear that they would dishonor God by supposing that He does not know all. But they may well enquire whether they do not dishonor God more by denying to him the power to create a being whose action God could not foresee. If God can make such a being, possibly He made such a being when He made man.

We believe that the nature of man as a free moral agent forbade God's foreseeing the fall of man and that it also forbids God's foreseeing what the individual will do when confronted with the means of his salvation in Christ. Again, God treats men as if He did not know and as if He were supremely concerned lest they should fail at the critical time, and suffer infinite loss. It is comforting to believe that God knows all that is knowable, and that God is able instantly to provide for every emergency that may arise through the play of human freedom.

Lesson for Next Week.

Numbers, chapters 13 to 24 inclusive.

—Buffalo school south of Greensboro closes next Friday with an "exhibition."

—June 3, Asheboro will unveil a Confederate monument in Court Square. Judge Clark will deliver an address.

—Fire at Thomasville last Saturday night burned the Lambeth Furniture Factory, causing a loss of $40,000 and throwing many men out of work. Insurance, $8,000. The factory will be rebuilt.

GIDEONS AND THE BIBLE.

Do people just buy Bibles, or do they read them? Do they possess themselves of the good Book because it seems the right thing to do, and because it makes one more comfortable to have one around, or do they read them when bought? This is a question. There is an organization of drummers who call themselves Gideons and believe that people generally need to read the Bible more, and believe much good would come of reading it more. So the Gideons are placing the Bible in almost all the large hotels throughout the country. The Evening Chronicle thinks well of this movement and comments in this manner upon it. "It has been in progress for months past and many instances of good results have been noted. The Philadelphia Press calls it "a pious and useful work." and one that cannot fail to bear good fruit. Educators, The Press says, bear testimony to the lack of Biblical knowledge among the students at leading colleges and universities. Evidently the Bible, though circulated by millions, is no longer generally read in the home. Young men who would be ashamed to admit ignorance of an allusion to the mythology of ancient Greece, do not understand an ordinary scriptural reference. The 'drummer" who finds a Bible in his bedroom at the hotel may have childhood memories recalled to him and read through sentiment. Or, seeing the Bible, may awaken either a religious impulse or simple curiosity. From whatever initiative one takes to Bible reading, the result cannot fail to be an increase of spiritual culture, intellectual breadth and literary appreciation. There is no more interesting book in the world of literature than the Bible, in itself the wonderful literature of a wonderful people. And of all the monuments of English literature, the King James version of the Hebrew Scriptures is the greatest. The Gideons are doing a splendid work, not only for their fellow-traveling sales-men, but for the hotel guests, who will profit by the distribution of the Book of books.

—From Christian Sun.

—There was a fearful fire in New York last Saturday when 142 employees, mostly working girls in a shirt-waist factory, were burned to death or were killed in endeavoring to escape. The building was ten stories high and there was not a single fire escape on the outside. Most of the deaths were on the 9th and 10th floors. It does not seem possible that a city of modern times would allow a building of such height without fire escapes.

PASTORS AND PEOPLE.

President's Appointments.

Mt. Hermon, Mar. 18-19..
Halifax, Mar. 25-29.
Roanoke, April 1-3.
Albemarle, April 7-9.
LaGrange, April 14-16.
Alamance, April 21-24.
Chatham, April 27-30.

Thomasville.

We had a very good number at Sunday-school and church Sunday and the pastor gave us a good lesson from the following words: For we are strangers before thee, and sojourners, as were our fathers; our days on earth are as a shadow, and there is none abiding. 1st Chronicles 29:15.

In the afternoon we were pleased to have the editor of the Herald (Bro. McCulloch) with us; also C. H. Hubbel of Michigan who gave us a nice talk on Christian Endeavor and Sunday-school work. And through his persuasions we organized a Christian Endeavor Society of several members, and no doubt in a short time it will be a strong organization, doing great and lasting good for the church and entire community.

Our protracted meeting will come off in the near future and we are expecting to see many souls saved during this meeting.

Our Sunday-school is progressing nicely and a great interest seems to be manifested. The attendance for March is as follows: Mar. 5, 88; Mar. 12, 87; Mar. 19, 42; Mar. 26, 100. On account of bad weather the attendance wasn't as large as it possibly would have been.

We are glad to report that Bro. Shepherd who has been seriously ill is somewhat better, but not able to be out.

Bro. Boyles and family(on account of having scarlet fever) have been kept away from church and Sunday-school for a short while.

Bro. T. G. Perry, wife and Master Glenn went visiting relatives and friends in the country Saturday and returned Sunday.

Bro. S. P. Montgomery is contemplating moving to High Point in the near future. We regret very much to lose them from our midst.

May our church overflow with an abundance of blessings at our future series of services.

D. R. C., Reporter.

Winston Station.

We are glad that our pastor has improved so much as to be able to preach the past two Sundays, although he has lost about twenty-eight pounds he is not yet what you would call too small, and we hope he will continue to improve until he is wholly well.

The sermon yesterday morning was grand, from the words, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Notwithstanding the bad weather the attendance in the morning was splendid, for our people were hungry to hear the Gospel from the lips of our pastor again. The night service was rained out. At the morning service Mr. and Mrs. W. V. Hutchens united with the church by certificate; we are glad to have two such good people cast their lot with us.

The fourth Sunday in April is the time set apart for a revival to begin at this church. We need and want a great meeting and we know if we make ourselves ready that God will give it.

Invitations have been sent to members and friends of the church to a birthday social to be given by the Ladies' Aid Tuesday night, April 4th.

Reporter.

Guilford Circuit.

Please announce through Herald that the second quarterly conference of Guilford circuit will be held at Mitchell's Grove on Saturday before the second Sunday in April, or April the 8th. Brethren, your presence is desired. Preaching at 11 a. m. Conference at 1:30 p. m.

T. A. Plyler, Pastor.

Ivy Ct.

The second quarterly conference of Ivy Circuit will be held at Pleasant Gap Sat. before the second Sunday in April.

We regret to say that three of the Messrs. Carter are suffering with broken legs. We hope for them a speedy recovery.

D. R. Williams.

Flat Rock Letter.

Our pastor's subject on last Sabbath was "The Proper Conditions of World Wide Worship." And after logically presenting these it was interspersed with illustrations and incidents in song and literature and from life.

The prayer of the deacon in Ian McLaren's "Beside the Bonny Brier Bush" on the shadowel life of a young maiden of the church was given in full. And its pathos was transcendent. This sermon was one of unusual sweetness. And we would we had many W. F. Kennetts dispersed over our conference. May he never be put on the shelf.

In that broadening comprehensive work, "Distinguished North Carolinians," we find on the stone of William R. Davis, founder of our University, inscribed: "He preferred the nation's good to the nation's favor." This a suggestion to pastors and folds. For until we learn this, a form of love as God loves, we are lacking in the highest possible Christian grace.

After an intermission of some two months our S. S. resumes next Sabbath.

'Tis with sadness we learn of the demise of Rev. T. M. Johnson's father, and extend sympathy to him and his.

Though at this late date we would place violets on the grave of Rev. W. L. Harris, highly esteemed by many here, believing his life was not spent in vain.

Mrs. John B. Ogburn was called to Gibsonville Friday by the sudden death of her mother, Mrs. Berry Davidson, a most estimable woman. And much sympathy is felt for her aged father in his irreparable loss.

Reporter.

Haw River Circuit.

To the members of the quarterly conference: Please be in attendance at Friendship on Saturday before the second Sunday in April. Preaching at 11 o'clock, conference in the afternoon. This is the time to nominate the delegates to Annual Conference. This is very important; other things to consider.

C. E. M. Raper.

Friendship, Yadkin College Circuit.

We had the pleasure of again hearing our pastor, Bro. H. L. Powell, fill his regular appointment here last Sunday morning at the usual hour. He preached a very interesting sermon to an attentive congregation. Am sorry no more were out to hear him, but the weather was very threatening. We are always glad to have our pastor with us; every one seems to like him and speak well of him. We met and reorganized our Sunday-school the second Sunday in March. Supt., W. M. Byerly; assistant, J. E. Sinder; Sec., Roy Phillips. We hope to have a better S. S. this year than we did last year. We are sorry to note the sad death of Bro. J. F. Byerly which occurred last Monday morning, the 27th at 6 o'clock at his home. His remains will be laid to rest on the 28th at 2 o'clock in the cemetery at this church of which he was a member. All of his children were at his bed-side except one daughter, when the end came.

Success to the Hearald and its readers.

Reporter.

Spring Church.

Dear Herald:

Our pastor was with us last Sunday, and delivered an excellent sermon from the text, Matthew 26:29, But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. I think I never heard a sermon complimented more. Bro. Ashburn always comes with something good for us. Wish so much we could have him with us more

than once a month. It seems so long from one appointment to the next. The Lord's Supper was administered of which a large number partook.

Owing to sickness in our community our Sunday-school hasn't been well attended for the past month. Our Sunday-school is not as large as some others, and not as large as it should be. There is yet much work to be done to get other interested.

Our prayer meeting is generally well represented. Some fathers and mothers that have been coming here a long time, never too tired to say no, when the Spirit says go. Oh! what a great encouragement their presence is to their superintendent and scholars. It makes us feel that life is worth living, and that there is a great joy in life devoted to the service of God.

We are preparing to have Easter service, which we hope to be successful. We cordially invite one and all to be with us on that day. We are hoping for a nice time and a good collection.

The second quarterly conference will be held here next fourth Saturday; preaching at 11 o'clock and conference immediately afterwards.

We are yet in debt on our new church. There is a chance yet for any one who hasn't helped. "Don't you Herald readers want to help us?"

I am glad to report that our class leader, Bro. G. F. Robinson, who has been very ill is a little on the mend, not enough to go to church though, yet. We are glad to welcome back in our Sunday-school our faithful teacher, Mrs. Chas. E. Dimick, for class No. 2. She has been absent for the last three months, visiting her people in Madison, Neb.

Mrs. Rebecca Robinson, the oldest member of our church, fell asleep in Jesus last day morning, at the home of her only son, Mr. G. F. Robinson. She had been in feeble health for some time. She will greatly missed by her children, grand children and great grand-children, and friends.

Nannie Massey.

Lexington, Yadkin College Circuit.

Dear Editor:

Our pastor, Rev. Mr. Powell, filled his regular appointment the second Sunday night. We are all always glad to see him come, for he has something good to tell us. Our special meeting will begin the first Sunday in April. We are all hoping to have a good meeting.

Rev. Mr. Bowman is to do the preaching.

I am a little girl aged ten years. I go to Sunday-school every Sunday. We have a good Sunday-school. Mr. L. A. Hardister is our Supt. and we all think we have the right man in the right place. My teacher is Mr. Charlie Phifer, and he is a good teacher. We have a large class. We got the attendance banner today for having the most scholars. Mr. Phifer has offered a nice present to the one that gets the most new scholars and we are all working for it.

Well, I will close for this time hoping that this will not find its way to the waste basket.

From a little Sunday-school girl,

Duevell Gibson.

Giles Chapel.

Dear Editor:

We are going to have an Easter entertainment at the Chapel April the 16th. Our program is not quite made up yet, but it will be complete this week. The S. S. workers are taking hold of the work, and we hope to have a good time, and will have if we try to make it so. God is always willing and ready to do his part if we do ours.

May God depend on us! and may we be willing to respond to his call. Not that we may have pleasant things said about us, but that we may be instrumental in his hands in portraying the death and resurrection of his Son, for in Him all of our hopes are centered, that in that great day of days. When at his second coming we all shall arise to meet him who gave himself for us.

We hope to have our program complete by next week. So we can publish it in the Herald by your permission. The hour for the service will also be published. All invited.

Yours for success.

J. C. Allred, Superintendent.

Harmony Grove, Forsyth Ct.

Our pastor, Bro. Williams, filled his regular appointment here Sunday. The weather being unfavorable there were not many out to hear him. The sermon was helpful and interesting. We are all pleased with our new pastor. We have a live S. S. Our Supt., J. E. Holder, is taking great interest in the school. We have 80 on roll, and we hope to add many more.

A Member.

Fairfield.

To the members of Guilford Circuit. At the first quarterly conference I was elected circuit steward for this charge. It seems to be a new office so far as this charge is concerned at least. The duty of this Steward is to try to stimulate the members in regard to their financial duties to the work. I thought there was no better way to begin this work than through our church paper. Now if all our members read our church paper I would be talking to all the members at once, but I fear that I am only talking to a small per cent. So first, let me urge members to read our church paper. It should be in every family on the work, I don't see how an official member can get along without it. A brother may be a good official who doesn't read our church paper, but he would be a much better one if he did read it. Let us have a better attendance at quarterly meetings. Let every official come and as many laymen as can come. At our last quarterly meeting some of the officials members at the church where it was held were not there. They said if they had known when it was they would have come. I don't think Doc Cook reached the North Pole, but think he went far enough north to get cold. I don't think any of our official members have reached the North Pole in regard to their official duties, but some of them are terribly cold; every member should post themselves upon all lines of church work; Missions, Church Extension and so on; then they would know how little they were doing; every member should attend every service. If you don't get your money's worth out of the sermon, take him home with you, talk with him in private conversation, get his experience and give him yours for what it is worth. The poorest preacher in the conference can do more good on a work where the members assist him in every way possible than the best preacher can do on a work where the members' hearts are all locked and they have got lead in their ears, and are down with the don't cares. If a pastor thinks you have no interest or confidence in him he will lose confidence in himself. Some members say if we had so and so for a preacher I would pay so much. They would not do any such thing; we all have a better preacher than we deserve. A preacher's success depends largely upon the assistance his members give him. Let us beautify our church grounds and build churches in keeping with our homes and school houses, that our church may be as attractive as any other denomination's; then Methodist Protestants living in the country should join country churches. The city churches don't need you; the city pastors would advise you to join the country churches. We ought not to look for some one to take care of us, but join where we can do the most good. I had rather be the big end of a little thing, than the little end of a big thing. Let every official member decide that he has got business at the next quarterly meeting that no one else can attend to. Now if all the members will obey the few things that I have set forth in this article, there will be no doubt about the finances this fall.

Yours for promptness,

J. M. Davis.

Union Chapel, Granville Ct.

Dear Herald:—Our County Sunday School Convention was held at Union Mar. 25-26. We had with us Rev. N. G. Bethea, our pastor, Rev. R. C. Stubbins, of Vance Ct., Rev. J. A. McClure, of Henderson, Mr. J. Van Carter, State Supt. S. S. Association, and Revs. C. E. Newman, pastor Christian Church of Henderson. There was a large attendance notwithstanding the condition of the weather was bad. Everybody showed intense interest from the beginning to end. Rev. Bethea made an able address on Saturday: "Preparation of Ourselves." The next to speak was Rev. J. A. McClure, on "The Sunday School Teacher." This address was short but to the point. Mr. J. Van Carter's address, "Round table on Sunday School Teacher," was enjoyed by all present. He told us of some things to think about and to get our Sunday School to be up and doing. He also demonstrated, on how to teach the Sunday School by hearing the lesson Sunday.

Rev. R. C. Stubbins spoke with much interest on The Sunday School with an Aim.

We also had with us the Choir from Oak Ridge Baptist S. S. which did credit to themselves and their Church.

Miss Moss Rose and Miss Lillian Huff were elected as delegates to the State Convention at High Point.

We have a Sunday School of which we are very proud, but hope to make it better. Bro. L. H. Stone is our Supt., who is a fine manager and much loved by all.

With best wishes to the Herald, I close.

Owen C. Edwards.

March 7, 1911.

Mt. Pleasant, Guilford Ct.

Sunday School was organized last Sunday with Bro. J. R. Stone Supt., Bro. Herman Murphy assistant Supt., Ada Craven, Sec., Sallie Stoaf, Organist, Class No. 1., S. S. Welbourn, teacher; Class No. 2., Girtha Stone, teacher; Class No. 3., Ethel Darr, teacher; Class No. 4., Effie Murphy, teacher; Class No. 5., Mary Eller, teacher.

We hope for this to be the most successful year's work ever done at Mt. Pleasant. I want to ask the older people to come to Sabbath school. If you can't come except on preaching days, come and take part in Sunday school. And we will be glad to see you and have you in our school.

Mrs. John Eller is confined to her room from falling some days ago.

A collection was taken Sunday for the purpose of seating the church as Canaan and six dollars was raised.

Mrs. Dora Darr is confined to her room, we are sorry to note. We regret to have her absent in our Sunday school. She is a good teacher and always willing to lend a helping hand.

Miss Irma Hayworth of Elon College is spending a few days with her parents.

Wishing the Herald and its readers success.

Reporter.

Burlington.

Last Sunday was another very unfavorable day for us, yet the S. S. attendance was 228 and the collection $4.10. During the quarter just closed the average attendance was 217. There were only two Sundays out of the thirteen when our attendance fell below 218. The enrollment at the close of the quarter was 460, divided as follows: Main school, 337; Cradle Roll 50; Home Dept., 73.

The morning preaching service was well attended, but the night service was almost entirely rained out.

The C. E. Convention meets here Friday. On Sunday morning the convention will adjourn so the delegates may attend the Sunday schools of the town. We want to extend a cordial invitation to all M. P.s' and others who may be in attendance to attend ours at that time. We meet at 9:45 A. M. and you'll find us right down East Davis Street, about five blocks from the Post-office. Come.

Reporter.

Burlington, N. C., Mar. 29, 1911.

Rehoboth Church, Albemarle Ct.

Perhaps it will interest some of our readers to know of the good things we are anticipating at this place the 2nd Sunday in April. For weeks we have been training our few S. S. children for an old time Easter service, which we have not had here in over six years.

The last appointment Bro. Dosier announced the expected visit of our beloved President, that he would be with us next 2nd Sunday; so it was decided to have him preach at 11 A. M., dinner on the ground, then the children's Easter service in the afternoon. This we felt would mean a success, for both services and give our president the opportunity to meet more of his friends at this his old home church, among his home people. We had thought to make this a surprise to him but it is too good to keep; then we want his prayers, and the prayers of all our people for this special occasion, which we feel will mean so much to give us prestige toward reviving the old time interest here.

We are moving on "steady and slow, but sure." At Christmas we had two trees and splendid exercises by the children. Brethren and sisters, pray for the entire work, that this year may be one of surpassing success.

With best wishes for success.

Sincerely, I. H. N.,
Callie W. Tarkington.

Mt. Zion.

Our pastor did not fill his appointment here last third Sunday on account of the weather being very bad. We hope the weather will be favorable so he can fill his regular appointment here the third Sunday in next month. I trust that each one that will be present will be prepared for the reception of the truths that not one of us again will neglect our duties to God, for a life for Christ is the only life that's worth living.

Reporter.

Sandy Ridge, Oak Ridge Circuit.

Last second Sunday we had two interesting sermons from our pastor. Bro. Lowdermilk always comes well loaded with good things to tell his people and tries very hard to encourage them to live sober and godly lives. At the morning service, his subject was the pure church. In his discourse he clearly showed us that the church is not so much in need of us but that we needed the church and that God does not need us so much, but we need God. It seems to me from the action of a great many people they really think the church does not need them from the fact they seem to have no business at the church only on special occasions. Instead of saying, children, come let us go to Sundy-school, they lie around or congregate together and spend the holy Sabbath day in frivolous joking and say to their children, go. At night his text was ye must be born again, John 3:7. This sermon was highly appreciated by a good sized congregation and trust through simplicity of that discourse some one has understood the true meaning of the text and repent of their sins that they may be born into the kingdom of God.

Our S. S. is moving on slowly. Last Sunday we made some changes in teachers and elected an assistant Supt., Bro. Pink Baker. I hope that the attendance will be better as the spring opens. I see that there is a great need of a general awakening along the line of Sunday-school. Last fourth Sunday we had a good temperance meting; there was quite a number out to hear the splendid talk by Mr. Delious Hammer of High Point on the subject of Intemperance. There is a great deal of work needed on the line of temperance. I think that is a shame that in this enlightened age of the world full of opportunities for young men to build a grand and noble character will stoop down

low enough to debauch themselves with strong drink.

On March 25, at 7 o'clock p. m. at the residence of the bride's father, Pleas Wears, Miss Ettabell Wears was united in marriage to Mr. Walter Anderson of High Point. They will make their home in High Point. Miss Etta is one of our much esteemed members and will be sadly missed by the church. She proved herself a faithful steward last year. We regret to lose her. Mr. Anderson is a friend. May their life be long and happy.

Sorry to say that Bro. Pleas Wears is very sick with pneumonia; hope that he may be restored to health shortly. I forgot to say that Rev. W. R. Lowdermilk officiated in the marriage. Best wishes to all.

J. H. Gordon.

Liberty Church.

Our "special meeting" here began on Wednesday night before the second Sunday in March, and closed Friday night after the second Sunday.

Our pastor had Rev. S. W. Taylor of the Littleton circuit to assist in the meeting, and Brother Taylor gave us some fine sermons. We feel that the meeting has done much good.

We were disappointed last Friday night at not having Dr. Hubbell with us, but Brother Fogleman gave us a good sermon any way.

A few of the Christian women of our town organized a prayer-meeting at the suggestion of Brother Taylor, during the meeting, and we expect to "keep it up," meeting on Thursday afternoons at four o'clock. All the ladies of our town are cordially invited to attend and to take part in these meetings.

We are glad to report that Mr. R. E. Patterson, who has been confined to his room for some time, is now able to be out again. Miss Myra Hunter of Glendon, N. C., and Miss Mary Hunter of the State Normal College, have recently visited their sister, Mrs. E. R. Wells.

This report ought to have been in last week's paper but owing to sickness it was not sent in.

Reporter.

Liberty, N. C., March 27, 1911.

Lee's Chapel, Halifax Circuit.

We were grieved so much at the sad death of our beloved pastor, Rev. W. L. Harris. How we have missed having him with us on third Sundays!

President W. E. Swain visited our church last Saturday. He made a very interesting talk and preached an excellent sermon. That we were anxious to hear him preach was proven by the large congregation present. We all returned home feeling more encouraged than before.

Rev. A. G. Wilcox preached for us on Sunday, and, to say the least, it was the best sermon I ever heard him preach. His subject was "Praying Amiss." He kindly consented to preach for us again next fourth Sunday afternoon.

Sunday-school having died out during the winter months, was re-organized. Mr. E. L. Lee was re-elected Supt. Prayer service and S. S. next Sunday afternoon. We hope to have a large attendance.

There seems to be a great deal of sickness in the neighborhood. Mr. G. L. Knight and Mrs. E. L. Lee are on the sick list.

Miss Sue E. Perkins, who has been visiting her aunt, Mrs. G. L. Knight, has returned to her home in Port Norfolk, Va., much to the regret of her many friends in this community.

Miss Lela Knight spent last Saturday and Sunday at home.

We are glad to note that Mrs. Mary F. Odom, who has been extremely ill for some time, is able to be up again.

With best wishes for the Methodist Protestant Herald and its many readers.

Reporter.

CARDINAL GIBBONS ENDORSES TUBERCULOSIS DAY.

Cardinal Gibbons, the highest authority of the Roman Catholic Church in America, has expressed his approval of Tuberculosis Day, which is to be observed by the churches of the United States on or about April 30th, and of the general organized anti-tuberculosis campaign, according to a report of an interview made public to-day by the National Association for the Study and Prevention of Tuberculosis.

The interview was granted by His Eminence to H. Wirt Steele, Executive Secretary of the Maryland Association for the Prevention and Relief of Tuberculosis and Dr. Charles O'Donovan, one of the leading physicians of Baltimore. Mr. Steele and Dr. O'Donovan explained to the Cardinal the object of Tuberculosis Day, namely, that it was an effort to secure a simultaneous and systematic presentation of the educational side of the tuberculosis campaign in all of the churches of the United States on April 30th or on some other day in the week preceding or the week following that date. The Cardinal expressed his entire sympathy with the plan of the Tuberculosis Day movement, and endorsed the program both of the Maryland Association and of the National Association.

Following the interview, Cardinal Gibbons also sent a letter to Mr. Steele in which he expressed formally his approval of the anti-tuberculosis campaign as conducted in the United States at the present time. The letter is as follows:

Baltimore, Feb. 23rd, 1911.

My Dear Mr. Steele:

I have read with keen interest the pamphlets you sent me, which tell of the triumphs already achieved in the warfare against tuberculosis.

My wonder has been aroused by the simplicity of the arms used in this warfare—namely—rational living and cleanliness—which are within reach of all.

I shall follow with special interest all your efforts in this splendid propaganda against the terrible disease, and hope the results of your labor will be commensurate with the zeal, the energy, and self-sacrifice which you and your fellow-workers are devoting to the work.

I can remember well the ravages made by yellow fever in days gone by, but rejoice to see that the medical fraternity have conquered it.

I trust that you will be equally successful against tuberculosis.

With best wishes, I am

Yours faithfully,

J. Card. Gibbons.

The National Association has prepared an outline for a tuberculosis lecture or sermon especially adapted for clergymen who will speak on Tuberculosis Day, and also other literature which will be sent to any clergyman applying for it at the office of the National Association, 105 East 22nd Street, New York City, or at the headquarters of any state or local association in the United States.

Richard Harding Davis at a football game in Philadelphia praised the voices of the young undergraduates shouting their weird college yells. "It makes me think of a Yocust Street bride," said Mr. Davis, smiling. "She turned to her husband one night at dinner and remarked: 'My dear, the first time I saw you was at Franklin Field. Your head was thrown back, your mouth was wide open, and your face was very red—you were yelling your college yell.' 'Yes, I remember,' said the young man. 'And I noticed,' she continued, 'what a remarkable voice you had.' 'Yes, you spoke of it at the time,' said he. 'But what makes you think of it now?' 'Oh, nothing,' said the bride. 'Only I wish the baby hadn't inherited it. That's all.' "—Argonaut.

—Maj. Rossi, a leading citizen of Rome, is said to have committed suicide because two of his daughters adopted a new style of dress contrary to papal ban.

—L. R. Andrews, a "divine healer" and author of "How to Be Happy" committed suicide recently.

To test freshness of eggs—drop on hard surface.

DIED.

Dear Editor:

Ever since the sad news reached my ear that Thomas V. Avent of Nash County, N. C., was with us no more in this world, I have been watching the Herald for an obituary notice, but as I have seen no notice of his death in our church paper I deem it fitting that I, one of his former pastors, should at least let the readers of the Herald know that one of our best and most prominent laymen has been called from labor to reward.

Brother Avent was prominent in his country and his church. He was a member of the Board of Education in Nash County for a number of years and was faithful and always stood for the best interest of his country and community.

This writer knew him best in his home and church life. It was in the pleasant and hospitable home of Bro. Avent that I spent my first night within the bounds of my first work in Conference. In his home I was made to feel that I was among true friends. His home was the preacher's home as many of our ministers can testify. Bro. Avent was a good man and is no doubt, now reaping a rich harvest, for he was faithful in the discharge of his Christian duties while he lived.

In the death of Bro. Avent Harmony M. P. Church has sustained a very great loss and the community, in which he was born and raised and spent his life mourns the departure of a man who was loved and respected by all who knew him. But within the circle of his home and in the homes of his children his departure will be felt more keenly than any where else, for I have often thought that he was one of the best men in his home I ever knew, and, no doubt his children can add this testimony to this phase of his life. As I think of his noble character, I feel sure that he is at rest with his consecrated Christian companion who preceded him to the spirit world. And I confidently believe that some where and some time I shall meet again Bro. and Sister Avent and shall know and love them there as I did here.

May the Lord bless his children and may the memory of his life be an inspiration to them to fight life's battles faithfully.

J. D. Williams.

In Memory of Little Mary Holmes.

Mary Elizabeth, daughter of Rev. Geo. W. and Mary A. Holmes was born July 16, 1908, and died March 26, 1911, aged 2 years, 8 months and 10 days.

Funeral services were very impressively conducted by Rev. W. M. Pike, and in the presence of a large number of relatives and friends, she was laid to rest in Bethel cemetery today.

Mary was a beautiful, sweet and affectionate child beloved by all who knew her. She was just old enough to be interesting, cunning and sweet; and oh, how dear little Mary will be missed in the home, only those who have gone through with the same sad exprience can know. How our sympathy goes out to father and mother and brothers and sisters in this sad hour, for who can be missed more by all than the baby one. The one whose prattle and smile and sweet affectionate ways make home a joy. To father and brothers, we know she will be missed so much as they come home and to mother and sisters, whose constant care she was, there is never a time that she is not missed.

She was only sick a few days. So her life on earth was short, pure and innocent. God in mercy and love took her home to Heaven. Surely He wants the purest and best of earth, and so He often takes those most beloved by us, the sweet little children; for "of such in the kingdom of heaven."

One more treasure in heaven, where many of her people who had gone before were waiting to meet her. Some time in our imagination we love to picture to our minds such meetings in heaven. We feel that we can see the pearly gate of heaven swing wide as the angel of God bears home dear little Mary. We imagine we see Grand-parents on both sides, uncle, aunt, and cousins ready to welcome her, and best of all the Lord Jesus Himself. What a happy meeting it must have been; and how will it be when we all get home! We weep not as those who have no hope. We expect to meet her again.

Inez E. Foust.

March 28, 1911.

Death of a Good Man, Robert G. Lamb.

On March 13, 1911, God saw fit to release our dear uncle, Robert Glen Lamb, from his suffering and he was laid to rest in the cemetery at Level Cross by the Junior order and funeral preached by Rev. W. D. Fogleman, assisted by Rev. T. H. Matthews. A large concourse of friends gathered to pay the last tribute of respect to one they all loved. Uncle Robert had been afflicted for six years. He had a stomach trouble and six years ago had a stroke of paralysis from which he never fully recovered, but he was so patient never murmuring or complaining. Just a little over a week before he died he told me he was glad of his affiictions, for he was a better man than he might have been had they not been sent upon him. He told me he was ready and willing to go when ever the Lord called him, and he wanted us all to meet him in Heaven and he made special mention of his children and grandchildren as though it was his soul's desire for them all to live right and meet him where they would part no more. He was 61 years old and had lived a Christian two thirds of his life. He was converted when he was a young man and joined the M. P. Church at Level Cross and lived a faithful member the rest of his life.

We will all miss Uncle Robert, but most of all will his good wife who was so good and kind to him all those years. She has our heartfelt sympathy in her bereavement.

His niece,
Mrs. T. E. Marley.

TREASURER'S REPORT FOR THE ORPHANS' HOME.

Creswell Church,	$5.00
Mrs. W. H. Finch,	2.00
Mrs. Blanche Lowder,	.75
Sam Nash,	1.00
M. P. Ray,	1.00
Buncombe Circuit,	3.60
Lebanon Ch. Lebanon Circuit,	3.68
L. F. Ross,	1.00
Mrs. Gid Hasting,	1.00
A Friend,	1.00
Friendship S. S.,	2.57
Concord Ch.,	12.50
Fair View Ch.,	5.50
Mt. Pleasant Ch.,	12.00
Siler City Mission Band,	12.00
Mrs. Moser, Moriah Ch.,	1.00
Mrs. John Morris, Denton,	1.00
La Grange Ch.,	3.00
Mrs. W. C. Jones,	1.00
Mrs. A. M. Rankin,	1.00
Mrs J. M. Harrell,	1.00
A. J. Gray,	5.00
V. W. Idol,	1.00
R. H. Shaw,	1.00
A. M. Rankin,	6.00
High Point H. M. S.,	5.00
Mt. Hermon Ch. Mt. Hermon Ct.,	1.15
Belmont Ch., Mt. Hermon Ct.,	3.02
Cedar Cliff Ch., Mt. Hermon,	2.00
Friendship Ch., Mt. Hermon Ct.	3.30
Mrs. Grace Overman,	.50
Mrs. Mary Shoffner,	1.00
Miss Ellah Retty,	1.00
Mrs. Jane Sharp,	1.00
Miss Flora Cheek,	1.00
Miss Mary Sharp,	1.00
Mrs. J. A. Burgess,	1.00
Total,	$107.07

Etta Auman, Treas.

ORPHANS' HOME.

Since our last report we have received the following: Efland Church, one box of provisions. Mrs. Nannie Lloyd, one quilt. Mrs. Agnes Minnis, one quilt. Mt.

Pleasant, Liberty Circuit, one box of provisions, one bag of potatoes. Mt. Lebanon, Randleman, three boxes canned goods. Mebane Church, one box supplies. Marker Dalton, Gilmer Co., Winston, 136 yds. prints. Mrs. S. C. Whitaker, one quilt. Mrs. John Powell, 13 Hens.

About three weeks ago we received a box containing six cans of corn, two boxes hose, 49 yds. goods, four quilts, and some dried fruit. We would like to know who sent this.

We are sorry to have to report that our good neighbor, Mr. C. H. Surratt, is being kept in nursing a dislocated shoulder. He was thrown from the buggy while out looking after a cow for the Home. We hope he will soon be out again.

We now have a good cow, one that we hope will meet our demands for a while. Messrs. Cone Surratt and John Tucker volunteered to build us a barn, Mr. J. R. Peace gave us the framing, so we will soon have a nice barn for the cow. These good people have only to find out that we need a thing done and they are on hand.

Yours in the work,

M. W.

ASHEVILLE BUILDING FUND.

Cash and pledges from Asheboro, N. C.:

Mr. W. C. Hammer,	$20.00
Mr. J. D. Ross,	10.00
Mr John Hammer,	5.00
Mr. O. R. Fox,	5.00
Mrs. J. S. Lewis,	5.00
Mrs. R. R. Ross,	5.00
Mr. and Mrs. T. M. Johnson,	5.00
Mr. W. J. Page,	2.50
Mr. Ferree Ross,	2.00
Two Friends,	2.00
Mr. Newton Cox,	1.00
Mr. J. A. Holder,	1.00
Mr. S. L. Hayworth,	1.00
Mrs. S. R. Hammer,	1.00
Mr. Walter Bunch,	1.00
Miss Ida Byerly,	1.00
Mrs. Vergil Presnell,	1.00
Mr. Wiley Ward,	1.00
Mr. W. F. McDowell,	1.00
Miss Eugenia Tysor,	1.00
Mr. W. J. Teague,	.50
Mr. J. M. Allen,	.50
Mr. C. Bowman,	.50
Miss Annie Fox,	.50
Miss Lucy Crowson,	.50
Mr. Zimri Lewallen,	.25
Mrs. S. L. Hayworth,	.25
Mr. Otis Rich,	.25

Jessie R. Williams, Collector.

To The Children.

We want to give you an opportunity to help build a new M. P. Church in Asheville. We know that lots of you will be glad to put one, two, three or even five bricks in this church. Ten cents will buy and pay for the labor of putting one brick in the wall. We know you all want a brick in this church. Any one wishing to help please send name and amount to Jessie R. Williams, Ashevill, N. C.

Talton M. Johnson, Jr.,	.10
F. Pomona Johnson,	.10
Jessie Redding,	.20
Earle Bulla,	.10
Josephine Smith ,	.10
Charles Anna Fox,	.25
James Teague Underwood,	.10
Julian Underwood,	.10

TWENTY-EIGHTH ANNUAL CONVENTION OF THE NORTH CAROLINA SUNDAY-SCHOOL ASSOCIATION.

High Point, April 26, 27, 28, 1911.

The greatest Sunday-school meeting of the year for this State will take place in High Point, April 26-28.

The music will be in charge of Mr. and Mrs. Charles Butler. Mr. Butler has been for several years past with Dr. R. A. Torrey in his evengelistic tours. He is well known as a leader of evangelistic singing and as a soloist of unusual ability. His wife has a very sweet soprano voice. Their solos and duets are inspiring and uplifting.

The railroads have granted reduced rates from all parts of the State. The tickets will be sold on the certificate plan and will be one and one-half fare, plus 50 cents for the round trip. Tickets will be on sale from April 22-26, with final limit May 2nd.

Each county is entitled to as many delegates as there are townships in the county. This does not mean that every township must be represented, but that the basis of delegation shall be the number of townships in the county.

All delegates will pay a registration fee of $1.00. This will be paid at High Point when assignment to home is made. All delegates will receive—Entertainment during the convention, a seat in the convention with county delegation, a souvenir badge, a convention program, a right to a voice and vote in all the deliberations of the body, helpful literature of various kinds.

Entertainment will be provided all delegates by the citizens of High Point, during the three days of the Convention.

Mr. Marion Lawrence, General Secretary, and Mr. W. N. Hartshorn, Chairman Executive Committee, will be the representatives of the International Sunday-school Association.

The Convention is interdenominational. Those desiring to attend should send their names to their County Association Secretary or to J. Van. Carter, General Secretary, Raleigh, and receive appointment as a delegate.

A DIPLOMATIST.

As Mr. Compton looked down at his waistcoat he discovered that it lacked a button. "And I asked my wife to sew it on more firmly, last night," he said to his commuter neighbor in the train, "I don't see how she forgot it."

"Don't ever ask her to mend anything," said his friend. "I learned a better way before I'd been married a year. When I want anything mended, say a shirt, for instance, I take it under my arm, all mussed up, and open the closet door, and sing out to my wife, 'Where's the rag-bag Peggy?'

"'What do you want of the rag-bag?' she'll ask me.

"'Oh, I thought I'd throw this away,' I tell her, and squeeze it a little tighter under my arm.

"'Let me see what you have there,' she'll say, and I'll mutter something bout 'worn-out old thing!' while I hand it over to her.

"'Why, James Holland!' she'll say, when she's spread it out and looked it over in a hurry. 'I am surprised at you! This is perfectly good. It doesn't need a single thing except—' And then and there she sits down to mend it, looking as if I'd made her a present."—Ex.

BACKBONE vs. WISHBONE.

Karl Ludwig Kraft.

Proportionately, if a man's backbone weakens his "wishbone" develops.

The nine-dollar-per clerk wastes his time in wishing he had the luck of a Rockfellow, a Carnegie, or a Morgan—wishing that he had this, that or the other job—continually wishing.

The material parts of the human body, muscles or bone, develop only by usage. There is not, in nature, any spontaneous generation; everything comes by propagation.

Which are you developing—your backbone or your "wishbone?" Do not compaginate them. By constantly using your "wishbone" it will develop in undue proportions. On the other hand, in properly strengthening your backbone you shall have no cause to wish.

"Brace up;" stand erect; strengthen your backbone—also, your jawbone. Learn to say "I will" instead of that monotonous "I wish." The world bestows prizes on men with a backbone, while to those with a "wishbone," asking for fish, she gives a serpent.

Motion propagates motion and life throws off life. Wishing you were fabulously rich leads you to the bread line.

CHILDREN'S PAGE.

THE THREE OLD LADIES.

There was an old lady all dressed in silk,
Who lived on lemons and buttermilk;
And thinking this world was a sour old place,
She carried its acid all over her face.

Another old lady, all dressed in patches,
Lived on nothing but lucifer matches;
So the world it made her strangle and cough,
And as sure as you rubbed her you set her off.

And another old lady, all sunny and neat,
Who lived upon sugar and everything sweet,
Exclaimed, when she heard of their trouble: "I never!
For the world is so nice I could live on forever."

Now, children, take your choice
Of the food your hearts shall eat.
There are sour thoughts and brimstone thoughts,
And thoughts all good and sweet;

And whatever the heart feeds on,
Dear children, trust to me,
Is precisely what this queer old world
Will seem to you to be.

—Mary Mapes Dodge.

* * * * * * *

THE GREAT HOSPICE OF ST. BERNARD.

The hospice was founded in 962 by Bernard de Menthon for the benefit of pilgrims journeying to Rome. In those days it was often attacked by bands of robbers, and the monks would be forced to barricade themselves in their stronghold until stress of weather drove the besiegers away.

The monastery consists of a plain block of gray buildings with massive walls, built to resist the wind and the weight of snow. In midwinter the snow around the buildings is seven to ten feet deep, and sometimes forms drifts against the edifice that reach right up to the roof. It is connected by telephone with a small inn on the Swiss side, and with St. Remy on the Italian side. At both these stations arrangements are made by which the monastery is warned of the number of persons that commence the ascent from these two places. Through these advices the monks know exactly how many travelers are making the ascent from either side of the mountain. It is really impossible for any one to attempt to make the ascent without the monastery's being warned. Often a party of travelers set out for the hospice in fine weather. A few hours later a sudden storm comes on, and the monks, knowing at what time the ascent was begun, know approximately what spot the travelers should have reached. At the hospice a book is kept recording the telephone messages, and also the number of travelers that reach the summit, so that at any given moment the monks know the exact number of people on the pass and their approximate whereabouts.

In the kennels at the hospice there are at the present time fifteen trained dogs and a number of young puppies. They were all born at the monastery. Their training is very simple. During the summer months, when the monks are not so busy, they take the young dogs out in the valleys or hollows, where there is always snow. One man then lies down in the snow or buries himself in it. A dog is sent to look for him. He is taught to bark when he has found the man, and also to rouse him as from sleep by licking his face. When the man wakes up and stands on his feet, the dog leads him to the hospice, running on in front to show him the way.

The full-grown specimens in the kennels at the hospice are magnificent creatures of their kind. They stand thirty inches high at the shoulder, and weigh about one hundred and fifty pounds. They are exceedingly strong, and can carry a man for a considerable distance.

The dogs commence the work at the end of September, and continue looking for lost travelers to the middle of June, which period represents the winter season on the pass. In the depth of winter not a vestige of a path is visible. The snowdrifts, too, present formidable obstacles. Besides, there is the danger of avalanches. Fogs are frequent, and in stormy weather the wind rises to a hurricane, blowing the snow into one's eyes and making it impossible to see any distance ahead.

Why, then, do people venture upon this dangerous road during the winter? The greater majority of the travelers are poor workmen going or returning from their labors on the other side of the Alps. In February and March as many as a hundred will make their way across the path in a single day. It is then that the monks are busy. They think nothing of remaining out in the snow, seeking the lost, for twenty-four hours at a time. Father Darbellay says that he has known the dogs to remain out in the snow for two days, eating very little and not taking any rest or sleep.

Before the advent of the telephone, a modern invention that has lightened the work of the monks and reduced the loss of life to a minimum, the dogs carried a flagon of wine tied to their collars and food strapped to a saddle on their backs. Now they carry only the wine, because it has been found that the weight hinders their progress through the snow. So well are they trained that they are often dispatched by themselves down the pass to escort travelers up the treacherous path to the hospice. They always discover them and guide them to the desired haven. The monks also allow the dogs to accompany travelers on their journey down the mountain if the weather is at all bad and the roads difficult to trace.

There are over one hundred beds for travelers, and they are never empty during the winter months. Often the hospice shelters three or four hundred persons at one time. No one is asked to pay for his accommodation. Very few drop into the alms box in the beautiful chapel the amount that would have been paid for similar accommodation at an ordinary hotel. Hence the monastery must depend to a very large extent upon other means of support, and the expenses are very heavy, for about all supplies have to come from Aosta and the neighboring villages.

Wood for firing is one of the most important necessaries. Not a stick grows within seven miles, and all the fuel has to be brought from the forest on the backs of horses. For this purpose alone about thirty horses are employed daily during the brief summer.—The Churchman.

* * * * * * *

A SPRING POEM.

An apple blossom—just awake to life;
The sun, the wind, two enemies at strife;
The apple-blossom's heart, the prize to be,
For him who gained the early victory.
Then wind, with eager accents, loud and strong,
Approached the blossom with his lover's song.
He tried to break the petals from their hold
So closely on the blossom's heart of gold.
But all in vain—the more he puffed and blew,
The blossom her pink petals closer drew.
Then sun came out so gently and so warm,
The blossom knew that he could bring no harm.
His brightest rays he sent, his warmest kiss,
Which thrilled each petal pink with rosy bliss,
And, blushingly, her petals fell apart,
And to the sun revealed her golden heart.
But wind was not content to loser be,
And he began to laugh in mockery,
Ruthlessly he tore the petals from their stem—
Flung them upon a breeze, and captured them!

But there remained what wind had never won—
The blossom's heart, still golden in the sun!—
Dora M. Hepner, in the National Magazine for April.

* * * * * * *

JOHN BUNYAN.

John Bunyan was born in a cottage just outside of the hamlet of Elstow, in Bedfordshire, England, late in the year 1628. His father, Thomas Bunyan, was a tinker in very poor circumstances, and his mother, Margaret Bentley, was of as low an estate. Nothing is known of Bunyan's education, though it is supposed, since he could read and write that he went to the village school. His language shows that he was not a college bred man, and his book learning was very slight; even in later life his reading was confined almost wholly to the Bible and Foxe's "Book of Martyrs." While he was a boy he learned to help his father, whose trade he followed throughout life.

Bunyan, in his "Grace Abounding." the most autobiographical of his works, says that he was a hopeless sinner as a boy. Later biographer's, however, have realized that Bunyan's condemnation of his youthful practices as unpardonable was the result of a morbid conscience.

When he was a boy of seventeen Bunyan served as a soldier, probably in the Parliamentary army.

Besides the mere incidents of his life, there is really only one thing to tell about Bunyan—the story of his conversion and its results. His spiritual conflict, beginning when he was about twenty and lasting for about seven years, brought forth a new man; thence grew his influential ministry, his imprisonment for the sake of his conscience, and his great book.

Nothing is known of his first wife except that she was a "godly person" and brought as dowry two religious books, which he fell to reading. At times the evils of his youth haunted him; in his own eyes he was "more loathsome than a toad." Once he took much comfort from Luther's "Commentary on the Galatians." At last he came, like Christian, to a land of spiritual rest. For a while the conflict had broken his health, but with new faith and hope, which gained slowly upon him, he grew strong again.

About the year 1653 he was publicly baptized in the Ouse, by Mr. Gifford, pastor of a congregation in Bedford. For a few years he suffered set-back, and periods of despair, but by 1655 he had attained a spiritual calm and fortitude, which never deserted him. In that year he moved to a house in Bedford, and was made a deacon of the congregation. From then till his death he was unceasing in good works.

If there is little known about Bunyan's youth, there is not a great deal known about his maturity. To his second wife, Elizabeth, who survived him, he was married probably in 1655, the first year of his ministry. It is known that he had six children, all of whom except his daughter, Mary, who was blind, outlived him.

There is plenty of evidence of Bunyan's success as a preacher. Yet his head was not turned.

Very soon after taking to the ministry, Bunyan began to write. In 1656 he published his first volume, "Some Gospel Truths Opened." He was answered by a young Quaker, Edward Burrough, and shortly after had ready a reply, "A Vindication of Gospel Truths Opened" (1657) From then on till his death, except for a few years during his imprisonment, he turned out controversial books, religious allegories, and exhortations with the fertility of a Scotch or a Defoe. Some of his most famous writings are: "The Holy City" (1665), "Grace Abounding to the Chief of Sinners" (1666), "Saved by Grace" 1675), "The Strait Gate" (1676), "The Pilgrim's Progress, Part the First" (1678), "Life and Death of Mr. Badman" (1680), "The Holy War" (1682), "The Pilgrim's Progress, Part the Second" (1684.)

Bunyan had not been preaching and writing long before he came into conflict with the law. Men were forbidden to call people together for unauthorized religious services in private houses or homes. Bunyan was taken for violating this law and was, therefore, legally guilty. He was given a chance to escape punishment, if he would give his word that he would refrain in the future. He refused to take the oath and was imprisoned. His wife, Elizabeth, went three times up to London with a petition to the House of Lords, seeking for pardon, but with no success, and Bunyan remained in prison during the next twelve years. He was by no means wholly cut off from his work. He spent much time in writing, especially at first. There are some grounds for supposing that he was less strictly guarded during the last six years of his imprisonment, that he enjoyed, indeed, occasional liberty and was sometimes allowed to preach.

By the King's Declaration of Indulgence in 1672, Bunyan was made a free man. His second imprisonment has received special notice because during it, he is supposed to have begun "Pilgrim's Progress." By the Test Act, which required strict conformity to the church of England, the Bedford preacher was again in danger.

Bunyan's "Pilgrim's Progress" at first did not find great favor among scholars, but it was popular enough to go through ten editions during his lifetime. The best evidence of its widespread popularity is the fact that it has been translated into over seventy-five languages and dialects.

In all his fame, Bunyan preserved his humility. He lived in a single cottage in Bedford, from his release to his death. It has been said that his library was limited to a Bible, and copies of "The Pilgrim's Progress" and a few other books—chiefly his own works.

James Montgomery says, "There is no long allegory in our literature at all comparable to Bunyan's Pilgrim's Progress. Robert Louis Stevenson says, "Pilgrim's Progress is a book that breathes of every beautiful and valuable emotion." Isaac Disraeli says, "Bunyan is the Spenser of the people." Reuben Post Halleck says, "It would be difficult to find English prose more simple, earnest, strong, imaginative, and dramatic than that of Bunyan." J. Schen says, "GraceAbounding is the best study for the origin and essence of Puritanism. It is a work which has the significance for the seventeenth century that the "Confessiones" of St. Augustin have for the fifth and the "Confessions" of Rousseau for the eighteenth." Theodore Roosevelt says, "Cromwell, Milton, Bunyan,—what can Puritan England, of their day, show to match these three names?" Edmund Gosse, in "A History of Eighteenth Century Literature," says, "Pilgrim's Progress is an allegory, successful above all allegories in literature."

Bunyan often left Bedford to preach in neighboring towns, to comfort the afflicted and to settle foolish disputes. In the summer of 1688, he rode to London through a driving rain to preach, and caught a severe cold. He managed to get through the service on Sunday, August 19, but on Tuesday he fell seriously ill and a few days later, August 31, died. He was buried in Bunhill Fields cemetery.

Bunyan was tall of stature, strong-boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes, wearing mustache on his upper lip after the old British fashion. His hair was reddish, his nose well set, but not declining or bending. His mouth was moderately large, his forehead somewhat high, and his dress always plain and modest.

Pearle Fogleman.

N. C. State C. E. Convention.

As previously announced the 13th annual session of the N. C. State C. E. Convention will meet in Burlington with the Christian Church, Rev. P. H. Fleming, D. D., pastor, from March 31 to April 2, the program of which appears below. The Christians have about 30 C. E. Societies in this State and every one of these should be represented. The promise is that this will be a really great Convention. Do not fail to read the program and to plan to be present. Notify Dr. Fleming of your intention to be present.

CONVENTION THEME
"Atlantic City, 1911."

PROGRAM

FRIDAY AFTERNOON

4:30 Quiet Hour: Christ My Strength, Conducted by Rev. R. E. Steele, Spencer, N. C.

4:50 Registration of Delegates.

FRIDAY EVENING

7:30. Devotional Services: How to Grow in Strength, Conducted by Rev. T. M. Johnson, Asheboro, N. C.

7:45. Atlantic City, 1911: Dr. C. H. Hubbell, Adrian, Mich.

8:00. A World-wide Fellowship: Rev. J. H. Peele, Guilford College, N. C.

8:30. Reaching the Reached and Saving the Saved: Rev. J. O. Atkinson, D. D., Editor of the Christian Sun, Elon College, N. C.

SATURDAY MORNING.

9:30. Quiet Hour: Christ My Friend, Rev. L. I. Cox, Elon College, N. C.

9:45. Report of Officers:
President's Annual Address,
From the First Vice-President,
From the Secretary,
From the Treasurer,
From the Superintendent of the Press Department,
From the Superintendent of the Junior Department.
Election of Officers,
Oother Business.

11:30. Christian Endeavor and the Country Church: Rev. C. E. Newman, Henderson, N. C.

11:50. Address: Dr. Hubbell.

SATURDAY AFTERNOON

2:15. Junior Rally.

2:45. Junior and Intermediate Work: Rev. J. S. Williams, Asheville, N. C.

3:05. Model Christian Endeavor Prayer Meeting: By the Society of the Convention Church.

3:25. Question Box and Open Parliament: Conducted by Dr. C. H. Hubbell, Adrian, Mich.

3:50 Two-minute Reports from the Denominations.

SATURDAY EVENING

7:30. Devotional Services: Christ My Guide, Rev. J. D. Williams, Burlington, N. C.

7:45. Young People and the Church: Rev. L. E. Smith, Greensboro, N. C.

8:05. Personal Evangelism: Rev. S. W. Taylor, Littleton, N. C.

8:25. Christian Endeavor: A Training School for Service. Prof. T. C. Amick, Elon College, N. C.

SUNDAY MORNING

9:00. Quiet Hour: Alone With Christ, Rev. D. McIver, Burlington, N. C.

(Adjournment in time for the delegates to attend the various Sunday-schools of the city.)

11:15. Convention Sermon: Rev. J. F. McCulloch, D. D., Greensboro, N. C.

SUNDAY AFTERNOON

3:00. Devotional Services: Christ With Me, Prof. W. P. Lawrence, Elon College, N. C.

3:15. Round Table: Conducted by Dr. C. H. Hubbell, Adrian, Mich.

3:35. Two Religious Handmaids—Christian Endeavor and Sunday-school: Mr. J. Van Carter, Raleigh, N. C., General Secretary of the N. C. S. S. Association.

3:55. The Place of the Pledge in Christian Endeavor: Mrs. A. G. Dixon, High Point, N. C.

4:05. Christian Endeavor and the Great Commission: Dr. P. H. Fleming, Burlington, N. C.

SUNDAY EVENING

7:30. Devotional Services: Useful Young People of Old Testament, Rev. S. S. Myrick, Greensboro, N. C.

7:45. Presentation of the Banner.

7:50. Deepening the Spiritual Life: Rev. A. G. Dixon, High Point, N. C.

8:10. Deeper Yet: Dr. J. C. Leonard, Lexington, N. C.

8:30. What Next: Dr. C. H. Hubbell, Adrian, Mich.

8:50. Adjournment.

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CHRISTIAN ENDEAVOR ROUND TABLE.

Prepared by W. A. Harper to be used in the N. C. State C. E. Convention at Burlington, N. C., April 1.

1. What is Christian Endeavor?
2. How is its work done?
3. Do we need it and the Sunday-school, too?
4. How can we have it in the country church?
5. What committees would you suggest? Their duties?
6. How can you get committees to work?
7. How can we have a good prayer-meeting?
8. What shall we do with the verse-readers?
9. What should the leader do?
10. What should be done with the long talkers?
11. What about the music?
12. How can we get all the members to pray in public?
13. How can we avoid the life-killing pause?
14. What shall be done when two or three rise to speak at once?
15. What are the qualifications of a good president?
16. How can we have variety in our meetings?
17. How can preparation be made for the meeting?
18. What are the duties of active members outside the Society prayer-meeting?
19. What are the duties of associate members?
20. What does Christian Endeavor teach in regard to the Social Life?
21. What is the best time to hold the prayer meeting?
22. Name some helpful books for Christian Endeavorers.
23. How would you go about organizing a Christian Endeavor Society?
24. What are the different grades of Christian Endeavor?
25. How may we get all to take part?
26. What are the cardinal principles of Christian Endeavor?
27. Give some figures showing the growth of the society in all parts of the world.
28. What benefits may the pastor expect from Christian Endeavor?
29. What should Christian Endeavor expect from the pastor?
30. How may Christian Endeavor be utilized as a training school in any department of church work?
31. How can we train those to lead who now will not?
32. Give us two fundamental principles for success in Christian Endeavor work.

(If you have other questions than these, don't fail to ask them. We want to make this parliament practical and helpful.)

C. E. TOPIC FOR APRIL 9—A FEW SUGGESTIONS.

Painting the States White. Ps. 14:1-7.

Temperance Meeting:—Let the Temperance Committee lead. The chairman should make the leader's talk. One of the members of the Committee should read or better recite the beautiful Psalm that is our lesson. Another should show in three minutes how this passage of Scripture relates to the Saloon evil, which is the topic of the evening. A fourth should announce the hymns. A fifth should look after the prayer side of the meeting.

Leader's Remarks:—There are several

Chas. W. Moseley, M. D.

PRACTICE LIMITED TO DISEASE OF STOMACH AND INTESTINES

121 South Elm St.,
Greensboro, N. C.

Hours: 9 a. m. to 1 p. m. 2 p. m. to 5 p. m.

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Dr. C. W. Banner

W. Market St., Opposite Court House, Second Floor.

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Dr. J. E Wyche,

DENTIST.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pull man sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Richmond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131. daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12. daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

C. H. ACKERT, V.-P. and Gen. Mgr
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

possibilities open to the leader. He can speak of the harm of the saloon; of the progress in temperance; of the work yet to be done; why the saloon is to be outlawed; etc. Some people say that the saloon is necessary for business. Our country was never more prosperous than at present and yet now 75 per cent of the actual territory of the United States is dry, and this territory includes 41,000,000 of our population. The money that comes from the licenses is more than expended in punishing the crime that the saloon traffic creates. North Carolina has had a 55 per cent decrease in crime during the past two years under prohibition, according to Chief Justice Walter Clark. But one thing is sure; the saloon will never go except at the cost of eternal vigilance.

Special Work:—Have short essays or addresses on such themes as: Temperance Progress; Near Beer; Social Clubs; Other Forms of Intemperance than the Saloon. recent temperance legislation in N. C.

Questions for Provoking Thought, To Be Voluntarily Answered.

What is local option?

Its effect on the saloon?

What has been the result of the dispensary on the saloon?

What of the value of high license as a remedy for the evils of the saloon?

Who is responsible for the continuance of the saloon?

What can Christian Endeavor do for this evil?

Of what value is the temperence pledge?

Wherein does the manliness consist in taking such a pledge?

Scripture Verses for Memory and Brief Comment, To Be Given Voluntarily.

A portrait of a saloon keeper Ps. 10:5-11.
The drunkard condemns himself Job 15:16
A good purpose ..... Dan. 1:8.
Filled with what? ..... Luke 1:15.
How it will be when the saloon is gone Mal. 3:4.
A new birth alone will do the work John 3:3.
Ye are washed ..... 1 Cor. 6:11.
Who is our passover? ..... 1 Cor. 5:7.
By mercy we are safe ..... Titus 3:5.

For Next Week: Resurrection.

M., Apr. 10. A spirit of power. Eph. 1: 19-20.
T., Apr. 11. A spirit of promise. 1 Pet. 1: 3-5.
T., Apr. 12. A spirit of life. Rom. 8: 9-11.
T., Apr. 13. A spirit os sonship. Rom. 8: 14-17.
F., Apr. 14. A spirit of holiness. Rom. 1: 4.
S., Apr. 15. A spirit of love. Gal. 5: 22-26.
Sun., Apr. 16. Topic—The Spirit of the Resurrection. Rom. 6: 1-14. (Easter meeting.)

HOUSEHOLD ECONOMICS.

To make biscuit light—drench with gasoline and ignite before serving.

To keep servants—chloroform and lock in the cellar.

To get rid of peddlers—buy all they have.

To remove fruit stains from linen—use the scissors.

To keep rats out of the pantry—put all the food in the cellar.

To entertain women visitors—let them read all your private papers.

To entertain men visitors—feed the brutes.

To keep children at home—lock 'em in the garret.

To keep hubby at home—lock up all his clothes.

To prevent accidents in the kitchen—fill the kerosene can with water.

To stop leaks in pipes—send in a hurry up for the nearest plumber.

To economize on coal—get a gas range.

To propitiate the janitor—you can't do it.—Lippincott's.

FIGS FOR MELANCHOLIA.

Dr. William Bulleyn of the same family as the unfortunate Anna Boleyn, was a contemporary of Sydney, Raleigh, Drake, Hawkins, Grenville, Spencer, and the rest of that famous galaxy that illuminated the Elizabethan era. The leading physician of his day, he took great interest in vegetable remedies and his "Book of Simples" was an honored authority for generations. He recommends the free use of sage tea; and of figs, saying: "Figges be good against melancholy and the falling evil (epilepsy) to be eaten. Figges, nuts and herbe grasse do make a sufficient medicine against poison or the pestilence. Figges make a good gargarism to cleanse the throat.—"Doctors and Surgeons," by Charles Winslow Hall, in the National Magazine for April.

PROGRESS OF THE HOOKWORM CAMPAIGN IN THE STATE.

The progress of the campaign against hookworm disease in North Carolina is splendidly shown by the growth in the number who have sent specimens of feces to the State Laboratory of Hygiene. During the year of 1910 the growth was as follows:

First quarter, 70 examinations, second quarter, 486 examinations, third quarter, 2421 examinations, fourth quarter, 4972 examinations, Jan.-Feb., 1911, 5478 examinations.

These examinations represent school children more largely than any other class, however the State militia, a large number of college students, and other adults are included. Many physicians treat the disease without having a laboratory examination made. It is learned from those in the State who are treating the disease about one-half the active practitioners, that about 15,000 cases have already been treated. The Hookworm Commission, State Board of Health, Raleigh, N. C., will send literature about this disease which has been found to affect about one-third of the people, free and the State Laboratory of Hygiene, Raleigh, N. C., will make the examinations for it free.

Matthews Chapel, Greensville Circuit.

Our pastor, Rev. W. F. Ashburn, filled his regular appointment the third Sunday. He preached from Zechariah 14: 6, 7 and 8. It was an interesting sermon. It was enjoyed by all who heard it. It was an unlikely day and there were not many out to hear him. Our Sunday-school is still improving and hope it will continue to do so.

I will close with best wishes to the Herald and its many readers.

Lottie Edwards.

March 20, 1911.

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WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

—Mr. Geo. W. Bradshaw sends the first solution of the geometrical puzzle of last week. We hope to give his solution next week.

—Bro. W. F. Grabbs was in Greensboro last Sunday to see a brother in the hospital. We were glad to have him at Grace Church.

S. S. ATTENDANCE LAST SUNDAY.

Graham,	71
Haw River,	73
High Point,	215
Mitchell's Grove,	52

—Asheville defeated commission government by a small majority.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, APRIL 6, 1911. NUMBER 20.

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Subscribers can either remit directly or hand their money to pastors, who act as our agents in the field.
In requesting change of post-office, give the old post-office as well as the new.
We cannot supply back numbers.

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AN ATTACK UPON THE EPISCOPACY

Near the end of January of this year the daily papers gave out this statement:

"Rev. Henry Spencer Booth, who has resigned from the pastorate of the Centenary Methodist Episcopal Church of Morristown, today gave out an open letter addressed to Bishop William F. Anderson, of Chattanooga, president of the Holston Conference, of which Rev. Mr. Booth is a member. In that letter he says he is cutting in earnest at the 'roots of the evils that are sapping the vitality of Christianity,' and he begins on his own denomination.

"He affirms that there is 'too much watered stock in Methodism; that preachers and other officials had statistics as to the number of conversions, etc., to make fine showings in reports and to "maintain prestige;" that the church has "gone daffy on 'organization' and machinery" and thus "largely crushed and ground the very life out of what real religion we have had."

"After expressing cordial personal esteem for Bishop Anderson, the letter, which is lengthy, concludes:

"'I am after the 'system.' I call on Methodist preachers everywhere who are weary of acting as puppets in the toils of a great ecclesiastical machine, to unite in opposing the abuse and espionage to which they are constantly subjected and to protest vigorously and forcibly against the oligarchy.'

"Rev. Mr. Booth declares he will carry his campaign into every State in the Union."

Last week we received for review from the King Printing Co., of Bristol, Tenn., a book written by Henry Spencer Booth, entitled "The Insurgent of St. Mark's." This book seems to have been written in pursuance of the purpose to attack the episcopal system. It gives a vivid picture if true of official conduct in the M. E. Church. One recognizes some of the characters and places.. The General Conference at Asheville is referred to as taking place at Asbury. Bishop Morrison, who was tried for arbitrary administration appears as Bishop Wallace, and his trial is represented as a case of persuasion instigated by a ring of presiding elders whose selfish designs he had thwarted.

The book also contains a picture of some of the evils of the industrial world, and has a socialistic leaning.

A love story runs through to sustain the reader's interest.

The author has succeeded in making a very fascinating story, but as a criticism of our institutions, it is destructive and not constructive. The author does not seem to know that Methodism can exist apart from the episcopacy, and as to a remedy for industrial abuses, he confesses himself at his wit's ends, and brings on the angry mob armed with dynamite.

The price of the book is $1.50, and we especially recommend the reading of it to all admirers of episcopacy.

NOTICE.

The members of the auxiliary of Grace Methodist Protestant Church, Greensboro, extend a cordial invitation to the women of the church in North Carolina who are interested in Foreign Missions to attend the Branch meeting which will be held April 20-21. Whether you are a member of an auxiliary or not, come and learn the workings of the W. F. M. S. Free entertainment will be provided for all who wish to attend the meetings. Pastors are also invited. Their advice and co-operation are needed. We hope to have a large attendance and a profitable meeting.

Mrs. J. F. McCulloch, Com.

MORE INTEREST THAN USUAL AMONG WOMAN'S FOREIGN MISSIONARY WORKERS.

This promises to be one of the best Branch meetings of the Woman's Foreign Missionary Society in the State. More of the Cor. Secs. have responded. The reports are better and on the whole the indications are that the work is on a better footing than in some time. It has been gratifying that so many of the persons supplied with Gold bags for the benefit of the Building Fund, have returned them with a bill or check for $1.00. One sister sent $1.00 for herself and $1.00 for their Christian Endeavor Society. Will not others ask for gold bags and send me $1.00 towards the new building which is so much needed for our work in Japan? The work of the Missionary Society in the Methodist Protestant Church in the State is not only for a few but for every woman in the church. YOU are needed. God calls YOU. His work must be done, and will YOU not help do it?

Will the pastors not see to it that at least one woman from each church attends the Branch meeting April 20-21? And will they not also pray for a profitable meeting? All who intend coming should report to Mrs. H. A. Garett, Greensboro, N. C., who will secure homes for the delegates and visitors. Help make this a Banner Branch Meeting by your efforts, prayers and attendance.

Mrs. Wm. C. Hammer, Cor. Sec.
N. C. Branch W. F. M. S.

—Bro. Hubbell's North Carolina tour was enjoyed by the people he addressed, and was productive of good in a number of ways. He awakened new interest in Christian Endeavor work, and enlivened the Convention by his pointed short talks.

He spoke in the Friends' Church in Greensboro on last Sunday night and secured pledges for $25.10 for the C. E. Building in Boston.

—Utah may be daft on Mormonism, but it is deft on the subject of cigarettes. Its legislature recently passed a law making it a misdemeanor to sell cigarettes or cigarette paper any where in the State.

—The Nevada legislature has passed a measure submitting to a vote of the people the question of woman suffrage. The women are at work.

AID FOR THE TEMPTED.

(Hebrews 2:14-18.)

This a lesson of real comfort for Christians. It contains beautiful thoughts and beautiful promises for those who are seeking to live pure lives, and are pressing toward the mark for the prize of the high calling of God in Christ Jesus.

The whole Christian life is a warfare with Satan. He is always seeking to deceive, and trying to induce every child of God to forsake his Father's kingdom and enlist in the bondage of sin.

Christ so loved us, that He left His home in heaven, took upon Himself the form of man, and came to earth; that through death He might destroy the works of Satan, and deliver us from the bondage of sin.

While Christ was in the world, He was in the flesh; and was subject to like passions and temptations as we are. If He had taken on Himself the nature of angels, and come to the world as an angel, He would not have been our great sympathizer: but He came in the flesh; that He might be our intercessor, and make reconciliation for our sins.

Christ taught us, by His example how to live above sin. His temptation in the wilderness was an example for us in temptation. Christ had fasted forty days and nights, and was physically weak when Satan presented three very great temptations to Him; yet He never yielded, but resisted Satan, and fought him with Scripture until he left Him. When Satan left Christ angels came and ministered unto Him. This was a test of Christ's power over Satan and sin.

When we are tempted let us go to Christ and ask Him for aid. He is our refuge and our deliverer. He is our ever present friend in time of trouble. He conquered both Satan and sin, and He is able to keep every one of His children in the darkest hour of trial and temptation. His grace is sufficient for us, and He is able to supply all our needs.

Let us endeavor to walk in the footsteps of our Savior. Let us put on the whole armor of the Lord, and commit ourselves unto Him. Then, we will not have to fight the temptation of life alone; but Christ will lead us and fight for us. He has promised never to forsake His people; but to go with them all the way, even unto the end of the world. What more do we need? All that we have to do is to follow Christ, and obey His commandments.

God's people are a tried people; and only those who are true unto the end, are going to be saved. Our temptations are only tests to try us and fit us for greater things. If we suffer with Christ, we shall also reign with Him in glory.

Let us watch and fight and pray, that we enter not into temptation. Let us be true unto the end, and by and by we shall receive our reward.

Mrs. J. F. Whitley.

Franklin, Va.

MUCH IN LITTLE.

In the Cathedral of Lubeck, Germany, is the following inscription:

"Thus speaketh Christ, our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and seek me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seeks me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and servis me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not:
If I condemn you, blame me not.

THE WAIL OF THE PESSIMIST.

A pessimist is one who looks on the dark side of things. He thinks everything tends to evil. This is the philosophy of despair. There were many such philosophers in the time of David. The psalmist says, "There be many that say, Who will shew us any good?"

Things which are good are often overlooked. discarded and despised by those whose understanding is always darkened, and the understanding is always darkened when God is excluded. Paul tells us that the power of the finest discernment is love. It is not intelligence, nor culture, nor education. These have their office and work, and a noble office it is. But it is not the brightest genius, nor the strongest intellect, nor the best disciplined mind that sees most clearly the deep things in life. Love is equipped with that delicate instinct which feels its way to the heart of things. Nothing like love can discern between the evil and the good. The finer our love the richer its revelations. If our love were perfect we should easily discern superior beauty and splendor in things which appear repulsive to those whose love is shallow and selfish.

God is love. Open the door to Him, and the understanding shall be illuminated from above. Then shalt thou see and appreciate the best things. No one can see the good that is everywhere so long as he is out of tune with the good. So long as one has an eye and a heart for the bad he will see the bad. No Christian is a pessimist. No one who is consciously walking with God shall ever ask in despair, "Who will show us any good?"—Ex.

CHRISTIANITY IN BUSINESS LIFE.

Men are asking everywhere this question: "Is it possible for a man to be engaged in the activities of our modern life, and yet be a Christian? Is it possible for a man to be a broker, a shop-keeper, a mechanic—is it possible for a man to be in a business of today and love his God and his fellowman as himself?" I do not know what transformations these dear businesses of yours must undergo before they shall be true and ideal homes for the child of God, but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business today there rests an awful responsibility to prove—if you can prove it—that these things are capable of being made divine; to prove that a man can do the work which you have been doing this morning, and will do this afternoon, and yet shall love his God and his fellow-man as himself. If he cannot, what business have you to be doing them so poorly, carnally and unspiritually that men look on them and shake their heads with doubt? It belongs to Christ in men, first, to prove that man may be a Christian and do business; and, in the second place, to show how a man, as he becomes a greater Christian, shall purify and lift the business which he does and make it the worthy occupation of the son of God. —Bishop Phillips Brooks.

MISSING THE FLAWS.

A large part of our own failures in life comes from seeing flaws and failures in others that we do not need to see at all. The keen-sighted pessimist does a great deal more harm than even the easily fooled, often mistaken optimist. For the man who looks for flaws in other people's lives usually leaves those flaws worse than when he found them by the notice and attention that he gives to them; and this leaves him worse off himself. The man who lives so much in the sunshine that he won't see other people's flaws helps those flaws to die and gathers new sunshine and strength in so doing.

"Don't look for flaws as you go through life,
And even when you find them.
'Tis wise and kind to be somewhat blind, and
Look for the virtues behind them."

Virtue-hunting means virtue-finding; and the right things that we hunt for most eagerly we add constantly to ourselves. But the best part of this getting is that it is all in the interest of others. —S. S. Times.

ANNUAL ADDRESS OF PRESIDENT OF N. C. STATE C. E. UNION.

(Delivered at Burlington Christian Church, April 1).

Our Convention in High Point last April was termed by all who attended it as highly successful and the steps taken at that convention looking toward the future year were regarded as eminently hopeful and prophetic of great accomplishment for the year that is just closing. We found that we did not lack but twenty-five societies of having the 75 new societies organized to round out the standard set for us by "Atlantic City 1911." We thereupon resolved that we would put forth an extra effort to organize these 25 new societies during the year that is just closing, and also to induce at least 75 societies in the state doing work, but not affiliated with the Union, to affiliate with us. We also gave our approval to the project of a publication for the State Union, and entrusted the working out of this project to Rev. R. E. Steel of Spencer and Miss Bays of Charlotte.

What has Been Done.

We did not regard the attainment of these ends as impossible for our Union and were hopeful that we might be able to report everything realized to the full extent, before this meeting, but we have learned in life that we should not call our hopes our facts, and it has turned out thus in this case. At the time of the High Point Convention the President of Elon College was very sick and soon after the convention was carried to the hospital and was unable, by reason of his continued illness, to enter upon his duties as President before September. During all of this time the work of his office devolved upon the President of the State C. E. Union, and he was unable to do the work that he had planned to do during the vacation season for the State work. Since September, the duties which he has had to perform in connection with Elon College have been much more onerous than usual, and the time has not been at his disposal to direct and prosecute the interest of the State C. E. work, as he had planned. Realizing that this would be so, and feeling that the good of the State Union demanded it, I, therefore, as President, called a meeting of the Business Board of the State Union in Greensboro, on the 7th day of June, and therewith tendered my resignation as President, assigning as the reason for this action the facts set forth above. The Business Board did not see fit to accept the resignation and insisted that the office be continued by me, even though I might not be able, with the time at my disposal, to accomplish the ideal set before us by the High Point Convention. With this understanding, though my judgment was against it, I agreed to continue as State President.

This explanation has not been made by way of an apology, but by way of explanation simply, and to encourage the Endeavorers of the state to believe that the failure to make progress as we had hoped is not due to any general dearth of interest in C. E. in the State, but to the simple fact that the necessary work to attain these ends has not been and could not be forth-coming. The opening for C. E. in North Carolina was never more hopeful nor has the society ever made more progress, nor met with such consideration as it now meets with at the hands of church-folk and the public generally, and all that is needed to make the work loom large and larger in the future, is the time and effort devoted to it by a capable official.

We have to report that nine new societies have been organized during the year. Four of these have been reported to the United Society in Boston, which leaves us twenty-one new societies yet to be reported before we shall have attained the full quota for "Atlantic City 1911." Of these twenty-one, five have already been organized but have not been reported. These five having been organized through the influence and instrumentality of our first Vice-President, Mr. William C. Rourk, of Wilmington. As State President I have been enabled to furnish C. E. items to the State papers from time to time, and weekly items to the Christian Sun, and the Methodist Protestant Herald. In addition to this, articles have been written for the Herald of Gospel Liberty and the Christian Endeavor World The two pamphlets which were written and published last year on behalf of the union work, have been mailed to a number of addresses, and have it is hoped, been instrumental in helping forward the work in a small way. The names of these pamphlets are "How to Make C. E. Effective" and "Christian Endeavor—What it Stands For." A few of these pamphlets are yet on hand and can be had free of charge at the Literature Table. I have also been privileged to make several public addresses before Endeavor Societies, Unions, and Denominational Conferences, during the year, but have not been able to present the claims of the society in as many places nor on as many occasions as it would have been very profitable for them to have been presented.

Late in January the Business Board met in the city of Greensboro and outlined the program of this convention and decided to enlist the assistance of an expert in C. E. work from outside of our state, to make a ten day pre-convention campaign in the state in the general interest of the work, hoping that thereby the 16 societies still lacking to bring up our "Atlantic City 1911" quota would be forth-coming through a campaign of this kind. We were very fortunate in securing the services of the Rev. C. H. Hubble, D. D., Adrian, Mich., who is the General Secretary of the Young People's Movement of the Methodist Protestant Church in the United States, and also President of the Michigan State C. E. Union. Dr. J. F. McCulloch, of Greensboro, kindly consented to relieve me of the arrangement of Dr. Hubble's itinerary in the State, for which I thank him. We feel that this itinerary of Dr. Hubble through our state has accomplished a vast deal of good in creating interest and enthusiasm. It has also had practical effect in the organization of five societies with four others to follow shortly.

In addition to the above methods of administering to the interest and needs of the society this year in the state, a large number of personal letters have been written by the Secretary, by the Treasurer, and by the Press Superintendent, and also by the State President, and while we have not, as we said in the beginning accomplished what we had hoped to accomplish, still we feel that the year's work has not been wholly ineffective.

Next Steps.

The first thing for us to consider with reference to outlining our policy for the next year is to make sure that we shall meet to the full the recommendation of "Atlantic City 1911." As we heard last night from Dr. Hubble, this means not only the organization of these new societies, but also a large and perceptible increase in Missionary activity; special effort for evangelization in our societies, increased efforts for the betterment of our Christian citizenship, and more consecutive striving for general publicity. It is the specific business of the State Union to look after the first of them, that is the organization of the required minimum of new societies, but this cannot be accomplished unless it has the hearty co-operation of the local societies, and we bespeak for the State Union this hearty co-operation and believe that it shall have it. The last four items, Increased Missionary activity, Evangelization, Christian Citizenship, and Publicity are largely in the hands of local societies and the hope is entertained that they will enthusiastically and sincerely undertake the realization of these four ends in their local membership. This is a missionary age and to the general interest in missions

the active enthusiasm of millions of Christian Endeavorers scattered throughout the world has contributed very largely. We also need evangelization and there is no more fruitful field for envangelization than among the associate members of a progressive society. If the type of American Citizenship is ever to be raised, it must be done in the formative period of the youth, and surely Christian Endeavor societies occupy a stagetic position with reference to the young life. I think I need not insist that publicity in regard to religious matters is real service for the Master. The county and state papers are uniformly courteous to the C. E. society and will be only too glad to publish in their columns items of interest and progress as they may be furnished from time to time. The surest way to bring these ends to fullfillment is to have in every society committees that shall deal specifically and intelligently with these four lines of work. The Missionary Committee may be charged with the opportunity to increase Missionary activity. The Lookout Committee may take upon itself as a special object of work Evangelization, and committees on Christian Citizenship and Publicity should certainly be created if they do not already exist. These might well be called Temperance and Press Committees.

But there is another in which "Atlantic City 1911" should appeal with great force to every loyal Christian Endeavorer and that is the obligation to attend this great Convention this July. This promises to be the greatest convention yet held by the Christian Endeavor Society in our country. The city of Dallas, Texas, for instance, will run a special train through to Atlantic City and also other states will have special cars bound for this convention. North Carolina owes it to herself to have many present at this gathering where some of the greatest thinkers and public speakers, not only in the United States but also in the world, will appear on the program and no doubt many will avail themselves of such a rare opportunity. The railroads are anxious to give us special rates and I will be very glad, as Transportation manager for this state, to have all who expect to attend this convention report themselves to me at the earliest possible time.

Secondly: We should consider what our duty is with reference to the Christian Endeavor Headquarters Building, to be erected in Boston as soon as sufficient funds have been given for this purpose. Dr. Hubble at the request of Secretary William Shaw of the United Society, is to present this matter to this convention at such a time as he may deem wise and proper. It may be well to state that the $5.00 given by an Endeavorer or society for this purpose entitles to a life membership in the Building Union. This is a worthy enterprise representing a worthy cause, and deserving of our support, for an organization that has done the good in the world that the C. E. Society has, certainly deserves a building commensurate with its dignity and merit. The income from this building, just as the income from the C. E. World and Publication Department of the United Society, minus expenses, will be used in the furtherance of the cause of Christ throughout the world. Mr. E. H. Stockton of Winston-Salem, was requested at our last convention to take this matter in charge and he will no doubt make a report at this convention.

A third step which we need to make is in the direction of a surer and completer appreciation of the value of Local Unions, whether they be city, township of county unions. We have an excellent local union in the city of Greensboro, but so far as I know, this is the only local union in N. C. There are good openings for such organizations in Winston-Salem, High Point, Raleigh, Wilson, Wilmington, Asheville, our convention city, and many of the smaller towns, of the townships, and of the counties in the state, ought certainly to have hese beneficial auxiliaries, which have done so much throughout the world to uproot selfishness and narrowness and bigotry, and to enthrone liberality and congeniality and liberal Christian fellowship. Two societies can make a good local union and if they come together in this co-operative effort, it will not be long before there will be three societies in such a union and then four and then more.

The fourth step which claims our attention in the way of progressive Chris-Endeavor in N. C. is the bringing into affiliation with our state work of all denominational societies for Young People doing similar work. Such societies are found in large numbers in the Baptist, Presbyterian, Methodist and Free Will Baptist Church, and all that many of these societies lack in the way of active co-operation with the State Union is a cordial invitation froth State Union to officials of these societies, asking that they co-operate with us. The St. Paul Convention, which has gone down in history as the great fellowship convention of Christian Endeavor, requested that overtures be made by the officials of United Society to the officials of the denominational societies looking to this end. The Baptist Young People's Union accepted these overtures with readiness and general acquiescence and agreed to affiliate with C. E. under the title "Baptist's Young People's Union of Christian Endeavor." Many Westminster Leagues and Covenanter Bands have also added the phrase "of Christian Endeavor" to their names and so become members in good standing of the older society, which is the mother society of all the denominational societies for young people. It remains for us to make effective in our own state this movement on the part of the United Society in the way of Christian Fellowship. Such affiliation ought to be of mutual advantage; for the problems of the young people in religious matters are identical in all the churches, and the Baptist's Young People's Union and the Westminster League, the Covenanter Band, and the Epworth League can all learn from Christian Endeavor and Christian Endeavor can learn from them.

In the fifth place, we must have a medium of communication between the members of this body which shall bring the state work into direct relationship to the local societies, if we are to push the work to large success. The members of the Business Board are thoroughly persuaded that the State Union will never come unto its own until we have such a medium of communication. We constantly call upon the societies for money and give them nothing in return, but a personal letter or two and a few blanks, together with the invitation to send delegates to the State Convention. Such a policy does not warrant us in the hope of greater accomplishments, and so a North Carolina Christian Endeavor publication is an imperative necessity.

This is not the place to outline what such a publication should undertake, for that is properly a matter for its editors, but it would not perhaps seem presumptuous to suggest a few things relative thereto. It might include for example, a brief, pointed, suggestive thought provoking treatment of the topics of the quarter. It might also include contributions on live C. E. matters and methods, notes and personals relative to the work being undertaken in the State would be likely to occupy some space. The different state officers would well have space allotted to them. It would contain book reviews of helpful publications treating on Christian Endeavor themes and a few pages of advertising matter, to help defray the expenses.

The experience of other state unions points to a quarterly rather than to a monthly or weekly publication. I should suggest a 16 page folder, 6¾ inches by 10 inches, actual printed space 5½ inches by 8¼ inches. Such a publication I am told by printers can be had for $25.00 an issue, 500 copies per issue; total $100.00 per year. Where can we get this money? The societies should be asked to subscribe for it for their pastor, and officers and the chairmen of the committees. The

subscription price would be fifty cents to the year, with club rates for five, ten and larger numbers of subscriptions in any local society| Any Society which contributes as much as $5.00 per year to the State Union work should be given 10 copies to be mailed to such individuals in the society as they see fit to select. The subscription price to all others should be fifty cents the year. I believe that in this way with the advertising which could be secured, such a publication can be made self-supporting. Miss Bays and Brother Steele, who attended the Virginia State Convention in Lynchburg this spring to see if some arrangements cannot be made by which the two states could conjointly publish such a Christian Endeavor paper will be heard in regard to this matter at this meeting.

In the sixth place, I wish to bring to the attention of the Convention a matter which has been suggested to me by the Honored President of the World Christian Endeavor Union, Dr. Francis E. Clrak. Dr. Clark requests that we do something in a practical way to help the colored people of North Carolina to introduce and make effective in their church work the Christian Endeavor Society. There are a number of colored societies in N. C. now and we have written to them unwittingly from time to time and requested that they send delegates to this convention, only to be compelled when we found that such delegates would come, to tell them that we could not admit them. Real missionary work of an effective kind can be done in this way and I hope that the convention will see fit to adopt some measure looking to the development of Christian Endeavor among the colored people of North Carolina.

In the seventh place something ought to be done to develop C. E. in the North Carolina State Prison. We once had a strong and flourishing society in this prison, but for some reason it has died. I recommend that the Christian Endeavor Society recently organized in the Christian Church of Raleigh, N. C., be requested to look after the organization of such a society in the State Prison.

Finally, I would call the attention of the Convention to a much needed Next Step in the prosecution of our work, the creation of the office of Field Secretary. All the other State Unions that are making progress are doing so through and by the efforts of such an official. We must have such an official in North Carolina sooner or later and the sooner the better. If we had such an official, he would be the logical editor of the Christian Endeavor publication, which has been recommended above. It should be his duty to go from place to place as he might be invited and as his judgment might lead him, to give inspiration to societies already organized and to assist in the organization of new societies. The traveling expenses of this field secretary should be paid by the communities to which he may minister and the state union should undertake to raise $100.00 to pay on his salary. Of course, we could not accomplish much with so small a salary, but we could accomplish something and hopefully work to the time when we could have a Field Secretary in the field all of his time. I sincerely trust that at no distant date such an arrangement shall become effective in our State Union work.

PROGRAM OF THE TENTH ANNUAL MEETING OF THE NORTH CAROLINA BRANCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE M. P. CHURCH.

The tenth annual meeting of the North Carolina Branch of the Woman's Foreign Missionary Society will be held in Grace Methodist Protestant Church, Greensboro, N. C., on April 20th and 21st.

Efforts have been made to get representatives from every church in the State as matters of importance are to come up at the meeting and a most interesting program has been arranged. Rev. A. G. Dixon, of High Point, will address the meeting on Thursday evening at 8:15. The following program will be carried out:

THURSDAY MORNING, 10 O'CLOCK.
Invocation, Rev. T. J. Ogburn.
Consecration Service—Subject: Faith, Deeper Spirituality, Mrs. A. G. Dixon, Pres. N. C. Branch.
Address of Welcome, Mrs. J. M. Stone.
Response, Miss Jessie Williams.
Roll call of Officers.
Roll call of Auxiliaries.
Reading of Minutes of last meeting.
The Work of the Woman's Board of Foreign Missions, Dr. Harris Glascock.
Buisness.
Adjournment.
AFTERNOON SESSION, 2:30 O'CLOCK.
Devotional Exercises, Mrs. G. H. Hastings, Winston, N. C.
Reading of Minutes of morning session.
Appointment of Committees.
Report of Corresponding Secretary.
Report of Treasurer.
Reports from Auxiliaries.
History of the North Carolina Branch, by Mrs. J. F. McCulloch.
The work of the Men's Board of Foreign Missions, Rev. T. J. Ogburn.
EVENING SESSION, 8:15 O'CLOCK.
Devotional Exercises, Miss Etta Auman, Denton, N. C.
Address, Rev. A. G. Dixon.
Announcements.
Benediction, Rev. T. J. Ogburn.
FRIDAY MORNING, 10 O'CLOCK.
Devotional Exercises, Mrs. J. F. McCulloch.
Roll call.
Reading of Minutes.
Report of Committees.
Reports from Superintendents of departments.
Round Table, conducted by Mrs. Wm. C. Hammer.
Reading of letters from workers in Japan and China., Mrs. H. A. Garrett.
Business.
AFTERNOON SESSION, 2:30 O'CLOCK.
Devotional Exercises, Mrs. A. Trogdon, Seagrove, N. C.
Reading of Minutes.
Systematic Giving (paper) Mrs. L. J. Diffee, High Point.
Election of delegates to Board Meeting.
Selecting place of next meeting.
Election of officers.
Miscellaneous business.
Benediction.

OUR BIBLE SCHOOL.

Our class has been so quiet this week that we can't tell whether some have gone to sleep or not. If so, wake up and let us finish Numbers next week. We would like to know whether we are going too fast or too slow. Nobody has asked a question about the book of Numbers. Is every thing clear to all? If so, well.

Mrs. Norman comes with the following question in advance of our reading, but yet admitted and referred to our one ministerial member, Rev. W. F. Kennett:

Questions.

31. Isa. 45: 9, "Woe unto him that striveth with his maker." What does the word striving mean other than resisting the Spirit and grace of God? How else can one strive with his Maker? and is the woe pronounced of eternal duration? You will pardon for going beyond the week's lesson, but when reading last night we were much impressed with this verse and have sought an early solution.

Of Interest To Ministers.

A friend reminds us and requests us to state that the laws of 1909, chapter 440, article II, section 63, item (2) on page 725, among other specific exemptions, contains the following: "Minister's private libraries." In listing property for taxation the ministers will remember that their libraries are exempt, and this is as it should be. -Greensboro Christian Advocate.

Who waits for opportunity,
And, when it meets him, takes it,
Is not as good a man as he
Who doesn't wait, but makes it.

CHILD LIFE IN CHINA.

By Bertha Miller.

I do not know who said it, but the impression has gone out that Chinese babies and children do not cry. I only know that those who live in Shanghai and its neighborhood do cry, and usually keep on crying till they get what they want. When they come to the Margaret Williamson Hospital, it is a surprise to them to learn that they are not allowed to cry unless they are in pain, or very sick. The first lessons they must learn are not to cry, and to obey. When once these two lessons have been learned, and they learn them very quickly, they are, almost without exception, dear, good, loving children —very bright and cheery is their "Good morning, Isung" (doctor,) for we have taught them the English good morning, and if we are busy and do not happen to hear them, they keep on saying it until we do and speak to them. It is not only in the morning, but as many times as we happen to see them throughout the day, they make a little bow and say, "Good morning, Isung."

As for amusement, they are very happy for hours with only a little picture card. Their happiness is full, if it happens to be a doll or some little toy, which is treasured with great care, and taken home to show mother, father, and sister.

I wish the dear people who so kindly send all our lovely dolls, picture books, cards, and games, could see the bright little eyes sparkle as they get some trifle for their very own. It is hard to deny even the old women, who beg hard for a card, or doll, or toy. We usually laugh and ask them if they are children, and tell them that we cannot give them to "grown up folks," as we should not have enough to go around if we did.

I wish you could see the children going to school, for all who stay some time in the Hospital, and are able, go to one of our day schools close by. They are very careful of the little blind sister. One morning I heard a little boy whose father had died only a short time before, crying. I went to see what could be the trouble. He had never gone to school, and did not want to go.

One of the little girls was saying to him, "Here, don't cry, you may carry the bag of books and we will lead you." So little Blind Sister took one hand, and she took the other, and off they went, tears forgotten, happy as they could be.

But when it rains they must ride, for the roads are very muddy, and their shoes are made of cloth, so I hear them calling at school time to the 'ricksha man to please come take them to school. As many as four or five get in one 'ricksha, the larger ones holding the smaller ones. Then off they go laughing, and shouting back "We will see you soon, good bye." It is a picture one cannot forget.

No wonder the Master said, "Of such is the Kingdom of Heaven." Do you wonder that after a number of months of such happiness a little slave girl who has never known anything but hard work, scoldings and beatings, often cries and refuses to go back with her mistress, when she comes to take her home?

It makes one's heart ache and wish it were possible to keep them all, and teach them more about Jesus, who loves them so.—Missionary Link.

THE ANTI-OPIUM CAMPAIGN IN CHINA.

(Appeal to England by Chinese Women.)

China has already suffered from the poison of opium, through inability to restrict its importation, for about fifty years. We are sure that your merchants at first only thought of gain, but never anticipated that its poison would have so cruel an effect upon us. Our government began to prohibit the planting of opium a few years ago. This prohibition is being made more and more strict every year; but the amount of opium which comes from abroad still increases. From examination of the Imperial Customs Report, we find that the amount of imported opium in 1908 was 40,600 chests, but in 1909 increased to 42,082 chests. We prohibit our countrymen from cultivating it, but that which comes from abroad is more than before. How can we entirely stop it in seven years' time? Your countrymen believe in the true God. We know that God loves all people of the earth alike. Your government does not allow your own countrymen to smoke opium, but forces our government to import tens of thousands of chests a year, and seems unwilling to see us give it up. Alas! our smoking opium may, indeed, be to the profit of your merchants; but as it is to the ruin of our countrymen, we do not see how they can stand before God, who loves the people of the whole earth.

We suffer directly because, alas! a very large number of our countrywomen, especially in the western provinces, have become addicted to its use, and are thus slaves of a habit from which it is impossible for most of them to free themselves. Besides this, it is said, that every year tens of thousands of women and young girls, because of the sorrows which come to them, take opium, because it is easy to procure, so as to end their lives.

Then there are the indirect effects from which we women suffer.

First, let us speak of the evil of opium in the relation of wives to t[illegible] Hitherto the education of women has not flourished in our country. It is still common for all women to depend upon their husbands. But when men destroy their reputation, lost their virtue, their property, and their health by smoking opium, and finally die without having accomplished any work in life when they might have been a power, alas! can you imagine the pitiful position of their wives?

Second, in the relation of mothers to their sons. Our tender-hearted mothers love their sons just as your countrywomen love theirs. We are sure it has, and will continue to move you to think of these poor mothers seeing their sons destroy their reputation, their self-control, their families, and even their own lives. Alas! how can we comfort our hearts? We are sure that your countrywomen who have sons could never endure to listen to these pitiful words.

Third, in the relation of girls to their fathers and brothers. The unmarried girls all depend upon their fathers or brothers. Now their fathers or brothers cannot protect even their own lives while they smoke opium. Of course, they have no power to protect their daughters or sisters. Moreover, they are sometimes obliged to sell their daughters or sisters for the sake of getting money to buy opium. Although their daughters or sisters become the lowest kind of women, they can do nothing to help them, because opium has robbed them of their power of protecting their family. Alas, poor girls! How cruel a position it is!

The merchants of your country forced our country to import opium. Our government being very weak dare not forcibly resist. But our people as a people hate the opium, and also hate your merchants for selling it to us. Our country at that time was an autocratic government, so we could not say anything about the matter. Now our country is preparing a constitution; the people are beginning to share in the conduct of the government. Members of your parliament have said, "The Chinese do not hate opium." We assure you that this is a mistake. We trust that your merchants will give heed to our cry, instead of consulting their own advantage; for surely to trade in any commodity which carries ruin to body, mind, and soul of any people, and gradually bring about its downfall, cannot eventually be to the advantage of these merchants themselves.

If you do this for us, then we know that all our countrywomen will remember your country's kindness and never forget it as long as the world lasts.

—Texas is to vote on a constitutional amendment for State wide prohibition on July 22.

MY WORK.

There's a message that thy Savior
Speaks to thee,
Saying, "Tell it to poor sinners
Straight from Me."
There's a talent in thy keeping—
Oh! with prayer
Use the gift thy Lord hath given
To thy care.
There's a place in life's great battle,
Soldier, see
That no other win the victory
Meant for thee.
There's a corner in God's vineyard,
'Tis for thee;
And the Master says, "My servant,
Work for Me."
There's a niche in God's own temple,
It is thine;
And the hand that shapes thee for it
Is Divine.

—Selected.

A CHRISTMAS EXERCISE IN CHINA.

Those of our readers who have experienced the trials and tribulations of training a lot of children for some public performance will appreciate this little story taken from an article in the Christian and Missionary Alliance written by a missionary in China. How much alike children are all over the world. Here is the story:

We had been working with the little boys and girls of our two schools for some days, getting them ready for their part in the Christmas celebration. It is not an easy task to train forty-five children from heathen homes to sing and recite, and to get up a programme that would be worthy of such an occasion when all the church members and the children's parents and friends, besides outsiders, are invited to come to our chapel to see and to hear. The little ones, day after day, had come to us singly and in groups to be drilled in reciting their Bible verses or verses of hymns, and we had practiced the hymns that all were to sing over and over again. Like American boys and girls, when they first begin to recite, it is in a monotonous, sing-song way, as though it were being ground out of a hand-organ, and we have to go over it with them many times until they speak slowly, distinctly, with expression, and loud enough to be heard by those sitting in the rear of the chapel. The six little girls who recited a hymn about using their hands, feet, lips, ears, eyes and hearts for Jesus, were taught to point to those different members of the body as they spoke, and they certainly had plenty of physical culture exercise before December twenty-fourth when they had their celebration. They learned to locate their hearts at that time and they know now that they are not in their stomachs.

The last week before Christmas was a strenuous one. We had the children in the chapel every day, drilling them in rising and sitting at the sound of chords struck on the organ, marching to and from the platform, and making bows to an imaginary audience. The little man about three feet high who headed the line and led the boys to the platform and back to their seats at the organ signal was a little general. He did his part well and called forth expressions of approval from the women's side of the audience on the twenty-fourth. One remarked that he had "wisdom."

Finally the great day arrived. We had planned the children's celebration for Saturday, as Christmas day came on Sunday. We had told them to wear their New Year's clothes (which meant their very best) for the occasion, if they had any; if not, to put on the best they had. At any rate, they should be clean. It was a pretty sight to see some of the little ones as they came in their bright colored garments, just as spic and span and nice as could be, as far as outward appearance went. I am sure the boys thought so, too, by the way they looked at them, nudging each other as little Hsi-tsi, one of the prettiest, came in, dressed in a pretty satin garment and new embroidered cap with long red silk tassel hanging over her shoulders. The boys are not supposed to look at the girls in China, but on this occasion how could they help it!

The Christians had worked hard to decorate the chapel, and it looked very pretty, with long ropes of greens and holly berries and chains of different colored paper extending around the walls and over the beams.

The children, we all agreed, did well. There were one or two breaks, but it rather added to the interest. When four little girls got to the platform to recite, little Oli did not wait for the signal chord which meant for them to clasp their hands, and the second chord for them to make their bow to the audience, but started right in with her recitation. This was a breach of good manners which Gin-tsi, who stood beside her, could not stand. Oli had gotten bravely through the first line. She had been speaking of using her hands for the Lord and was just about to point upward, to make the thought of the second line clear, when she received a poke in her side from Gin-tsi's left elbow. She stopped short and looked at the one who would dare to interrupt her. But Gin-tsi was getting ready for her bow, and the organist took in the embarrassing situation and struck the first chord. Then Oli understood. They clasped their hands in front of them and at the sound of the second chord made a low bow, Chinese style. A smile went over the audience, but the good name of the girl's school had been saved.

Chi Jow, one of the older boys, had not been to school the day before when the children had special drilling in making bows. So when twenty-five boys were on the platform waiting for the signal to clasp their hands in front of them, Chi Jow was gazing out the side window. The second chord was struck and the children's heads went down toward their feet; but Chi Jow's thoughts were far away. Suddenly he became conscious of the fact that something unusual was going on and turned around just as the heads came up. His face was a study!

While the last hymn was being sung two baskets heaped full of packages wrapped in red paper were brought in and the children's eyes fairly danced as they beheld the bright array. They contained Chinese cakes, candies and peanuts; and one of these packages, two oranges and a pretty picture card, was given to each child. It was a very happy day for these little ones, who do not have much real joy in their lives.

DIVINE PEACE.

Peace upon peace, like wave on wave,
This is the portion that I crave;
The peace of God which passeth thought,
The peace of Christ which changeth not.

Peace like the river's gentle flow,
Peace like the morning's silent glow,
From day to day, in love supplied,
An endless and unebbing tide.

Peace through the night and through the day,
Peace through all windings of our way;
In pain and toil and weariness,
A deep and everlasting peace.

O, King of peace, this peace bestow
Upon a stranger here below;
O God of peace, Thy peace impart
To every trembling, troubled heart.

Peace from the Father and the Son,
Peace from the Spirit, all His own;
Peace that shall never more be lost,
Of Father, Son and Holy Ghost.

—Horatius Bonar.

"Be true, let the holy watchword ring,
Be true to your trust, be true to your glorious King.
Be true whether friends be false or few,
Whatsoe'er betide, always at His side
Let Him find you true.

PASTORS AND PEOPLE.

President's Appointments.

Roanoke, April 1-3.
Albemarle, April 7-9.
LaGrange, April 14-16.
Alamance, April 21-24.
Chatham, April 27-30.

NOTES FROM THE FIELD.

Somehow my notes from Lebanon charge were lost. I take the liberty, even now, to say that this charge is taking on new life. The members by an overwhelming majority have decided to build an up-to-date church on a fine corner lot in Mechaniesville which was purchased last year. This seemed the only thing to do. The center of population has so changed since old Lebanon church was built that the church was some distance to one side. The new church will be centrally located and both pastor and people are enthusiastic.

At the last session of Conference Halifax was left unsupplied till Bro. Gerringer could come to the work at the close of the present term of the Theological Seminary. Brother C. L. Whitaker has been kind enough to preach for them some for which the people are very grateful. March 25-29 was spent on the work. They are hopeful and are looking forward to the coming of Brother Gerringer with happy anticipation. The laymen on the work the looking after the business of the church and at the Quarterly Conference, held at Ringwood, March 17, there was evident a spirit of real intelligent business interest. I think the coming pastor will find the work ready for him.

The past few days have been spent on Roanoke Circuit. Although the pastor is principal of Enfield graded school because of his clear presentation of facts and strong defense of the truth in his sermons he is popular and the people hear him gladly and are edified thereby. Some conditions are peculiar to this section and it is clear that nothing short of a strong man can successfully meet conditions here.

W. E. Swain.

Asheville.

150 in main school; 46 at Woolsey Hall.

There is much enthusiasm in the preparation of the Easter service gotten out by our Home Mission Board.

One new member last Sunday—Bro. Hill of Ohio.

Class No. 14 is much distressed over the departure of their teacher, Mrs. H. L. Stratton. She was a great help to the entire school.

J. S. W.

Concord.

Our services at both Fair View and Concord churches were fairly well attended on last Sunday.

Our special evangelistic services will be begun at Concord church on the first Sunday night in May. Brother Moton will come to us on Monday and conduct the services. Pray for us!

Brother J. S. Parker and family have our sympathy in their deep sorrow, which was caused by his son William Nathaniel Parker, being killed last week in Alabama. May God give the consolation so much needed at this time.

Pastor.

Graham and Haw River Tidings.

Dr. C. H. Hubbell visited Graham on March 30. There was not a very large number in attendance to hear his splendid address at night, yet it is safe to say that lasting impressions were made. C. E. societies, both Junior and Young People's, will be organized soon. We so much appreciate the visit of Bro. Hubbell.

Last Sunday was a red letter day for Graham. The largest Sunday school in the history of the church, being even 100 present besides babies that were not counted. The badge system has been introduced which it is believed will be very helpful. At the preaching hour our first Cradle Roll service was observed. A number of mothers with their babies were present. The babies behaved nicely and the mothers enjoyed the service. We have enrolled 23 babies on the Cradle Roll all of which were given certificates last Sunday, more than half of them being present to receive them. We had the best congregations, both morning and night, we have had this year. Mrs. Cox of Haw River, Mr. George Isley and family, of Mt. Hermon, Misses Velna and Mary Wills McCulloch and Mr. Dixon of Greensboro, and Miss Jessie Williams of Asheville were visitors who worshipped with us at the morning service. Miss Williams gave us some very encouraging words. The basket collection on last Sunday was the largest this church has received on any one Sunday. These are among the things at Graham that are indeed encouraging and promising. The prayers of God's people are asked that this work may be so worthy and so full of merit that we may be able to show Jesus to those with whom we come in contact. This can be done only by making a whole-hearted effort, being true and thorough, and having the Holy Spirit to guide in every step.

Next Sunday is the regular preaching day at Haw River. We are praying for and expecting a good day.

Geo. L. Curry.

Reidsville Church.

Received by Rev. C. A. Cecil and his people, $18.00.

This was so kind and helpful. Bro Cecil, it might encourage us and it did.

Bro. Robt. Griffin, not a member of the M. P. Church, $5.00 . He gave it too, without the asking.

Thanks.

C. E. M. Raper.

Midway, Haw River Ct.

Bro. Raper filled his regular appointment the fourth Sunday. He preached an interesting sermon from the parable of the sower. It was enjoyed by a large congregation.

We met last Sunday and organized Sunday school. There were seventy-eight present. Bro. L. R. Dixon was elected Supt., A. J. Dixon, Sec. Teachers, Class No. 1, S. J. Kernodle; No. 2, G. S. Kernodle, teacher, A. D. Shelton, asst.; No. 3, Ella Apple, teacher, Brona Apple, asst.; No. 5, Mrs. E. J. Elmore, teacher, Jennie Apple asst. We hope to have a live S. S. this year. We are glad to have Bro. Dixon and his family back in our Sunday school. Bro. Dixon was our Supt., for a number of years before he moved away and we gladly welcome him back. And yet we were sorry to give up Bro. Kernodle, who has served us so faithfully for several years. He was elected circuit Supt. and we hope he may do much good.

There is a great deal of sickness in our community. Several of our Sunday school girls are sick. We hope for them a speedy recovery. Also Bro. A. D. Hopkins who has been unable to attend church for some time. Hope he will soon be able to come out.

Brona Apple, Reporter.

Hobb's Chapel, Greensville Ct.

Bro. Ashburn filled his appointment last Sunday with an excellent sermon. The people are showing appreciation by coming out every service from far and near. We are very glad to have Bro Ashburn for our pastor; we always welcome him to our homes. Although we were sorry to give up our former pastor, Mr. Fogleman, for he was a faithful and devoted pastor, and we hope he will visit us in the future.

We will have our Easter service the first Sunday in May. Sorry we could not be ready by Easter, and we hope to have a nice service also collect a large sum for the good cause of Home Missions.

Pray for our success.

Yours in His name,

Dora J. Pair.

Brink, Va., April 2, 1911.

Philadelphia, Greensville Ct.

Dear Herald:—As this is my week to report, and I always like to see something from our church, I will write a few words.

Our pastor, Rev. W. F. Ashburn, filled his regular appointment here last Sunday. He preached an excellent sermon. Being a beautiful day a large number were present. After service the Lord's Supper was administered. We were glad to see so may witness a good profession.

Our S. S. is moving on very nicely; we have a very large attendance nearly every Sunday. I am sorry to report very much sickness in our neighborhood. Our second quarterly conference will be held at Wesley's Chapel Saturday before the 3rd Sunday in this month.

I will close by saying we are hoping for a prosperous year. May the blessings of the Eternal Father be with the pastor and his work.

Yours for Christ,

Beatrice Chambliss, Rep.

April 3, 1911.

Mizpah, Haw River Ct.

Our beloved paster, Rev. C. E. M. Raper, filled his regular appointment here Sunday. He preached an excellent sermon from Acts 4: 31: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness." We were glad to see so many present.

Our Sunday school was organized Sunday. Officers and teachers were elected as follows: Supt., C. W. Huffines: Asst. supt., Horace Jones; Sec., Tom Hill; Teachers—Advanced quarterly, Annie Stallings; Int., Ora Wilson; Our Children, Mrs. S. S. Wilson.

We trust our Sunday school will be a success.

It was decided last Sunday to have prayer meeting twice a month, the second and fourth Sunday nights.

Miss Treva Raper visited Miss Berta Stallings Saturday and Sunday.

Mrs. Jane Coleman is on the sick list. We trust that she will soon be well again.

Much success to the Herald.

Lalah Stallings, Rep.

April 4, 1911.

Forsyth Ct.

Rev. T. A. Williams filled his appointments last Sunday at Baltimore, Stony Knoll, also Union Hill. Had large and attentive congregations at every place. The people all like him very much and seem to appreciate his services. He will begin his special meeting at Union Hill the fifth Sunday in April. They are going to get new lamps for the church before the meeting. Hope all the readers of the "Herald" will pray for the success of the meeting that the church may be revived and many souls be saved. I have been visiting my aunt (Mrs. T. A. Williams) for several weeks; am having a nice time. I find the people to be very kind and sociable. I feel safe in saying the people are well pleased with their new pastor and his family. I have been attending S. S. at Pleasant Hill; they have a very good Sunday school. They are going to have Easter services; hope it will be a success.

I close with best wishes to the Herald and its readers.

Irene Threewits.

Maple Springs, Winston Ct.

Our pastor filled his regular appointment at this place yesterday, the second time that he has preached at our church since he was assigned to this work, as he preached the first time at Oldtown Moravian Church.

Though Bro. Owens is just a school boy, yet he can preach well, and we all like him fine. Yesterday he preached an excellent sermon from the text, "Come unto me, all ye that labor and are heavey laden, and I will give you rest." Matt. 6: 28.

Our S. S. is doing very well. It is small, only 39 on roll, but they are interested in their work. We have been practicing for the Township S. S. Convention which will be held at this place the 4th Sunday in this month.

Uncle Monroe Hunter has been absent the last few Sundays on the account of ill health. Part of Bros. Baity's and Hines families were kept at home yesterday on account of scarlet fever, and mumps. We hope that they may all be well soon again.

Success to the Herald.

A Member.

April 3rd, 1911.

Pine Grove, Oak Ridge Ct.

Our pastor filled his appointment yestoday. A good many out to hear him. His subject was the duty of the members of the church and that they should have fellowship and be at peace with one another.

The Sunday school met and organized on last Sunday. Mr. R. F. Ingram is supt., Joseph Dean, assistant, Rufus Nelson, sec, Mrs. Rosa Ingram, first teacher, G. A. Ingram for infant class, and so on.

We have some sickness in our midst. Miss Bettie Satterfield is suffering with rheumatism. She can scarcely walk at all; hope she will soon be better. Her sister, Mrs. Fitts, with whom she lives, is almost past going. May the Lord bless them in their affliction.

We are hopeful of a good Sunday school and that much good will be done at this place.

With best wishes to the editor and all the readers, I close.

Gillie Ingram, Rep.

Mt. Carmel, Granville Ct.

At this time we have lots of encouragment in our church. Having reorganized S. S. the 3rd Sunday in March with much interest; the following officers and teachers were elected: Supt., Z. T. Garrett; Ast. Supt, C. W. Finch; Sec. and Trea., W. Polk Garett; Librarian, R. O. Grissom. The teachers are as follows: Class No. 1, R. P. Cunningham; Class No. 2, E. L. Garrett; Class No. 3, Miss Mary Finch; Class No. 4, Mrs. R. P. Cunningham; Class No. 5, Mrs. W. F. Robertson. S. S. began last Sunday with an enrollment of 38, being the maximum start for years. Eleven of the thirty-eight were married people. Wasn't this a good sign? We are anticipating the most interesting and most benefiicial school this year that we have had for some time. Next Sunday Bro. Bethea is to fill his regular appointment at our church. Of course we are expecting something appreciative. When he was with us last he made arrangements before beginning his sermon that if he failed, not think bad of him on account of his having been confined to his bed with lagrippe and he said that it generally affected the weakest part and that that semed to be his head, but after the service some one declared that he had best have lagrippe next time because of his having done so well. Bro. Bethea is never off the track. One of our faithful members, Mrs. N. A. Garett, was made to feel considerably sad last week because of the death of her father, Mr. Geo. Davis. Mr. Davis was an exceptionally good man. Her mother preceded her father to the grave 26 years. Mr. C. W. Finch and family have gone or soon will go from Henderson to their home near this church to live. Mr. Finch will be expected to take special interest in the S. S. this year. This may be a simple question, but ask yourself if every member of your Sunday School were just like you, what would your S. S. be?

Polk Garrett.

CHINA FAMINE FUND.

Friend, Enfield	$1.00
Henderson M. P. S. S.,	38.55
Whitaker's Chapel S. S.	4.00
Forwarded to Christian Herald,	$43.55

—James Tillman who slew Editor Gonzales is dead.

IN MEMORIAM.

"Not changed, but glorified. O Beauteous language
For those who weep,
Mourning the loss of some dear face departed,
Fallen asleep;
Hushed into silence, never more to comfort
The hearts of men;
Some, like the sunshine of another country,
Beyond our ken.

O dearest dead, we see thy white soul shining
Behind the face,
Bright with the beauty and celestial glory
Of an immortal grace.
What wonder that we stumble faint and weeping
And sick with fears,
Since thou hast left us—all alone with sorrow
And blind with tears.

Can it be possible no words shall welcome
Our coming feet?
How will it look, that face that we have cherished,
When next we meet?
Will it be changed? So glorified and saintly
That we shall know it not?
Will there be nothing that will say "I love thee
And I have not forgot?"

O Faithless heart! the same loved face transfigured
Shall meet thee there,
Less sad, less wistful, in immortal beauty
Divinely fair.
The mortal veil, washed pure with many weepings,
Is rent away,
And the great soul that sat within its prison
Hath found the day."

"MOTHER SORABJI."

By Mrs. L. S. Gates.

We are permitted to reprint from an Indian paper this touching tribute to one of the best known of India's Christian women, prepared by one who knew her intimately.

Of the notable women who have made a name for themselves in India "Mother Sorabji" will rank among the highest.

The appellation "Mother" was given to her by many loving friends, and these included English, Parsee, Hindu, Jew, and Mohammedan, for her friendships were cosmopolitan. She was honored in her life; and now that has gone to her heavenly home, every one who knew her will rise up and call her blessed. She was so widely known that letters from over seas, simply directed "Mrs. Sorabji; India," have been delivered to her. Now that this noble life, well-lived and honored of the Master, has ended, we would perpetuate her memory in every way possible. A life of such rare beauty and so filled with good works, should be an inspiration to every person, especially to every woman in this land.

Franscina Sorabji was born at Ahmednagar, December 13, 1833. Her parents were of South India origin, and she spent the most of her girlhood in the beautiful Nailgherry Hills. There, no doubt, she enjoyed and learned to appreciate the beauties of nature, a quality which remained one of the charms of her life. Her garden was always her delight, and at her funeral the flowers culled from her own garden made many a wreath and floral emblem to lay upon her coffin.

Not many Indian girls have the good fortune to be helped by a sincere English friend, as Franscina had. But coupled with this outside help was her own keen intelligence, responsiveness and desire to learn, which made the most of all outside helpful influences. Thus was she able to rise above the insufficient educational methods for girls which prevailed as far back as the forties. By her own spirit she changed into pure gold whatever came to her.

At the age of twenty, marrying one of the first Christian converts from Zoroastrianism, she began to bear bravely the sneers and taunts of those who were fighting Christianity. Once, while passing along a street of Bombay, one of Mr. Sorabji's relatives spat upon the couple. He in great grief bemoaned that she should have to suffer these taunts. With a beaming countenance she assured him it was a joy to be worthy of suffering for the Master, and she was glad to share with him all the trials. It was a long fight, lasting many years. He saw family, friends, and fortune slipping from him, but never did he turn back, nor did the faith and courage of his wife fail him.

After joining the Church Missionary Society they were sent to Nasik where in connection with Rev. W. S. Price they founded the Christian village known as Sharanpur, a mile and a half from Nasik. The little village was a most interesting experiment. It had its mission rooms, its church, and its industrial school, where lads cut adrift from their homes learned trades which helped them to live industrious, frugal lives. It is interesting to know that the coffin in which at the last she was laid, was made at this same industrial school, and that the young men who made it put extra work into it, polishing it as well as they could, because of their love for one who in their grandfathers' time had worked for the boys. No case was allowed in the school; Indian crafts were taught; and all that was done, was done with the purpose of enlarging their field of usefulness for India. Here the boys were trained as carpenters, masons, bookbinders, and builders of transport wagons. The light vehicle known all through the Deccan as the tonga was built first at Sharanpur, and owed its improvement in design to Mr. Sorabji.

Those were the days of the great slave traffic. British officers were kept busy trying to rescue the poor creatures along the Arabian coast, and many of these boys and girls were sent to Sharanpur, where they were taught trades. After a slave boy had finished the course, he was set free—with his trade. Some of the boys returned to Africa with the traveler Livingstone; and it was some of these Sharanpur boys who went, with the remains of their old leader, to England.

While her family was growing up, Mrs. Sorabji gave her energies to the training to them, teaching her babies by a kindergarten system invented by herself, making their lives interesting and progressive. What she learned from her own children, she was eager afterwards to apply to the advancement of her fellows in the vast Indian Empire. She was familiar with the life of the young; in her own family she began the experiments and efforts which she later continued for the improvement of India.

When Mr. Sorabji was sent to Poona, she decided that in healthy climate was the place for her to start her new plans. In 1876 she began what later became the Victoria High School. She was not discouraged that only seven pupils came to her at first, but their nationalities were a foreshadowing of the influence she was to have over those of different races. These included Parsee, Jew, Hindu and English. The first day the little Brahman girl pulled her garments closely about her in order to avoid defilement; but after a few minutes she felt no fear.

Mrs. Sorabji visited England in 1886. There she interested many English ladies in her plans, and was able to set her own school on a firm basis as well as to turn the hearts of many toward an interest in all foreign mission work.

In the course of time, in addition to the Victoria High School there were started several primary schools for Hindu and Mohammedan children and an Anglo-Vernacular school for Parsees as feeders to the high school. The pupils from these

schools number into thousands. Any ordinary human being might have broken down under the accumulation of duties, but Mrs. Sorabji was not ordinary. Her loving sympathy was extraordinarily active.

She was the most forward of educationalists, the most keen of Indian reformers, and the most earnest of Christian missionaries. Her work in the last department can never be measured; it lives in the hearts of many who looked to her for encouragement in various lines and who also received from her a help in their religious life such as they would not take from anyone else.

When out driving, the writer has frequently seen her stop the carriage, that she might speak to some Parsee student or Brahman woman. After a few general words of enquiry about friends—and she seemed to know the whole family history of each one, so kind was she in her thought—she would speak some loving word of enquiry about the soul's condition. It was spoken in such manifest sincerity that not the slightest offence could be taken; and the cordial "Good-bye, Mother" at the close would show that a deep feeling had been aroused.

A strong personality has departed from us. A loving mother-heart which reached out and touched all who came near, has stopped its beating. Upon whom will the "mantle" of "Mother Sorabji" fall? May there be many, who, reading of her faithful, efficient life, shall say, "I want to be like her."

The grandest work that can be singled out is the rearing of her seven brilliantly intelligent daughters and one son. In addition to this family of remarakable powers, countless others outside her immediate home rise up and call her blessed. While they mourn the loss of a mother whose going makes this world seem lonely, they can look forward to the heavenly home which by her presence will seem more lovely.—Life and Light.

LETTER FROM MR. HEININGER.

Kalgan, China,
Feb. 16, 1911.

Dear Friends:—Probably many of you have long before this heard of the plague which has been raging in parts of China. For a month now we have been having more or less excitement over the plague news. The excitement has been more or less according as the word has been more gloomy or more hopeful. We are still in the midst of the uncertainty though we have had time to think things over and get our bearings.

So far we have been as far as we know free from the plague here in Kalgan. Two suspicious cases have come to our attention. Two weeks ago two Mongols in the employ of Mr. Larson of the British and Foreign Bible Society reported the death on the street of a Chinaman with symptoms similar to the plague. A week later Mrs. Heininger and I saw a man stricken in the street. Because of the violent nanature of the contagion fearing it was plague we did not stop to make very exact inquiries of the by-standers. Since then we have had no word but there is no way of learning of isolated cases here. Of course should there be an epidemic the news would surely reach us. So far the plague has not reached us and has only in a general way affected us. We have been a little more careful of where we went and have rather restricted our labors. Moreover there has been a good deal of uncertainty and we have met the trouble and the quarantine many times in our mind.

This plague has been raging in Manchuria, the northeastern part of China and really not a part of "China Proper" but the territory from which the reigning family in China comes and so united under the same rule as China. Over seven thousand have already lost their lives in that region from this disease including two foreign and several native physicians who gave their lives in an effort to stamp it out. On the whole the Chinese government has been quite aggressive in their efforts to stop the plague. They have invited the co-operation of the missionary physicians and of the foreign officials. The disease, however, has spread to several places in the province of Shantung and to Tientsin, Paotingfu and Peking in this province. However it has not as far as I have learned reached great proportions in any of these places.

In Peking the authorities have been especially vigilant even burning down the houses where there have been plague cases. Outside of this place though the officials are many of them indifferent and careless about the danger. We have been unable to learn much through the officials here and they seem to be quite certain that no such harm could come here. We are closer to Manchuria than some other places which have had cases of the plague but the direct road is very mountainous and so there is practically no direct intercourse. If the plague should gain a foothold in the cities to the south of us we are almost certain of its reaching here for the railroad makes intercourse easy. However we pray that this city may be spared and that the peril may be checked all through the land.

The plague is very violent—practically no one gets well from it. So the only hope is in avoiding it. Death often follows in a few hours after a person is stricken or at most in a few days, though there are several days between the time when a person is exposed to the contagion and the time when the first symptoms are disclosed.

There have been several things to keep us busy during this time The work has been going on much as usual save the interruption which a Chinese New Years' festivities brings. However a heavy snow made this year's callers rather few. Of course our studies occupy the most of our time.

The church papers have been having some things to say about the missionary work and the recommendations of the Japan missionaries. In regard to one matter it might be well for me to explain my position. The Board of Foreign Missions referred to my letter in which I offered myself to them for work in China if they desired to follow the suggestions of the missionaries in Japan. The Board declares their willingness to employ me if I care to work in Japan instead of China. Perhaps some may not understand why we have not ere this accepted that offer. It is not because we feel a call to China rather than to Japan or because we think that there is greater need of giving one nation the Gospel rather than another. There is no place like the mission field to make one realize that Christianity must conquer every nation and its messengers must seek out every sinful soul. Were I at home I would as soon accept an appointment to Japan as to China. But I am not at home. For fifteen months I have worked on a language which will be the vehicle to carry the Gospel to many millions of heathen and when I am beginning to be able to use it I do not feel at liberty to withdraw from this work and go to a land where I will have to begin at the bottom again. Any man sent out from America could be ready for service in Japan about as soon as I could. So it is not a question of the field but of the circumstances in which I am placed. Of course word from the W. F. M. S. that they can not carry out their plan to enter China will mean that the situation is different. We have no such word as yet. The answer that the members of the auxiliaries give to that question by their gifts is more powerful than any word that can be said here. If the W. F. M. S. wants Methodist Protestant missionaries preaching the Gospel in China there must be the larger giving which the larger work demands. In a certain sense we can say the Methodist Protestant Church is in the very opposite position from myself and wife in regard to the choice between these fields. The church is in Japan and has its claims which have been growing during

these thirty years of service. Of course we feel that the W. F. M. S. is in China too. For have they not sent us out? Are their promises to us not equally sacred and binding? Few of you who have not thought upon these problems know what some of these decisions of the next meeting of the Board will mean to the work. May every one pray earnestly that the officers and all the rest of us who must help decide these momentous questions as regards the future of our foreign work,—may all pray that we may be led of God in these decisions. The colleges of the church and the unevangelized at home have their claims upon your support but where is there so vast a claim as that of the unevangelized millions of these lands upon the Christian nations? What will the W. F. M. S. do about the two million here at our door in China whom no one else is looking after? And you, reader, answer by your support of the work.

Yours for Christ,
Chas. S. Heininger.

WRITE A LETTER TO MOTHER.

If every man and woman in America who is separated from an aged mother would sit down and write her a long, intimate letter tonight, what joy there would be when the postmen deliverd those missives!

It is so easy for busy, tired men and women to forget the anxiety with which venerable parents await delayed messages from their children.

Wanderers over the face of the earth often fail to recognize the pain they cause a loving mother by failure to write her a cheerful letter.

No cruelty is greater than that of the boy who fails to write his mother a weekly letter.

Newspaper officers, police headquarters and city officials are showered with heartbreaking enquiries from mothers who seek information about their absent sons.

They invariably say: "He is a good boy."

Pathetic excuses are offered for his failure to write.

The mother says he must be ill, or possibly may have been killed.

Sitting in her lonely home, the aged parent hopelessly turns to strangers for news of the son, who should have kept her fully advised of his movements.

The best Valentine any man can entrust to Uncle Sam is a long letter to his mother, telling of his successes and his failures, his hopes and fears, and, above all, reassuring her of his love and affection.

She doesn't care for a fancy card. Cupid and all his endearments have become a part of her life, and are embodied in the children she has loved, nurtured and sent prayerfully into life's battle.

Write mother a letter. Put your heart into it. Tell her your innermost secrets. Encourage all your friends to do likewise, and you will carry sunshine into lives which are moving swiftly toward the shadows cast by the setting sun.—Nashville Tennesseean.

Mt. Pleasant.

Bro. P. E. Parker, the M. E. pastor, was with us last Sunday and delivered an excellent sermon. Our Sunday School is getting along very well; there were 41 present last Sunday. We hope to add many more.

Bro. J. R. Stone will give an egg hunt for the benefit of the church at Mt. Pleasant on Easter Monday evening at three o'clock. The public cordially invited to be present.

Much success to the Herald and its readers.

Reporter.

Thomasville, N. C.

Mt. Pleasant, Uwharrie Ct.

It is a great pleasure to me to read the reports from the churches. Our S. S. is improving; we had two new scholars today. We hope to have more in the future. Our attendance today was 43.

I want to thank the Lord for sending our worthy pastor, Bro. Joel Trogdon, among us, a man full of the Holy Spirit. I am glad our former pastor, T. A. Plyler, has got to a good home.

G. F. Cashatt.

Friendship, Haw River Circuit.

We had prayermeeting fourth Sunday at eleven; good attendance, and a good service. All seemed to enjoy it very much. We organized Sunday School on that day. It began the first Sunday. There were about 42 present. Mr. W. H. Chilcutt and Mrs. Stanfield have been sick; they are better. We were glad Mr. Chilcutt was able to be with us on Sunday in Sunday School. There will be preaching next Saturday at eleven and conference in the afternoon. Sunday is our regular preaching day. We hope to have a large congregation.

Blanche Weatherly,
Reporter.

Denton.

Yesterday was a fine day for us; two hundred out to hear our pastor. He told us our Father's business and how we should obey our Father like the little maid of Samaria, point out the leprosy Healer. We are of the opinion that this leper did not wait for any persuasion at all, although when he arrived face to face the bidding seemed too simple. Another good word was spoken by his servant. The night service was also a success; 2 professed faith and were saved. 13 joined our church. Mr. J. A. Tucker comes to us from the M. E. Church. May the choice he made prove a blessing to himself and the company he has chosen.

There wer 64 present in S. S.

We are still nursing our dislocated shoulder; seems to be very stubborn, especially at night. Hope to regain strength early.

Our pastor expects to hold services tonight and probably for several in enough interest is shown.

Commencement proper, May 19th. Mr. Editor, your presence desired at Denton High School.

C. H. Surratt, Supt.

(The editor appreciates this kind invitation, but fears it will be impossible to accept it).

From Virginia

In 1907 Mr. George H. Leary was serving this work as pastor. In May he had a forged check cashed in Richmond of fifty dollars, and went to San Francisco, leaving his family at Emporia. He had not sent or come for them. Some time ago his wife went to bed with a severe headache, and never knew anything else. A lady there went to see about her, and found her unconscious. They wired him of her illness: he responded he did not have money to come with. He was running in town as engineer. The good ladies there in town went and bought shoes and clothes and put on her little children and made arrangements to send them to the orphanage after her death. But he came and took them away. The people did not think he ought to be allowed to have them after such neglect. They had one girl and she had married since he went away and is living in N. C. When he and children met at train they did not know each other; children had grown, he had been gone for nearly four years. When he went away he had two boys employed there in a factory in town, one of which was very small. Three small ones and the girl. The youngest two I am sure are under seven years of age. At the time of her death three of the children had employment. Soon after he left them the people in town sent her a supply of groceries with a command to go to her people where she came from. Her reply was she didn't want to go.

His first two years over here he lived by the writer. Seemingly there was not ever a kinder man to his family than he was and they all seemed so devoted to him and his wife would speak so nicely of him. But he exhausted his credit up here and moved to a new community. In

one year he did the same there and moved to Emporia. But his reputation was there first, so he did not meet with credit luck as before. He put his two oldest children to work and in May left to try an unknown country leaving this poor woman and children who ever since had been objects of pity. The man who cashed the check for him in Richmond came on to Emporia and she made arrangements at factory. Each month a certain portion of their earnings should be sent him of which I think he lost something on the amount to help her. Why he had not ever sent for them or came before has been one of the great mysteries of my life. While Mr. Fogleman was on this work, he wrote to him to come after his people. What could life be for me to be separated in a distant country from my family even surrounded with more of this world's goods than a life could consume. Poor children! they will so much miss mother as there is no love so great as mother's. I truly hope when her life ended, she entered into the heavenly joys of which earth has no sorrows that heaven cannot cure, for surely, she had her share here.

X. X. X.

A Tribute of Respect.

On Saturday morning, April the first, at five o'clock, the death angel visited the home of our beloved Pastor, J. E. McSwain and claimed for his victim his dearly beloved wife, Sister Mc.Swain. She had been in bad health for quite a while, but never gave up till Friday evening, and Saturday morning she fell asleep, and went home to live with Jesus. She was a devoted wife and mother and would always greet you with a sunny smile, and make you feel a cordial welcome to her home. She leaves to mourn their loss a husband, two children, father, mother, three brothers and two sisters, a host of friends and relatives. May God bless and comfort the broken hearted husband and help him to realize that our loss is her eternal gain. It is so hard to give up our loved ones, but still we know God doeth all things well. Her remains were carried to Gastonia, N. C., and laid away to await the resurrection morn. May God comfort the bereaved family.

Norrie Collins.

Died at Her Home.

Mrs. Sallie Norman Smitherman was born Nov. 12, 1855; departed this life March 29th, 1911. She was married to David Smitherman Dec. 6, 1855. Their union was blessed with 8 sons and 4 daughters, all living to mourn their loss except two sons. She has been a member of the M. P. Church at Baltimore for a number of years. She was a kind and loving mother, and a good neighbor and was loved by all who knew her.

She said time after time during her sickness that she was willing to go any time the Lord should call her. We believe that she died in the faith she had professed. While she will be missed especially by the children, we realize earth's loss is heaven's gain. May the Lord bless the bereaved ones and may we all live such lives that we too can say when death comes, I have fought a good fight, and am now ready to go.

T. A. Williams.

THE COUNTRY MINISTER.

"I wonder if we estimate aright the noble sacrifice, the pluck and endurance of those Christian ministers who preach to scattered flocks in the country places. We know how great is the strain upon the vitality made by the demands of a city parish. The pastor of a city church ministering to crowded congregations twice a Sabbath, at the call of outside functions, visiting the sick, fulfilling obligations, furthering civic reform, and doing to the utmost of his capacity the work of the Lord, wears out and sometimes drops in the meridian of his power. Yet the tasks laid upon him are not more excessive nor is his life more strenuous than that of the man up-country, who preaches. it may be, to several different congregations, visiting the sick, burying the dead, responding to every call for help in a circuit of 30 or 40 miles, when the weather is inclement and the temperature a little above zero,. Rain or shine, cold or hot, he must be there, and be on time, let the roads be as they may,—ten miles between appointments. Such a man may easily travel in the teeth of a blizzard sixty or seventy miles a week in winter, in the performance of a single duty. His heroism is noted by the recording angel, although in the quiet austerity of his life he never regards himself as in the least extraordinary. The salary of the country minister may be any sum between $200 and $600 a year, with the usual condition, let us hope, of a house and a bit of garden. From the homes of country ministers have emerged men and women who have reached the front rank in scholarship and influence. The country manse sends out its sons and daughters early inured to self-denial and early accustomed to plain living and high thinking. They become explorers, professors, doctors, lawyers, editors, governors, ministers and sometimes merchant princes. A country pastor, talking with me a year or two ago, said that from his quiet parish he is annually sending to the nearest large city young people who carry away from the home church and Sunday school preparation to resist the tempter and his wiles, while in brains, physical health, and courage they were fitted to forge ahead and become leaders. He pointed with justifiable pride to the success of those who had already started from his parish to find employment and preferment in the places they sought in town." I have preached long enough and lived to see many men and women now leaders and holding high and responsible positions, I preached to when they were little boys and girls. It fires my zeal too. "The country minister burning his steady light for Christ and humanity, is in the advance guard of those who shall make the future strong and splendid. He puts himself behind his work, he asks neither fame nor praise nor money. His feeling is that it is enough for him to follow in the footsteps of his Lord, though the pathway may be rough and the feet may bleed." "It is the way the Master went; shall not the servant tread it too?" "Do you realize the value of a good pastor? Though a great deal of useful work is accomplished by other agencies, the churches are now, as they have ever been for generations, the greatest factor for good in a community. The ministers are the directors of their activities, The generals and commanders of the forces that make for righteousness. In every good word and work they are foremost. An able, earnest pastor is a valuable asset to the community at large, as well as to his own church. He is a builder and is more valuable than factories or even than schools, and just as the loss of a good pastor to a community, is a calamity, so the coming of a new minister brings a new force for good into the community. Righteousness exalteth a nation, but unrighteousness is a reproach to any people. There is nothing so costly, nothing so wasteful, as immorality. We pay the bills in jails, hospitals, and crimes of a thousand kinds, in ruined lives, in the transfiguration of men and women who should be an asset to the community into a heavy burden. A good pastor is a substantial acquisition to the forces that are fighting for the upbuilding of the community, that must fight continually in order to preserve it from the constant menace of evil. The fight goes on, as one brave soldier falls another steps into the rank to take his place. Now do we really appreciate the good pastor and his work and influence? Or do we feel that he is a charitable subject, who must be supported by the community? His value many times is never felt till he is gone. Let me say, stand by him, help him, and make him feel his welcome.

Selected.

C. E. TOPIC FOR APRIL 16—A FEW SUGGESTIONS.

Prof. W. A. Harper.

(The Resurrection, Rom. 6: 1-14).

(Easter Meeting).

The Scripture: Have one to read or recite and another to comment. This is a most beautiful passage and ought to yield a helpful commentary.

The Leader: The only death is sin. The only tomb of the soul is sin. A man may be alive and still in a sepulcher. He may be dead physically and yet live spiritually. It is possible for us to be dead to sin and alive to Christ in this present life. As he rose from the dead, so can we by His help rise from our dead (sinful) selves to higher things. The Easter Season is appropriate for the observance of the greatest event in history, our Lord's resurrection; because as He came forth at this happy season, so does nature typify His forth-coming by re-robing herself in a new coat of green and scarlet and white and purple.

Special Work: Essays of 2 or 3 minutes each on such themes as: "The Origin of Easter;" 'How Best to Keep Easter;" "The Death That Is Life;" "Life That is Death:" "The Proofs of Christ's Resurrection."

Easter Poems: Have two or three short Easter poems recited.

Questions To Be Answered Voluntarily:

What is the real meaning of the Resurrection?

Of what does it assure us?

How does Easter remind us of it?

How does it remove the fear of death?

How can we have the Easter spirit ever with us?

What did Paul say of the Resurrection?

How is regeneration like the resurrection?

What did Christ say of the resurrection?

Why do sinners fear death?

Why should Christians not fear death?

Why should Easter be a joyful season?

What is it to be "dead in sins?"

What is it to be "hid with Christ in God?"

Account of Christ's Resurrection: A beautiful closing exercise would be the reading from one of the gospel narratives the account of the Resurrection of Jesus.

Scripture Verses: Under such words as "death, grave dead, sin, make alive, nature," an abundance of appropriate verses can be had by consulting the concordance.

For Next Week:

Sabbath Benefits.

M., Apr. 17. The blessing of rest. Gen. 2: 1-3.

T., Apr. 18. Opportunity to worship. Ex. 20: 8.

W., Apr. 19. Opportunities for fellowship. Luke 14: 1.

T., Apr. 20. Opportunities for service. Matt. 25: 43.

F., Apr. 21. Deliverance from toil. Ex. 20: 9-11.

S., Apr. 22. Sign of Eternal rest. Heb. 4: 9-11.

Sun., Apr. 23. Topic—Sabbath Benefits. Isa. 58: 1-14.

AND YET.

By Arthur B. Rhinow.

To think of it! He knows me
Through and through;
And yet He loves me,
Tenderly and true.

—S. S. Times.

THE POWER OF TRIFLES.

A few years ago the Grand Trunk flyer going East was in hard luck, says the Ottawa Citizen. At Napance the steam box on the big engine got overworked, or something, and refused to continue the journey. The timely arrival of a freight train helped. The cars were shunted to a siding and the freight engine brought into commission on the express, taking it as far as Brockville, when another large engine was secured.

Now comes the peculiar part of the trouble of the train. When about twenty miles out of Cornwall it ran into a sea of peculiar flies. There were millions of them—perhaps billions—but the train was going so fast it was impossible to count them.

The cars became quite dark as the train ploughed through the mass of insects and then the train came to another sudden stop. The engine was full of flies. The little things were ground into a mass in the driving rod. They were in everything on the engine.

The train had been ploughing through the flies at a mile a minute for several miles. The track was covered with crushed insects and the engine wheels balked at going round on it. After a little persuasion and a lot of cleaning up the train went upon its way again.

On arrival at Montreal the engine presented a truly curious spectacle. The bars of the cowcatcher were filled right up with flies. On the front of the engine they were several inches thick."

A few flies would have made no impression on that flyer of an express, but the many brought it to a standstill. I have sometimes wondered what the combined efforts of God's people in any given city would accomplish! Many an express train of sin and iniquity would be stopped. The combined shout of the Israelites brought down the walls of Jericho (Joshua); the united prayers of the early Church secured the outpouring of the Holy Spirit; the four "togethers" of Ezra accomplished the service of the Lord; the persistent and united action of the builders under Nehemiah succeeded in building the wall.

THE ORIGIN OF THE MISSION BAND.

The idea of setting the children to work for missions originated with Mrs. Samuel E. Warner of the Woman's Missionary Union in the year 1861. Six years later there were one hundred mission bands scattered throughout the country. In six or seven years more the number had increased to two hundred and seventy, in twenty States of the Union, and in one hundred and twenty-five cities and towns.

WELCOME TO CHINESE STUDENTS.

Early in September a special train left San Francisco bearing seventy-five of the choisest students of the Chinese Empire, sent here by the government to begin their course of training in American universities. When they landed in San Francisco they were welcomed by a joint committee of Chinese and American students representing the Young Men's Christian Association. For three days they were shown the sights of the city. Fifty of them attended church on Sunday. When they took their train eastward they found copies of recent magazines, baskets of fruit, catalogues of the great universities. In many cities the Y. M. C. A. had arranged services of welcome for the party. Christians are asked to pray for the conversion of these picked men to Christianity.

THE FAITHFUL SUPERINTENDENT.

We took occasion to write in these columns recently of the great and good work many faithful Sunday-school superintendents were doing without reward and without any thought of reward. They labor through the years, attending their schools promptly and regularly winter and summer, and often in face of depressing circumstances and with disadvantages and discouragements facing them in their work.

When the lines were written we were wondering if there were not such superintendents amongst us, and we have now before us the testimony of one such superintendent." "I am writing this," runs the letter, "to assure you that at least one humble superintendent has been encouraged by your article in The Sun on 'The Faithful Superintendents.' I am one of them who does not know all there is in the books and does not always have time to prepare the lesson as I would like. I have to face all the problems mentioned and many more. I know I am not big enough for the position and I often feel

Chas. W. Moseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:19 a. m.—No. 8 daily for Danville and Richmond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131, daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

C. H. ACKERT, V.-P. and Gen. Mgr
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

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like I want to get out for fear I may stand in the way of progress. But such words encourage me to press on, and do the best I can. I believe the preachers do not know how much good it does us poor unlearned, uncultured church workers to know that they appreciate our feeble efforts.

I have been Superintendent of a large country school for five years. I believe I see great possibilities in the work, if they only had a bigger leader. I ask you to pray God to send one to take the place and do the work that I know well enough needs to be done."

Out of such a spirit as that God develops wonders in our Sunday-school work, and blesses with His approval the faithful ones who toil and labor without reward or the hope of reward, for the advancement of His kingdom.

It is not the amount of learning, the amount of culture, the amount of scholarship we carry into a work that measures the success of it, but it is the amount of loving loyalty, devoted energy and consecrated effort we carry into it that God uses and will use to bless, increase and multiply.

Again we say, God bless the many faithful Sunday-school superintendents, who, hurried and burdened with their affairs all the week, take some of their time and thought for the great work laid upon them and who without reward or even thought of reward go to their schools every Sunday to do and to give the best they have and know and can.

THERE'S A CALL IN THE AIR.

There's a field that is wide and a harvest that's white;
There's a noonday that's swiftly passing to night
And the harvest is wasting, for the reapers are few,
And the Lord of the harvest is calling for you.
There's a cross and a crown and a grave rent in twain;
There's a Victor o'er death who forever shall reign.
And He giveth the crown if the cross you will bear,
He'll pilot you safe through the Valley of Fear.
There's a call in the air, and it comes from afar;
There's a message of peace and a gate left ajar.
And the call is for workers—for you and for me—
And the message is, "Come," for salvation is free.

—The hearing against coca cola in federal court at Chattanooga, Tenn., is still on. One physician of Atlanta testified that he had examined 7,000 school children and had found only 26 who suffered from nervous diseases. He said that he spent from 15 to 20 minutes in examining each one. When confronted with the figures showing it would require the work of a doctor ten hours a day working 233 days to do that, he modified and said the examination required from 2 to 5 minutes to the child. After that one would like to know really how many children that doctor had examined.

Enough has been shown in the hearing, which ever way the verdict may be rendered, to prove the hurtful and dangerous effect of coca cola, and already the sales have greatly fallen off. People are entitled to know the nature of the stuff they drink, and the coca cola investigation is helping in that direction.

—H. W. Kohlsaat, pubisher of the Chicago Record-Herald testified to the Senate investigating committee at Springfield, Ill., last week that he knew $100,000 had been used to procure the election of Lorimer to the United States Senate, but would not give his source of information.

NOTES.

Mr. Bradshaw's Solution.—From the mid-points of the sides of the triangle, draw vertical lines meeting horizontal lines from the midpoints of the shorter sides of the rectangle. These cut off two of the eight parts required. Connect the vertices of the two angles formed with the mid-point of the lower base, cutting off two more parts. Connect this point with the vertex of the triangle, and the other four parts will appear. It is easy to prove all the eight parts equal.

—The long dead-lock in the New York legislature has been broken and James O'Gorman has been elected United States Senator to succeed Chancey M. Depew.

—James Tillman, ex-Lieutenant Governor of South Carolina who notoriously shot to death Editor Gonzales of Columbia a few years since, died of tuberculosis at Asheville, N. C., April 1.

—Jack Johnson, the colored pugilist is serving time in a California prison. He is the "hero" that much of the country went wild over when he knocked pugilist Jeffries out. Our observation is that professional pugilists are a sorry lot.

—The massive and costly State capitol of New York at Albany was well nigh destroyed by fire March 29 and damaged to the extent of $5,000,000, besides the great loss of valuable State papers and documents.

—The Champion Lumber Co., of New York, capitalized at $5,000,000 bought more than 100,00 acres of timber lands and two railroads in Western North Carolina last week. The property is in Haywood County.

—John C. Brown, of Efland, died at St. Leo's Hospital last night. His back had been broken by a falling tree.

—The Clymer Machine Works has made a cotton chopper and cultivator invented by R. L. Hartsell, of Smith's Ford, for which the claim is made that it will do the work of seven men. It will be drawn by two horses and operated by one man.

—The Speaks case is on for trial now in Guilford Superior Court.

Avent.—I want to join Bro. Williams in a word regarding Bro. T. V. Avent of Nash County. I was my privilege to be his pastor for two years just previous to his death. I can truly say of him, "A good man in Israel has fallen." He was a friend to his pastor, a ready supporter of his church, a highly respected citizen, a kind neighbor and a most devoted father and husband. His devotion to his wife, who preceded him to the good world, was touchingly beautiful. His death is the earthly end of a useful and good life, but the beginning of a larger and more blessed existence unhindered by sin and known limitations. And so we may say of him,

"His day has come, not gone;
His sun has risen, not set;
His life is now beyond
The reach of death and change,
Not ended—but begun.

May the benedictions of his spirit linger lastingly with his children and the uprightness of his life be an inspiration and comfort to them.

S. W. Taylor.

April 4, 1911.

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Webster's NEW INTERNATIONAL Dictionary. (G. & C. Merriam Co., Springfield, Mass.) surpasses the old International as much as that book exceeded its predecessor. On the old foundation a new superstructure has been built. The reconstruction has been carried on through many years by a large force of trained workers, under the supervision of Dr. W. T. Harris, former United States Commissioner of Education, and reenforced by many eminent specialists. The definitions have been rearranged and amplified. The number of terms defined has been more than doubled. The etymology, synonyms, pronunciation, have received unsparing scholarly labor. The language of English literature for over seven centuries, the terminology of the arts and sciences, and the every-day speech of street, shop, and household, are presented with fullness and clearness. In size of vocabulary, in richness of general information, and in convenience of consultation, the book sets a new mark in lexicography.

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—"One thing is stale in this country," says Governor Woodrow Wilson, of New Jersey, "and that is the making of money. One thing is not stale, and that is, the task of the lifter. All that is worth while in life is the spending of one's self for the good of others." This is good doctrine, and sounds strangely like a twentieth century echo of the Sermon on the Mount.—Exchange.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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THE BRANCH MEETING—AN INVITATION FROM THE PRESIDENT.

The coming session of the Woman's Foreign Missionary of our church to be held in Greensboro April 20-21, promises to be the best the Branch has ever held. This is very gratifying indeed. The officers are planning to make the meeting the most helpful and beneficial in results possible. We have a very carefully arranged program, and the Greensboro ladies are making every preparation necessary for the entertainment, convenience, and comfort of their guests while in Greensboro. We expect a large delegation. Indeed we are hoping for representation from the churches throughout the Conference whether they have a foreign missionary society or not. We invite every one who is interested in this great work to come to this meeting and learn what has been done and what can and ought to be done.

If you are not interested or even if you are opposed to the organization, come to this Convention and let's talk it over. If you can convince us that we are wrong we will frankly acknowledge it, get on our knees, ask the Lord to forgive us and quit. If we can show you that you are wrong all we ask is for you to get on your knees, ask the Lord to forgive you and begin. Most sincerely,

Mrs. A. G. Dixon.

EASTER.

We celebrate Easter often without duly appreciating the mighty event to which it points—the resurrection of Jesus. This event is fundamental to our faith as Christians. If Christ be not risen, we are yet in our sins and without hope of deliverance. Death, darkness, and despair await us. Take from us our belief in Christ's resurrection, and you rob us of hope of any desirable immortality.

This Easter, let us think of the priceless value of a faith based on Christ's resurrection and Christ's promises. Let no one rob us of this faith. Let no one take from us our Christ. He is risen indeed. He is alive forevermore, and because He lives we shall live also. Bless His Holy Name!

THE MARYLAND CONFERENCE.

This largest Conference of our denomination had its annual session last week, in Federalsburg, Md. Its meeting is always on occasion of interest.

Rev. J. M. Sheridan was re-elected president, this being his fourth year, we believe,—a compliment of which he is worthy.

Dr. Lewis, by unanimous request, made a statement regarding the negotiations for church union. The editor of the Methodist Protestant thinks this was out of order, as no final agreement has been reached by the commissions as to a basis of union. (It seems to us, however, that it would not be good policy to go on and submit a plan that would be rejected. It is better for the commissioners to know as well as they can what the churches would expect and demand. A serious division might result otherwise.)

The Conference adopted the following report on Moral Reform:

"The increasing violations of the sanctity of the Sabbath are justly arousing Christian people to inaugurate measures to preserve and protect it against heartless commercialism and godless pleasure seekers. In our cities and towns there is a growing tendency to open shops, stores, saloons and places of amusement, under all sorts of pretexts, in utter disregard of all Sabbath laws, and all Christian sentiment. In our national capital the disregard of the Sabbath day is coming to be a national shame. Hundreds of shops, stores, moving picture shows and theatres are in full blast, enticing the young, catering to the pleasure seeking crowds, and to the intemperate, the debauched, and the idle classes, and neutralizing the efforts of all the moral and religious forces of the church and community. We, therefore, heartily endorse the effort of the Lord's Day Alliance to promote the better observance of the Sabbath, and commend the organization to our people throughout the Conference District."

A NEW ARRIVAL.

There has just come to our office a thing from which we expect a great deal of service, though thus far it has given none, but required a great deal. It is a new Model 5 Lino-type Machine! Soon it will begin to "put in," and the Herald will be better, we trust, and some day larger because of its coming. At any rate, we gladly welcome it, with all its 2,500 pounds of metal and its many hundred parts.

—Bro. J. F. Gerringer, of Lexington, and Miss Lela Ward, of Gibsonville, were married at the home of Mrs. Allred, Miss Ward's aunt, in Greensboro, on Friday night of last week, the Herald's editor officiating. We wish them much happiness.

CHINA FAMINE RELIEF FUND.

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Mrs. J. H. Chambliss,	1.00
Rhetta P. House,	1.00
Forwarded to Christian Herald,	$17.68

OUR BIBLE SCHOOL.

No questions and no answers received this week. We fear we have been going too fast to become interested in details. Shall we go more slowly through Deuteronomy? Let us try for next lesson the first twelve chapters.

DO YOU WANT LIFE?

Some people are always expressing a desire to live and are afraid to die. They are doing all they can to make the body live and lose sight of the fact they have a soul already perishing for life. If you love life, and truly want to live forever and ever, you can have it by drinking at the Eternal fountain, but as long as you drink at the poisoned pools of this world you can never satisfy your thirst for life, but drink death in every drop.

R. C. S.

SNARES.

The other day I saw a frightened bird fly into a wire net that was placed in the yard. The bird's bill was securely fastened in the net, which prevented it from making its escape. At the first sight of the bird's entanglement, I went to rescue it. But before I could place my hand on it, the bird had torn its bill almost off. Taking the bird out of the trap, which proved fatal, I thought how much like this we find along the way. Open snares stand out on every side to catch us as we pass. Have you ever stopped to think of the nets along the way to catch the youth of this age. The saloon, the near beer joints, the card table, the social cup, popularity of profanity, and many other things stand out ready to swallow up the innocent boys as they leave the tender care of mother and father. "Watch," should be the slogan of the young man of today. Lives that were caught in some of Satan's nets are all around us. How pitiful they look! When a young man gives over to vice and sin, the pleasant smiles of his boyish face soon dissapear. A few wrinkles soon play upon his brow and he meets his friends with an ugly face and countenance. The heart is first seen in the face of a man which is a true index to his soul. There is always an escape from the snares. But too late is often the result.

C. B. Riddle.

BIBLE IMAGERY.

Some books of the Bible abound in rich imagery; but any physical likeness of God is forbidden. One of the offensive things in some modern pictures, even in many church buildings, is the image of the being the worshippers adore as God.

The imagery of the Scriptures is sometimes exceedingly beautiful.

Christ is likened to a Lamb slain; or to the Lion of the tribe of Judah. He walks among the golden candlesticks arrayed in beauty.

The pastors, or ministers of the seven churches, are likened to stars.

The seven churches are seven candlesticks.

The general church is likened to a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars. It is also likened to Jerusalem, the city.

Paganism is likened to a dragon.

The boss of a false religion, or a perverted true religion, is likened to a beast, a leopard (in derision of religious regalia).

The false church is likened to a harlot, and Babylon.

Salvation is likened to a river of life, or to a tree of life.

Our election is signified by a "white stone."

In the book of Revelation the style is bold, the imagery celestial, and the theology heavenly. It treats of heaven and worlds eternal. Those who scorn the book because their own minds do not "run on" the things of heaven are of the earth, earthy. The book treats of God, the Savior, the redeemed who have washed their robes and made them white in the blood of the Lamb, the great and triumphant battle with sin, and the tremendous privileges of the righteous. The subject is one that interests all great minds: for there is nothing that so lays hold on human attention as the attaining to moral or spiritual worthiness.

Ministers of the gospel cannot hold their congregations by philosophising on ethics, or discussing with formidable logic and expressing, questions of what is right and wrong. That is a small matter compared with putting a man, the man himself, into a condition of worthiness. Enable a man to get into a right relation to God, make him a right man, and he will determine for himself the right thing.

The Bible is the book that does this, if the reader submits to it. Oppose it, and you lose the instincts of right and wrong. Oppose it, and you turn to sin; temptation becoming too strong for you.

The book of Revelation is one that saturates the devout reader with a sense of divinity. Its imagery comes from familiarity with spiritual thoughts. The physical is instinctively translated into the spiritual; the material objects becoming figures of the immaterial. Thoughts become bold, without irreverence. The reader becomes a seer himself, and sees.

The book of Revelation was written by the hand of an expert in righteousness, and he is unwise who discards its study because of the difficulty. The greatest study of man is righteousness; not merely questions of right and wrong. For they have been discussed for thousands and thousands of years, even from the beginning. The question, the question of most tremendous significance and thrilling interest is, how to become righteous. The imagery of the book of Revelation helps solve that problem. The preacher that helps make men good men secures the congregations.

J. J. Summerbell.

Dayton, Ohio.

TWO VISITORS.

This morning an elderly gentleman, perhaps seventy, came to the office where I was at work. He told me his name, and I gave him a seat. His conversation was on wicked things and expressed with wicked words. His conversation soon told me that his life had been spent in sin. The hard expessions on his face told the sad story of his heart, while his feebleness pointed to his short time to spend here.. The bloom and vigor of his life spent for satan and in the pleasures (?) of sin. Still the God of mercy and love is calling:

"Come home, come home;
Poor sinner, come home."

What a great Savior we have, when He is willing to take the fragments of our lives, fit and prepare them for the holy courts of His Father's house. We have been great sinners, but we have a great Saviro to carry our sins to.

But peculiar as it was, within an hour or so from the old man's departure, another elderly man came in. He was treated as the first. But his conversation was of a different tone and on a different subject. Although as old as the first he wore a sunny face and his smiles were like those of a child. My talk with him soon led me to the fact that his life had been given to the Master at an early age, and he had lived in sweet fellowship with Him who is able to save and keep. Both of these men living in the same community, always followed the same occupation. Some inquiry gave me the information that each man's children had led the same lives as their father.

Young men, as we start out on life's journey, let's stop to think how the end will be. Stop to give our lives to Him who saves from sin.

"My soul is happy in Jesus,
For He is precious to me;
His voice it is music to hear it,
His face it is heaven to see."

C. B. Riddle.

Bonlee, N. C.

The Right Time.—"And when shall I take the sleeping-draught, doctor?"

"Well, abount fifteen minutes before you go to sleep."—Fliegende Blaetter.

Sufficient—"What cured him of flirting?"

"He started a flirtation with a lady who turned out to be selling an encyclopedia at $200 a set."—Louisville Courier-Journal.

A GOLDEN TIME.

Three shall come from out this noise of strife and groaning
A broader and a juster brotherhood;..
A deep equality of aim postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.
There shall come a time when brotherhood grows stronger
Than the narrow bounds which now distract the world;
When the cannons hoar and the trumpets blare no longer,
And the ironclad rusts, the battle flags are furled;
When the bars of speech and creed and race which sever
Shall be fused in one humanity forever.

—Sir Lewis Morris.

WORKING TOGETHER

If the work of the Lord in any community could be done by one man independent of every other person and despite all the opposition all others might raise there, then there would be no need to make an appeal for cooperation. But as it is no work however small can be done by any individual without some sympathetic co-operation of those around. One can really pray better insilence in the midst of those who are in sympathy with such conduct than with those who are opposed to it. Now when it comes to engaging in some enterprise for the Lord we need the hearty support and sympathetic co-operation of all others who profess to have an interest in such work. "There's no time for idle scorning" nor for unkind criticisms, nor for holier than thou attitudes, nor political policies in the work of God these days. The work is great and time is precious, life is passing, character is shaping and destiny is being sealed as our months are flowing into years.

While many of our middle aged and older people are playing like children their golden hours are fast disappearing and the opportunity to save their own and another's soul is gone. The big boy problem may be a big problem in the Sunday school but there's a bigger in many of our communities, and that is the problem of getting that big boy's daddy to do some real, definite service for God. And I am one who believes that when we can get the older heads to planning for Christ, the younger ones will furnish the brawn and enthusiasm for the job. The kingdom of God is large in the field of its operations, there are many departments and quite a complexity of affairs furnishing so many different tasks and affording work for all kinds of talents. It is therefore not to be expected that either male or female, old or young alone should do all the work. Neither is it to be required that one man or woman be proficient in doing the work of every department, but let a man find his work and having found it do it with his might. And as the companions of Nehemiah in rebuilding the wall around about Jerusalem labored, let us build before our own door. And too, let us so plan and build that all of our work will fit perfectly.

The work of God in the world is the salvation of the world, which work He has committed to men's hands, therefore he who saves one soul from sin is doing the work of God, it matters not how he did it. Whether by sermon, or song, a kind word, a small gift, a look of love or a rebuke uttered in season, by visiting the needy and the sick, or by always living a godly life before men. Let no man despise his reward, neither let him forget that he has a part with every other good man in saving the world. Magnify your opportunity and your work. Always remembering that we are laborers together with God.—Rev. R. M. Andrews in Vance Methodist Protestant.

HOW GOD USED A PICTURE.

The Conversion of Kamamizu Matsutaro.

In the September issue of The Missionary Tidings, Rev. A. Youngren, of Osaka, Japan, tells the remarkable story of the conversion of a man who, twice convicted of theft, was undergoing sentence of penal servitude for life, doing service in the mines of Hokaido with other prisoners, who spent in drink and gambling all that was allowed them as wages. From Mr. Youngren's narrative we extract the following:

One day when he returned from work he noticed two or three fellow-prisoners looking closely at a picture. He approached them and for the first time in his life saw the picture of the crucifixion of Christ. With scorn he asked what kind of a crime that man had committed. One of the men having more or less knowledge of the story of the Cross, replied that this was the Son of God, the Savior of the world, and that He died thus, not for any crime of His own but for the crimes of other men. This appealed to him as ridiculous; but again his exponent proceeded to show that if this person wasn't what He declared Himself to be, He died in behalf of a lie. and he challenged the scorner to show that any man, good, bad or indifferent, had ever died in behalf of a lie. Men, said he, will lie to cover up crime, but no one will deliberately tell a lie for the sake of obtaining penalty and that of the severest kind. This pointed argument was too much for him, and inside of ten minutes he not only believed the story, but also experienced a real change of heart, according to his own testimony. He immediately secured a Bible, to the great surprise of the prison authorities. He began to study the Scriptures and learned that a Christian must not drink "sake." True to the light received he gave up the habit, and as a result was healed of an internal disease caused by strong drink.

At this time he was transferred to another prison, where he met many of his old acqaintances who almost forced him to drink "sake," but he refused.

An incident now occurred which helped to shape his future. While at work in the coal mine one day a voice in his soul whispered "Danger;" but as nothing around him appeared different from the scenes he had been accustomed to for years, he did not heed it. Then all at once he felt a strong hand pull him backword, when down came a rock which would have crushed the life out of him had he not been thus miraculously saved. He fell on his knees and gave thanks to God. Two similar insidents occurred at different times later.

He now received the conviction that God had a mission for him in the world, and although from a human point of view there was no hope of his ever realizing such pleasing dreams, yet he began to study his Bible with that in view. All his spare moments were put in at Bible study, insomuch that the official in charge one day jokingly remarked, "Well, Kamamizu, here you are studying your Bible again earnestly as if you intended to become a preacher." He replied that God had given him the conviction that some day he would be a free man and be permitted to tell the world the wonderful things that God had done for him, though he did not intend to become a preacher. The official in question now assumed a sober mien and in a friendly manner advised him to dismiss such hallucinations from his mind. "For," said he, "you expect an impossibility." He then reminded him that his sentence implied fourteen and one-half years above life penalty, and even if such an unlikely thing should happen as a pardon being granted him, yet he was deprived forever of his citizenship, and certain provisions of law made it impossible for him to address a public audience. This was sad news to him, yet he consoled himself that God could change the laws of Japan. This was actually done. A few months before he received his pardon the criminal code of Japan was changed so that all the priv-

ileges of citizenship are restored to pardoned felons.

Kamamizu learned his prayer-life amid adverse circumstances. He used to rise fifteen minutes earlier than the other prisoners and spend that time in silent prayer, but the official in charge sternly forbade him to do so. He replied that he must pray, even if it took his life, and the result was that he was punished by being ordered to stand barefooted in the snow fifteen minutes. He obeyed, and never had he experienced such joy as that which now filled his soul when he was permitted to suffer for Jesus' sake. The officials marvelled that he could feel happy under such circumstances, and from that time he received better treatment than the other prisoners.

He was now transferred to the Tokaichi prison, which contained about one thousand inmates. The life among the prisoners here was wretched, and not a single one read the Bible. His heart was stirred and he began to pray for the conversion of four men with whom he came in contact. Finally two of them were saved, and he solicited them to join in daily prayer in behalf of a revival. This was in March and they continued until December, when his two companions became discouraged and gave it up. He still continued in desperate earnestness until February, and from that time a most marvelous work of grace was wrought among the prisoners, the result of which was the conversion of about six hundred of the inmates and not less than nine hundred attended Bible class regularly.—"The Missionary Witness."

NATURE STUDY.

This is the time of the year when this work may be commenced with advantage. The buds are beginning to put forth and grow. The peach and pear trees are in bloom and it will not be many days until the earth beneath our feet will be carpeted with beauty. The flowers will soon be found everywhere and such a world of study and investigation as will be spread out before us! The book of natural history will be opened wide and will call loudly for study and interpretation.

The Flowers.

What can we learn from them? Of what value may the teacher make them to the student? We study Latin and Greek. They are dead languages and they will remain dead forever. Higher and nobler languages have taken their place. But when we study the language of the flowers, we study the language of beauty. It is the voice of nature speaking to us in her varied tones of beauty and color. How many of us go through life without ever having heard this language. The simple things about us have never grasped us by their charm. We give attention to those subjects that will be of no value to us except the mental training we get from studying them and let the common things among which we move go without a moment's thought.

Their Lessons.

The first lesson we may learn from the study of Nature is the lesson of training in observation. Pupils' powers of observation need a thorough and constant training. We live in a world of beauty, but how dull it looks to some of us who have never been trained to see! The most delicate combinations of form and color are all about us. Beauty from its simplest form even to noblest sublimity is everywhere. Life, yes, every day of it, may be filled with the beautiful and the true, and no place need be given to the morose and ugly. But we as bungling teachers have failed to develop those powers of observation that we should develop in our pupils, and so they lead clouded lives, shadows fall athwart their pathway, the morose, morbid and distorted fill the lives and souls of men where joy and beauty should reign.

Their Names.

How many teachers, much less pupils in the public schools know the names of the common flowers about us? Perhaps we may find one of this class from time to time, but I fear the number is few. And yet their names are so easily learned. There are a number of manuals that are so simple that any person who reads carefully can understand. Among these I would mention Reed's Flower Guide to the Wild Flowers East of the Rockies and Dana's How to Know the Wild Flowers. The former of these gives some two hundred different kinds of flowers in their natural colors and also good descriptions. The latter gives a very large numebr of illustrations in black and white and very full descriptions and explanations. Any teacher with these books at hand can make flower study intensely interesting and profitable.

Uses of Flowers.

Do you ever have them in your school room to smile upon you when you would frown? Does a handful of violets ever grace your desk? Might not a little attention paid to God's beauties beautify the school room each day and add joy and happiness to the lives of teacher and pupils alike? Once there was a very naughty boy in school. His teachers could do nothing with him. He would not study and he was a constant source of annoyance. Teacher had followed teacher and all had tried to help the boy, but in vain.

What Happened.

Finally another teacher came. Her disposition was sweet and she had a kind heart. She was timid, and yet she was firm. They prophesied that she would stay but a few weeks at most. But she did stay. In one corner of the room she placed a little table and some cheap shelves. A few chairs and cushions were also placed there. Some lovely books were placed on the table and on the shelves. A copy of Raphael's Madonna was framed and hung upon the wall. The corner was called "The Beauty Corner." The children were encouraged to bring any inexpensive thing of beauty and place on the shelves and table of "The Beauty Corner." Flowers came in profusion. They were tastily arranged and the corner was indeed a thing of beauty. God's finger prints were there. His paintings in lily, rose, anemone, star flower, arbutus, and a hundred other flowers were lavished in abundance in "The Beauty Corner."

The Effect.

Soon a change was noticed in the characters of the boys and girls of the school. The teacher said little about what the children ought to do. But the manners of the children became softer, their dispositions sweeter, and they daily became more considerate. The bad boy who had been the terror of the neighborhood had also been brought under the spell of "The Beauty Corner." One day, after some weeks had passed, the teacher called this boy to "The Beauty Corner" and told him of how she had heard that he had formerly been so rude and asked what had brought about the wonderful change. Pointing to the flowers and the picture the boy exclaimed: "How can a feller be bad with all those things looking at him?" The Beauty Corner had done its work. The life of the wayward one had been appealed unto and touched by beauty and the dark and sinful had been driven out.

Have you a "Beauty Corner?"

Might not this idea help us as teachers to appeal to the deepest depths of a life covered with the follies of evil? No beauty can compare with the beauties of nature and of nature's works. And if we will soften the lives and characters of the pupils we teach by bringing them into contact with nature through and by means of nature study, how great a work will we be doing. Let the beauty corner idea find a place in the school room, in the work of the school, on the playground and everywhere.

—Rev. S. B. Klapp, Greensboro, N. C., is much improved from his recent attack of "the grip" and is able to meet his appointments again.

SYSTEMATIC STINGINESS.

There has been so much said on the subject of liberality, that perhaps it would be well for us to take up the other side of the subject; for really there are more people who practice systematic stinginess than systematic giving or liberality. Giving is an annual practice if practiced at all. You have heard perhaps of "God's Annuals"—those who get religion at each August meeting. Well, sometimes they are more regular in their "getting it over again" than some who make sport of them are in giving for the keeping up of that which they have vowed to support.

Systematic in withholding, because it is a regular thing to withhold. Spasmodic in giving for this is done when everything is favorable. God's word says, "let every one of you lay by him in store on first day of week as God has prospered him," while systematic stinginess says, "let every one lay by him in store as God has prospered him and keep it by him as long as possible and only give it out when his honor as a member of the church is at stake." There are a number of people whose aeroplane seems to be pointed heavenward who seem to think that if some neighbor member has prospered more than they, that they should not pay any but let that one do it that has made the most out of his business. Very often the prosperous one pays for the stingy one and prospers more and the other never seems to have sense enough to see that his neighbor is being blessed because he honors God with his money. Then the man who pays is the one the stingy man talks about and says he tries to run the church, has no religion and didn't get his money honestly. The fact of the business is one prospering by his liberality, the other is dying of systematic stinginess. He talks of heaven and heavenly joys, but you might write a parody on his life like this.

Old Crabby had an aeroplane,
Its wings were white as snow,
They're gathering up the fragments now
Because it wouldn't go.

No church member sails heavenward long who withholds from God that which should be given to his cause.

Indeed the stingy man may accumulate but there are many who like the man on board the sinking vessel who piled his gold all around him that he might die rich. His gold was arranged systematically but not in a way to save him.

We should rejoice that God's plan is only according to our ability and not according to the ability of another.

Giving according to our ability enables us, when we do it for God's glory, to enjoy as much of his presence as any one. So much that we are made efficient in the very things that God would have us do and we get joys out of the Christian life.

We read of a company of Spaniards who in their thirst for gold had found quite a good deal. But their enemies came upon them and when they tried to escape by swimming a certain river those who held on to their gold went to the bottom and were lost. There are many professed Christians today who are hoarding up gold, lands, stocks, bonds, pleasures, while many are dying for the bread of life. But the worst of it all is this. When the last great stream must be crossed instead of these things being a help they will weigh down the soul that has leaned upon them. Missed the joys of the Christian here, missed heaven in the end which of course means all. "There is that withholdeth, but it tendeth to poverty." "Cast thy head upon the waters and thou shalt find it after many days." Such a contrast in these two passages. Such a contrast in the life of the person who is systematically stingy and systematically liberal. "Not slothful in business fervent in spirit, serving the Lord."

N. G. B.

LATE CHURCH GOERS.

Late church goers never accomplish much in the religious world. They may sometimes be fairly good morally, but never go beyond that.

Not until one becomes thoroughly interested in a thing can he make a success of it. Late church going speaks for itself, for visitors and worldly people will not take in a church where the members have the late going habit. If one is not showing interest in his own church how can he expect others to do so?

People who go to church late lose the most important part of the service. Some would not think so, yet it is true. How often we notice people staying outside of the church, waiting for the "last song" before they go in to hear the sermon. Did you ever think how much one loses by such acts as this? The object of the devotional service is to prepare the hearts and minds for spiritual thought, and the sermon's object should be to create that thought. So when one goes into the church not having been thrilled and inspired by the music of some good hymn, not having bowed in reverence and devotion before his Almighty God, nor having listened to the reading of the eternal truths of God's word, he cannot nor will not be much benefited and uplifted by the best of sermons.

Not only does going into the church late cause the guilty one to lose, but it greatly disturbs the would-be hearers. Sometimes when the minister has commenced his text and is proceeding with the sermon, the audience is disturbed by some late goer strolling down the aisle with a self conscious air, looking for a choice seat, or some little fluttering damsel wearing a "made up" smile dashing in to be seated in a conspicuous place. People who do this remind us of a back-woods-man who goes to town about once a year—he imagines everybody is watching him. This class of late goers may be called the purposely late goers, but whether purposely late or carelessly late they are committing a great sin and are causing others to be deprived of hearing the Gospel preached. When one is disturbed one or two times by people going late to church, he might as well have stayed away for the good the service has done him.

Again the "late goer" causes the preacher to become confused, and to neglect and omit some of the most important facts of the sermon. Many times we have noticed preachers almost entirely fail in the delivery of their sermons, and the people thought the sermon had not been well prepared, or the fault was in the preacher when the real cause was some one coming in late, attracting the attention of the audience, and drawing the minister's mind away from the thought he was discussing. If you want to get the true value out of church service, be on time; if you want others to enjoy the service, be on time; and if you want your preacher to give you good sermons and to the point, don't be going in late and disturbing him.

R. C. S.

Quickly Converted.—A number of Servian conscripts, on entering Belgrade barracks to serve their time, announced themselves as atheists so as to avoid attendance at church. The commander got them to clean out the yard and stables every Sunday morning while their comrades went to mass. The atheists have now asked to be instructed with a view to conversion to the national creed.—Belgrade Correspondence Pall Mall Gazette.

New York, April 11—Sam L. Lloyd, the well know puzzle expert, died today at his home in Brooklyn from a stroke of apoplexy. He was 70 years of age.

For man years Mr. Lloyd had been known throughout the country for his popular problems for the amusement of newspapers and magazine readers. In his unique calling he had built up an estimated fortune of more than $1,000,000.

PASTORS AND PEOPLE.

President's Appointments.

Roanoke, April 1-3.
Albemarle, April 7-9.
LaGrange, April 14-16.
Alamance, April 21-24.
Chatham, April 27-30.

Asheville.

Dr. C. H. Beck was with us Sunday and gave us two most excellent sermons. He won all hearts by his fine bearing and sprightly alertness to all interests. He has our cause on his heart. We will take immediate steps to adopt the plans for the new church.

150 in S. S.—49 at Woolsey Hall and 30 at Woodfin Hill. J. S. W.

Lebanon.

Dear Herald:

Bro. Ashburn filled his regular appointment the second Sunday afternoon. He gave us a fine sermon. On account of bad weather the attendance wasn't as large as it possibly would have been. Our Sunday school is progressing nicely and a great interest seems to be manifested.

There will be an Easter exercise at our church the fifth Sunday in April. We invite all to come that will.

We are sorry to say that Mrs. Rebecca Robinson died at her only son's home, Mr. G. F. Robinson, at Jetts, Va., Thursday, March 24, 1911, and was laid to rest in the family burying ground, to await the resurrection morn.

We shall sleep but not forever,
There will be a glorious dawn!
We shall meet to part, no never,
On the resurrection morn.

M. P. Girls.

Bethesda, Yadkin College Ct.

Our Sunday school is moving on nicely; 78 in attendance April 9th. Our pastor, Rev. H. L. Powell, filled his appointment yesterday, giving us a very uplifting sermon.

Bro. Fred Leonard is not imrpoving very fast. Fred is a young man with a good disposition, and we hope that he may have a long and useful life, and be a blessing to the cause of good.

Mr. Leon Clodfelter, from Winston, visited his parents, Mr. and Mrs. I. Y. Clodfelter, last Sunday and came out to church. We are always glad to have our boys come home and to church.

Mrs. Joe Brinkley visited in Thomasville last Saturday and Sunday. On Sunday, March 26th, the relatives and friends numbering 108, met at the home of Mrs. R. J. Wagner and gave her a surprise birthday dinner. The table was laden with many good things to eat. There were 25 cakes or more, also Mrs. Wagner received several nice presents. The day was enjoyed by all.

Mr. Billie Gruble has moved near Bethesda church and we are glad to have him in Sunday school. He is taking a great interest in church work since he joined.

Mr. Geo. and Albert Berrier and Mrs. Mary Clodfelter and daughter from the new M. P. church near Bethany, worshiped with us at Bethesda yesterday.

Easter greetings to the Herald and its readers.

Chas. M. Yokley, Rep.

Winston Station.

The attendance at Sunday school and preaching services yesterday was very good. The pulpit in the evening was filled by Mr. Owen, a young man from Yadkin College. He preached a splendid sermon, his subject being "Friendship." Those who heard him were well pleased.

The annual birthday party given by the Ladies' Aid last Tuesday night, by request, was repeated Wednesday night; though with very threatening weather both nights it was a gratifying success, as well as an enjoyable event. A delightful program was carried out. Some of the most pleasing features of the evening were the very humorous recitation by Mayor O. B. Eatan; Miss Olive Abernethy's reading entitled: "Sam Jones' Funeral," pretty vocal solos by Misses Anna Farrow and Mary Sue Henly, beautiful duets by Mr. and Mrs. Henry Martin, and Mr. and Mrs. Amos Huls. Much of the evening's success is due to the management of Mrs. W. B. Speas, president of the society, and Miss Nina Hester, who had charge of the music. The proceeds of the evening were thirty-two dollars which will be added to the new church fund. The new individual communion set has arrived and will be used at the next communion service.

One accession to the church by certificate since our last report.

Reporter.

New Hope, Vance Ct.

Our beloved pastor, Rev. R. C. Stubbins, filled his regular appointment the first Sunday. It was a beautiful day, and we had a larger attendance than usual, at both Sunday school and preaching services. Bro. Stubbins preashed especially to the young people. We were very glad to see so many present. He gave us a fine sermon from the text: "And ye shall know the truth, and the truth shall make you free." His sermon was spoken of as a fine one. I am glad to report that our Sunday school is moving along nicely; it has increased from 13 to 24 in the last few Sundays. It seems that the lessons are being studied more and learned better than usual. We are very much indebted to Rev. R. M. Andrews and Rev. R. C. Stubbins for their untiring efforts to advance the Sunday-school interest. We are glad to report that their efforts have been productive of good. I am glad to report that Mr. Asa Paschall's wife and little daughter have returned home from the hospital. Hoping this will be a year of much success. Best wishes to all.

E. S. P., Rep.

April 12, 1911.

Hope Church, Chatham Ct.

Sunday school was organized at this place first Sunday in April with forty-one members. Mr. Riddle was elected Supt., with Mr. Cheek assistant; Miss Roxie Dixon, Sec. and Treas.; Misses Callie Dunlap, and Jennie McRae, and Madames Underwood and Glosson teachers; Miss Dunlap organist.

This church is situated near the growing town of Bonlee, and the prospects are good for a live successful Sunday school here.

April 9th, Rev. Mr. Bowman preached an interesting and helpful sermon from the text: "Behold the Lamb of God," to an attentive congregation.

Dr. Swain is to be with us and preach for us on Friday afternoon at 3 o'clock, April 28th. We are planning for our special meeting to be held second Sunday in August. A. L. H., Rep.

Mt. Moriah Church.

I like the title of our church paper and love to read its pages. It is a good church paper and should be in every Methodist Protestant home.

On the 2nd Sunday at 11 o'clock A. M. Rev. Ely Mullis gave us a very helpful sermon. His text was St. Luke 2:45 And when they found him not, they turned back again to Jerusalem, seeking him. Brother Mullis made a fine sermon out of this text. His line of thought was traveling through this world without Jesus.

I am sorry that some one is trying to discourage Brother Mullis by telling him that our church is a hard place. Brother Mullis, may the Lord bless you and our church, ever remembering that the Lord will bless those who are faithful to the end.

We read by faith the walls of Jericho fell; may we ever have this faith.

I am glad to say that his sermons are filled with power from on high. We have had better services so far. Brother Mul-

THE ANTI-OPIUM MOVEMENT.

Fifty years ago last October 24th the Treaty of Tientsin was signed by the Chinese Government. This was the closing act of the war between England and China known as the opium war. One of the stipulations of the treaty was that no opposition should be made to the importation into China of opium under control of the British Government. The object was to make a market for opium which was one of the chief products of India; and as India is under British control, a rich revenue would accrue to that Government from the sales made.

Some of the Chinese people were at the time opium users, thus there was a ready market for the drug. Many,however, were opposed to its use, and have made efforts from time to time to get the treaty changed so that opium might be abolished. The quantity of opium on sale, and the profit made on it, have led to large increase in its use, so that the Chinese Government has become alarmed on account of the injury being done to the people, and has been trying for some time to prevent its use, even if they cannot prevent its importations.

Heading the anti-opium movement in China are the missionaries and native Christians, together with many leading scholars and officials of all ranks. In this they are aided by the Christians in England who have keenly felt the shame of the crime committed by the home government upon a defenseless people. October 24th, last, was observed by the Christian Anti-Opium Societies of England as a day of humiliation and prayer in commemoration of the signing of the treaty. A full account of the transactions of the day was prepared and sent to China, where it was translated into Chinese, and printed in the papers throughout the Empire. The International Reform Bureau of Tientsin, China, has for some time been sending out reports on the progress of the anti-opium movement. In the last one received a communication from the Sec. of the Bureau, Rev. E. W. Thwing, of Tientsin, speaks of the effect the action of the Christians in England in helping to throw off the opium yoke has had upon all classes of Chinese. He says:

"In many a news column of the native press, a real sermon has been preached by telling of the earnest work of the Christian Anti-Opium Societies of Great Britian. The Chinese reader has not realized that he was listening to a gospel message, he has thought only of the patriotic side of the question. But he has been deeply moved on hearing that the Christians in England, because of a righteous cause, should urge their Government to suffer a heavy loss, and at once return to China the right to totally prohibit the importation of opium. It has been a significant fact, that the resolution in connection with the observance of Oct. 24th, the anniversary day of the signing of that treaty which included opium, has given first place to the strongly expressed desire that China be released from all obligations to receive opium, as an article of trade. The great strength of the present anti-opium movement in China, is no doubt its patriotic side. The cry: "Give back to China her right, as a sovorign nation, to prihibit the opium poison!" is a popular one. And this cry has extended all over the Empire from north to south, and from east to west. But it is a fact, of immense importance, and one that will have tremendous bearing on the future of Christian Missionary work in China, that this cry came first from the Christian people of England. And many Chinese are saying today; "It is not the Government wishes to give us back this right, those interested in the trade are not urging that it be discontinued, but the Christians in England, and the Christians everywhere, are sawng that China should be free." This is something that the Chinese can understand, it is a real view of the central idea of Christianity to save men from sin and evil. The telegram received in Peking on November 23rd, giving the official statement issued by the United Christians of the British Empire, concluded with these words; "China may feel assured in this battle for the right, that she will have the support of the United Christians and of God who doeth wonders." And as has been mentioned once before another letter, H. E. Tuan Fang, former Viceroy of Chihli, and High Commissioner on the opium Commission, said: "The spirit of the anti-opium movement is the spirit of Jesus Christ, to save men." Hon. L. Chang, Chief of the Fourth Division of the Imperial General Staff, Peking, and Secretary of the National Anti-Opium Society, said in a letter, sent January 1st, 1911, to the English Anti-Opium Societies "We cannot describe our thankfulness to the English Christians. They are throwing off the principle of gain for their own country, and are working for world righteousness. They are giving no heed to the opposition of the opium traders, and are earnestly entreating their Government, and praying to the true God to free China from Opium. If this work is well done it is evident proof to us that the Christians can really glorify God and do good for the world." This Chinese gentleman is not a Christian himself but he sees that the real power of the movement comes from the teachings of Christ.

The excuse has been made by the British Government for not discontinuing the sale that the Chinese officials themselves are not sincere in their request to have it discontinued. Rev. Thwing gives several articles from special correspondents to show that the Chinese are in earnest in their efforts to suppress the sale and cultivation and use of opium. In one place he quotes:

"The Throne has shown the greatest possible attention to this matter of the suppression of opium smoking and Edicts have been repeatedly issued ordering the discontinuance of the habit. Many no doubt have done their best to carry out orders, but it is highly probable that others have acted otherwise. If negligence is condoned in this regard opium smoking will never be stamped out. Therefore we again issue commands to the effect that in future in no region where poppy growing has been stopped may re-planting be resorted to and persons who have discontinued the habit may not again indulge. Viceroys and Governors are to give strict warning in terms of the Imperial Orders to those who have not yet ceased to smoke to quit the habit. There must be no delays allowed. District Magistrates who are negligent and careless in carrying out the orders of their superiors will be heavily punished. The Tuchihpu and the Minchengpu are hereby ordered to make thorough investigations to follow up the matter in order to secure real results, and to show forth the desire of the Throne to eradicate this evil from the people."

The British Government further makes the plea that India cannot be expected to suddenly stop a trade in which so many of her people are engaged, but promises to gradually discontinue the business through a period of eight years. In January a telegraphed dispatch was received in Peking from the Indian Government stating that only 36,000 chests (or 4,875,879 pounds) of opium will be sent to China this year, and that there will be issued special certificates for this opium. And, also, that China might close her ports to other uncertified opium that might be presented for sale. On this communication a Chinese paper thus comments:

"We think you India for your kindness, in providing so much opium for us this year. However, new China has decided that she does not wish for any more of your 'black poison.' Please take your opium to England, or to some other country that wants it. We thank you very much for your suggestion, but have decided to close our ports to all opium, certified or uncertified alike."

THOUGHTS.

By Ivan Panin.

What counts against a man is not so much what he is not as what he does not try to be.

Two great mistakes: to think one's self young at thirty, to think one's self old at fifty.

Two men are wise: who knows how to turn his failures into success, who sees even in his successes only failures.

Two things make a speaker powerful: his hearers' feelings, which they bring; his own doings, which he has left behind.

What is insinuated into our systems lasts longer than what has been hammered in. A screw holds faster than a nail.

Whether you shall be unfortunate depends also on others. Whether you shall be unhappy depends mostly on yourself.

Who loves truth even in the little will soon love her as a whole: who hates truth even in a little will soon hate her as a whole. Even a small hole held before the eye gives a view of the whole landscape; even a speck upon the eye shuts off the whole view.

Men have to find not because it is lost, but because they are lost.

Who has little sense himself displays it nowhere so much as in the suspicion that others also have no more.

Perfect work requires not so much the perfect man as the whole man.

To seek virtue for sake of happiness is to dig for iron with a spade of gold.

It is the mark of a great reader that he finds in the book more than was put therein.

LOSS OF RELIGIOUS STRENGTH

Sampson lost his strength while he carelessly rested his head upon Delilah's lap and slept. He did not discover the loss until his strength was needed. Through carelessness and inactivity many unconsciously lose their religious strength. On examination these people find that their religion is like "Lump's" fish.

His name was Columbus, but we called him "Lump." His mother, an old negro woman, did the housework. "Lump" had a good time, as all boys do on the farm—when he was not at work. While fishing one day, "Lump" caught a large speckled trout. The sun was hot, so he ran a string through the fish's gill, dropt him back into the water, tied the string to a bush, and went on down the creek, fishing.

I, too, was fishing, and coming down the creek, I noticed the string. Of course, I pulled it out. I took the fish off the string and put on a very small one I had caught in his stead. Then I hid in the bushes and waited for "Lump." As he came up the creek he was whistling, but by the time he got hold of the string, to pull the big speckled trout out of the water, you could see his white teeth, for he was grinning big. Suddenly everything changed. The expression of surprise and disappointment on that black face can not be described. He made a thorough examination of everything, saying slowly, as he proceeded: "Well, dis am de place, and dis am de bush, and dis am de string, and, I reckon, dis am de fish: but it am swinked up awful."—Rev. R. S. Satterfield, Cordell, Okla.

WINNING IN A NOVEL WAY.

Heavy rains preceded the day of the Sunday-school excursion. Three hundred eager boys found the ground too soft for ball and the stream too high for rowing. It looked like a day of disappointments, when, with a following of twenty boys, I approached an old quarry filled with water and saw a large bull-frog. Quickly making a tripod of the fishing-hooks in my pocket, and attaching it to a rod, I drew it over the back of the frog. In a moment he was in the air, while twenty enthusiastic boys shouted in glee. One little fellow emptied his lunch kettle and put the captive in. Nearly forty large frogs were captured that morning; before the last ones were pulled out nearly every boy on the grounds had joined the cheering party.

Now for the sequel: Six months later I entered a home and the mother said to me: "John goes to your Sunday-school now, I can't get him to go anywhere else. He said to me: 'I'm going to Mr. Dager's Sunday school, 'cause you ought to see him catch frogs.'"

I do not see clearly the psychological connection between catching frogs and teaching Sunday-school; but fifty boys joined my school through that frog experience. This is certain: Be a leader of the boys in their chosen amusements, and they will be ready to follow you along the path of your choice.—The Rev. Forrest E. Dager, Philadelphia, Pa.

OUR THEFT OF TIME.

The dentist raged. "That woman had an appointment with me at 10 o'clock, and she came at 9:30, as she was in a hurry to go shopping. Then she sulked because I had another patient in the chair and she had to wait."

"Some people don't realize how busy you are," I ventured placatingly.

"Well, I guess not. And now this other fool female who had an appointment with me at 11 hasn't turned up. I expect another patient in fifteen minutes, and if I submit to Miss Eleven-o'clock, the whole day will be dislocated for me. I could wager a pewter dime that she will come in like a whirlwind and——"

The door opened, and, sure enough, the whirlwind entered. It was a smiling whirlwind, hobble skirt, picture hat, powdered face, radiant eyes, and a tongue mellow with apologies. Ten minutes later, when the next patient arrived, the whirlwind departed in cloudy and unsettled weather.

O Punctuality, thy name is not Woman, nor Man! That is, generally speaking. Yet things are getting better. We are beginning to see that we have no more right to put ourselves into other people's lives and steal their time by our unpunctuality than we have to put our hands into their purses and steal their money. In both cases we take away from them something of value—and time is really the most valuable, for it cannot be replaced.

The habit of unpunctuality in meeting engagements is a species of theft. Business men have no use for the employee who saunters to his desk five minutes late. When we keep twenty people waiting for us at a church or Endeavor meeting we are filching their time. To be honest we must be "on the dot."

Promotion came to a young man in a European capital because of his punctual habits. He was due every morning at nine in the government offices, to reach which he was obliged to pass the king's palace. From his window the king noticed the same young man pass his window at 8:57, with unfailing regularity. He began in sport to set his watch by the youth. Then he inquired about him, found him as faithful and energetic as he was punctual, and urged his advancement in the service. People notice things.

The punctual man never need to spurt and "catch up" with neglected work, and thus he saves himself a world of worry.

His habit has, furthermore, a value for character. He is ready for emergencies. If special calls come to him, he can rise and meet them, for his work is well in hand. Besides, he has himself in hand, too. It is a good thing to kill off that serpent of selfish ease that lurks somewhere in the dark places of most minds. —C. E. World.

THE SHORTEST SERMON.

Th practical import of the entire Bible, expressed in two words "Please God," which Samuel B. Letson has made the basis of what he calls the shortest sermon, is as follows:

To please God is vital.

To please God, man was created.

Pleasing God is man's highest function.

Infinite wisdom must demand that man please God.

Does any sermon comprehend more than please God?

Has any sermon less verbiage?

Does any command mean more?

Is any purpose better?

Is any resolution wiser?

Is any exhortation more timely?

Does any man know a better course of action?

Is not pleasing God the highest human wisdom?

Is not pleasing God the Christ life?

"I do always those things which please Him."—Jesus.

Does not pleasing God include perfect morals and the square deal to all men?

May we all so please God as to accomplish our greatest usefulness and highest joy!

No bar to pulpit use.

PRAYER AND WORK.

The Rev. Dr. Norman M'Leod, who was a big, burly man, was once in a boat with a thin, little, frail-looking brother minister. As they were crossing the Highland loch, one of those fierce, quick mountain storms came down, and the boat was in danger. "Brother," said the little minister, "let us pray together." "Na, na!" said the Highland boatman; "the wee one can pray, but the big one maun tak' an oar!"—Rev E. J. Hardy.

HENDERSON CHURCH.

Mr. Asa Hardee who has been taking a graduate course in embalming in Raleigh has completed the course and returned home. We are glad to have Asa back with us, he is one of our best young men. He will join his father, D. W. Hardee, in the undertaking business after May first.

Mr. Ed. C. Hayes who is taking a course in engraving and watch repairing is making such fine progress that he will not have to stay as long as he at first thought he would. We shall be glad to have Ed. hang out his sign in Henderson.

Mr. Francis Satterwhite, who has been suffering with an attack of pneumonia, is able to be out again.

We are glad to have with us Miss Marie Vinson of Littleton and Miss Mattie Ross of Greensboro. Miss Ross is making the season as Mrs. O. O. White's milliner.

The series of sermons on the Lord's Prayer came to an end with the first Sunday night in April, the series consisted of seven sermons and have been kindly spoken of.

The second quarterly conference convenes first Wednesday night in April.

One new member received during March.

A Christian Endeavor Society has been organized, with Miss Mary Young as president. They gave a social recently which was well attended and much enjoyed. The pastor has received a pounding since the last report. The Ladies' Aid Society Church Social didn't have a fair chance, as the weather was very bad, we hope this will be repeated soon.

VANCE CIRCUIT ITEMS.

Mr. J. P. Saterwhite is still very ill but we hope he will soon feel better. Bro. Satterwhite is one of the best men we know and is loyal to his church under all circumstances.

Bro. Willie Floyd is not expected to live many days at this writing; may God comfort him in these last hours.

Mr. Clyde Satterwhite who has been attending school at Whitsett is at home on account of the illness of his father.

A Ladies' Aid Society has been organized at Flat Rock and we expect for it a successful future.

Miss Josie Reavis won one of the pianos in voting contest at Henderson.

Miss Bessie Satterwhite won the free northern tour offered by Durham Sun contest.

Miss Josie Reavis was elected delegate to High Point S. S. workers Convention—April 26-28.

Miss Annie Pleasants and mother attended County S. S. Convention at Union Chapel from Flat Rock, also Mr. Kemp Hester.

We sympathize with Bro. Asa Paschall; his wife and little girl are away in the hospital at Richmond for treatment for throat trouble; hope they will return much benefited.

The little boy of Bro. Ed. Paschall that has been ill with pneumonia is up again.

Bro. Kalstron and wife expect to move from New Hope to Henderson very soon.

No one has sent us any news from Dabney this time.

Mt. Carmel Church, Granville Ct.

The Sunday school at Mt. Carmel has unfortunately been in winter quarters since November. On Sunday, March 19, we reorganized with a good turn-out and encouraging prospects for a flourishing school this summer. Some of us declared our intention never to go into winter quarters again. The following are officers:

Mr. Z. T. Garrett, Supt., Mr. C W Finch, Asst. Supt.; Mr. W. P. Garrett, Sec. and Treas., Mr. R. O. Grissom, Librarian. The following teachers were elected:

Mr. R. P. Cunningham, advanced class. Mr. E. L. Garrett, 1st intermediate class., Miss Mary Finch, 2nd intermediate class. Mrs. W. F. Robertson, Card class.

Miss Maggie Finch will serve as organist after her return from the B. F. I. in June.

A Cradle Roll has been organized with twelve members. We are hoping and praying that our people will stand by the Sunday school and make of it the success that it should be. Too often the older people look on the Sunday school as something that belongs exclusively to the young. They are faithful to the church, but fail to see the necessity of going to Sunday school. This we believe to be a great mistake which we trust something will speedily remove from the minds of our other wise faithful people. It is a good thing to see people send their children to Sunday school, but it is a beautiful thing to see them go with their children to Sunday school.

Mrs. C. B. Finch has been quite sick and is now at Southern Pines for medical treatment. It is hoped that she will be able to return by the first of June. Her husband visited her the 18th and 19th. He found her doing as well as could be expected.

Miss Lily Robertson is sick at this writing.

Mr. Phil Short has had grippe but is better.

Mrs. W. G. Murphy died at her home near Mt. Carmel, Friday, March 24th, and was buried on Sunday at Sandy Creek Church, Franklin County. Her funeral was preached by her pastor, Rev. G. M. Duke, at 2:30. Deceased has been ill for a number of years with tuberculosis. She leaves a husband, six sons, one daughter, one sister and three brothers. The family who are faithful members of our Sunday school have our deepest sympathy.

Miss Mary Green Falkner died March 17th, at the home of her half-brother, Mr. Rufus Clark, near Mt. Carmel Church. She was buried in the family burying ground on Sunday afternoon. Pneumonia was the cause of her death. We extend sympathy to the family.

Sincerely,

Mary L. Finch, Reporter.

March 26, 1911.

NOTICE.

The members of the auxiliary of Grace Methodist Protestant Church, Greensboro, extend a cordial invitation to the women of the church in North Carolina who are interested in Foreign Missions to attend the Branch meeting which will be held April 20-21. Whether you are a member of an auxiliary or not, come and learn the workings of the W. F. M. S. Free entertainment will be provided for all who wish to attend the meetings. Pastors are also invited. Their advice and co-operation are needed. We hope to have a large attendance and a profitable meeting.

Mrs. J. F. McCulloch, Com.

C. E. TOPIC FOR APRIL 23—A FEW SUGGESTIONS.

Prof. W. A. Harper.

(Sabbath Benefits: Isa. 58:1-14).

The Scripture: Have the Pastor read this beautiful chapter and give a five minute comment thereon. A sermon can be preached on any one of these verses, but please don't have them at this time. Brevity is a virtue all C. E. workers and especially talkers need to cultivate.

The Leader: The chief advantage or benefit to be derived from the Sabbath is in the training, the education, it gives us for the life to come. A professional man—a teacher, a doctor, a lawyer, a preacher, will give 25 years to life preparation, to live on the average 15 years more. But many chafe under the restriction of giving one day in seven—a total of ten years if we round out three score years and ten—to preparation for Heaven, where we are to live forever. It even becomes necessary in a Christian land for the strong arm of the civil law to enforce Sabbath observance. What a commentary on the materialism of our day! Surely we should not begrudge one-seventh of our time here to preparation for an endless existence in the paradise of God!

Special Work: Have two or three minute essays on such themes as:' "The Origin of the Sabbath;" "Why We Keep Sunday Instead of Saturday as the Sabbath;" "The Experience of the French With a Ten-day Sabbath."

Scripture Verses: If the leader cares to hand out Scripture verses to be voluntarily given with a word of brief comment, let him consult the concordance under such words as: Sabbath, Reverence, Worship; Rest, Work, Peace, Joy and Thanksgiving.

Questions to Excite Thoughts, Which Shall Be Voluntarily Given: How can we get benefit from the Sabbath?

How does attending Sunday school give benefit?

How does the preaching service?

How does the C. E. prayer-meeting?

What about Sunday letter-writing?

Sunday visiting?

Study on Sunday?

Sunday excursions?

What is meant by saying, "the Sabbath is a day of rest?"

What did Christ say of the Sabbath?

How can we make our Sabbaths a blessing to others?

What feature of the Sabbath helps you most? (To several.)

How may we have every day a Sabbath?

What is meant by the saying: "Every day will be Sunday bye and bye?"

For Next Week:

Hawaii and the Philippines.

M., Apr. 25. Christ's Possessions. Ps. 2:6-12.

T., Apr. 25. A great mission. Isa. 41:14-20.

W., Apr. 26. Spirit of Service. Matt. 20:25-28.

T., Apr. 27. A Nation's Best Asset. Ps 33:12.

F., Apr. 28. A Nation's best Asset, Is. 33: 12.

S., Apr. 29. Why we evangelize. Matt. 28:18-20.

Sun., Apr. 30. Topic—A Missionary Journew Around the World. IV. Missions in Hawaii and the Philippines. Isa. 60:-1-12.

Christian Endeavor and the Country Church.

(By Rev. C. E. Newman.)

I know not why this topic was assigned to me unless it be that I have had something to do with Christian work in both the town and the country. There are problems to be met and solved in all religious movements in both the town and county church. There are some common to both and others known only to the one.

I believe, however, that the needs of both are quite similar. I doubt to-day if the importance of the country church is always recognized. True, the town church has many advantages for doing efficient work. Yet there is that specific work that the country church must do.

Our town churches have been built up largely by support from the country church, and I venture to say that the larger number of adult recruits to our town churches are added by transfer from the country.

While Christian Endeavor had its birth in the town church it has long since made its way into the country.

Has it proven the same helpful agency there as in the town? And what is there about the Christian Endeavor to commend it to the country?

Its purpose is to deepen the spiritual life and quicken religious activity. In the country we have the different denominations with different doctrines. Those not familiar with the fundamentals of C. E. may fear its inadaptability to work among these different religious bodies and its tendency to discourage doctrine, and believe the denominational society can better meet the needs.

Thirty years of marvelous growth of Christian Endeavour prove that it meets every fundamental need and has the advantage over the denominational society.

In the country church we need active Crristians, those who have that life communicated by the Son of God; thus becoming partakers of the divine. so that no longer it is he that lives but Christ that lives in him.

The Christian Endeavor encourages continuous expression of this inner life by repeated confession in the prayer-meeting from week to week. I believe many a Christian who otherwise would have made a useful man to his church has become scarcely more than a drone because with profession he has stopped. We hear people sometimes express regret that they cannot be active in religious meetings because they were not trained when young. Others complain because they have not the gift of speech in public or in prayer. In the Christian Endeavor prayermeeting, the gift of speech is not sought ofter or the logical prayer but a simple confession of one's love for the Lord and Savior Jesus Christ. Then the great need is that young Christians should become familiar with the word of God by frequent reading of the Scriptures. The covenant pledge of the Christian Endeavor insures this. But Christian Endeavor does not stop with acknowledging faith and declaring allegiance, with renewing one's love and strengthening one's allegiance and bracing one's self against temptation. It encourages constant service.

Service.—It is not only a place for service training, but it affords opportunity for real Christian service. And when the young Christian learns that there is a work for him to do, a work that he can do, and enters into that wark he is saved to the church. The denominational society can certainly meet both needs mentioned. Confession of faith and service for the Master. But these fundamentals in the C. E. have brought about a broader fellowship than any other organization has ever done. It rests on that which united believers rather than that which separates them. At the great annual feasts of the Jews it is said that each forgot his distinctive tribal badge in the greater honor of being an Isralite. The Christian Endeavor movement from being interdenominational has become interstate, international, intercontinental and some one has suggested intermundane. And when the Christian Endeavorers come together they come together in a meeting like this or at Atlantic City in July, or the greatest gathering to be later at Sydney. Denominational differences are forgotten for the time being in the realization of being children of a common Father, citizens of one kingdom.

But it is not to be feared for one moment that this broad, liberal fellowship is calculated to lessen our zeal for our own church. Fidelity to our own church and zeal for its works is a fundamental. The C. E. does not exist for itself but for Christ and the church.

Chas. W. Moseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Riermond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

4:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

[illegible] p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayetteville and Wilmington.

5:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

7:30 p. m.—No. 151, daily except Sunday, for Madison.

8:30 p. m.—No. 250, daily except Sunday, for Ramseur.

[illegible] p. m.—No. 131, daily, for Mt. Airy.

9:10 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day coaches to New Orleans. Dining-car service.

9:30 p. m.—No. 235, daily for Atlanta Winston-Salem.

9:30 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

C. H. ACKERT, V.-P. and Gen. Mgr.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

Its confession of love is for Christ, the head of the church. Its service is for Christ, its bride. And its fellowship made possible through loyalty.

Christian Endeavor encourages the importance of sound doctrine but in fundamentals only. It leaves the details to be determined by the individual conscience, illuminated by the word of God. We can readily see why it is so very adaptable to the needs of all evangelical denominations. It draws the young people nearer to Christ and into fuller participation of that life which proceeds from Him. It is not undenominational, but interdenominational. Among Congregationalist, congregational, Baptist, baptistic; Methodist, methodistic. No outside authority legislates for any local authority. No contributions solicited. It seeks not yours but you.

In the country church as well as the town church we need trained workers. Men and women who are not ashamed to confess their love for Christ and who will show their faith in active service for Him. We also need a fellowship that will bind Christians of all denominations together in zeal and loyalty to the great cause of the Master, and when their fellowship is cultivated and fostered instead of luring people from their own church it rather creates a desire to know more of the church of their choice.

How make the C. E. a Success?—Somebody must push it and it takes a good deal of pushing. Opposition is now met because people do not understand the broad principles and real purpose in the movement. Christian Endeavor has gone and will continue to go in the country church if we will but make it

A few days ago I heard a man say that the Sunday-school is not only the auxiliary of the church, but also the church of the near future, that in it are our officers and officials boards of a few years hence. I thought how true but if we add to the church with the live active Sunday-school the Christian Endeavor society, with its helpful influence and activity we have the church of the future approaching more nearly the ideal church than that of any period during the modern era.

DR. LEWIS' DEFINITION OF SANITATION AND HYGIENE.

"In the battle of life, just as in actual [illegible] brought into action—offensive and defensive. Sanitation may be compared to the former and hygiene to the latter. In sanitation we wage an active crusade against the germs of disease—we burn them with fires, we poison them with antiseptics, we demolish their strongholds of filth, and in every way actively pursue them to their death. In hygiene we strengthen our fortifications and look after the well-being and equipment of the garrison, so that we can resist almost any attack. The human system is supplied with those defensive forces known as the power of resistance or immunity, and by obedience to the rules of hygiene—of right living—they insure us against many attacks of disease."

—It seems that the Lorimer case is to be re-opened. Clarence S. Funk, general manager of the International Harvester Company, testified on April 5, before the Senate investigation committee that he had been approached and asked for $10,000 to help reimburse those who had put up a $100,000 to secure Lorimer's election.

—No visitors and no mail are received at the White House on Sunday; and now the Post office Department announces that all unnecessary work on the Sabbath be eliminated . This is indeed wholesome and hopeful information.

NOTES.

—The closing exercise of Liberty High School will take place as follows: Sermon, Sunday, April 16, by Rev. G. F. Millaway. Exercise by music class and primary grades, Tuesday night, April 18. Exercise higher grades Wednesday.

Literary address by Gov. Kitchen, Wednesday afternoon.

R. C. Cox.

—A general call has been issued, and is being urged, to observe in the churches, in some appropriate manner, the Tercentenary of the King James Version of the English Bible. The American Bible Society offers to send leaflets, etc., giving directions and data to be used on this occasion, to any any minister requesting them.

—The Government lost its suit, in federal court at Chattanooga, against "40 barrels and 20 kegs of coca cola." An appeal was taken to the United States Circuit Court at Cincinnati. But since the damaging evidence was brought out as to what sort of stuff, "merchandise No. 5" in particular, was put into coca cola many who care for their stomachs are leaving out the drug. Of course those who do not care will continue to drink the dope as heretofore.

—The impassioned orator at the Milwaukee tramps' convention paused and wiped his perspiring brow.

"Brothers," he said, "this is hard work."

Then they expelled him."—Cleveland Plain Dealer.

The Way He'd Run It.—A bright little Medford lad heard his parents talking about the salaries of teachers. "I don't see why they should pay the teachers," he said, very seriously, "when we children do all the work."—Boston Journal.

Aroused Suspicion.—Old Rocksey—"Why did you quarrel with the count, my dear?"

Miss Rocksey—"He called me his treasure and it sounded altogether too suggestive."—Smart Set.

The Reason.—"Yon say he's a professional man?"

"Yes."

"But I thought he followed automobile racing?"

"He does. He's a doctor."—Toledo Blade.

Sad Outlook.—Mistress—"I'm sorry you are going to leave, Marie. Are you going to better youself?"

Marie.—"No, ma'am. I'm going to get married."—Chicago News.

Vice Versa Later.—Knicker "What is a swimming-hole?"

Boker—"A body of water entirely surrounded by boys."—Christian Register.

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Webster's NEW INTERNATIONAL Dictionary. (G. & C. Merriam Co., Springfield, Mass.) surpasses the old International as much as that [illegible] its predecessor. On the old foundation a new superstructure has been built. The reconstruction has been carried on through many years by a large force of trained workers, under the supervision of Dr. W. T. Harris, former United States Commissioner of Education, and reenforced by many eminent specialists. The definitions have been rearranged and amplified. The number of terms defined has been more than doubled. The etymology, synonyms, pronunciation, have received unsparing scholarly labor. The language of English literature for over seven centuries, the terminology of the arts and sciences, and the every-day speech of street, shop, and household, are presented with fullness and clearness. In size of vocabulary, in richness of general information, and in convenience of consultation, the book sets a new mark in lexicography.

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—The war in Mexico still goes on, and the insurrectos seem determined as ever. The claim is now put forta that trere can be no peace while Diaz remains president; though it is doubtful if his resignation would prove beneficial to Mexico. He has shown himself a wise and safe ruler.

Mrs. Bettie Abbott, died March 23rd, 1911. She had been in failing health for several years. She has been a faithful member of Gillburg Church for several years. Before that time she was a member of Mt. Carmel.

I have known her for a number of years, and know she was a true Christian woman, loved by all who knew her. She loved her church.

May God comfort the bereaved husband, sisters and the other relatives, friends and neighbors. Weep not, friends, Sister Abbott has only paid the debt we all must pay sooner or later. Burial services were conducted by Rev. R. M. Andrews and Bro Stubbins, in the presence of a large attendance. She was laid to rest to remain until the Resurrection morning when the graves shall give up their dead. May God help us all to live that we can say, "Thy will be done, not ours."

A Friend.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Entered as second-class matter at the post-office at Greensboro, N. C.

BISHOP KILGO ON CHURCH UNION.

Rev. W. F. Ashburn sends the following, clipped from a daily paper report of a sermon by Dr. Kilgo:

Unity of Christian churches, that goal so earnestly sought by many modern leaders, received positive discouragement for Bishop John C. Kilgo, of North Carolina, in his sermon at Broad Street Methodist Church yesterday morning. It is distinctly un-Christlike, he said, to attempt to bring all Christian people under the banner of ecclesiasticism.

Christ, said Bishop Kilgo, did not intend that all men should be alike or develop fruit alike. He said that the flowers of the field are not all of the same color and shape, but present myriad forms of beauty. So it is with Christian people. It is intended that they display varying virtues and bring forth different fruit.

Illustrates Point.

"Shall the hand," he asked, "object to performing its functions because it is unlike the foot, or the foot because it is not like the hand? Shall the ear refuse to hear because it is not the tongue, or the tongue to speak because it is not the ear? If the human frame were all ear how would it speak? If it were all hand, how would it walk? Each member has its own uses, its own beauty, its own duties, its own possibilities.

"They who talk of church union fail utterly to perceive the conception of Christ Himself.

"In stead of church union, I hope on the contrary, to see the day when each man shall be a church unto himself, developing his own powers and responsibilities."

Cheap criticism of the church and of membership on its rolls was deplored by Bishop Kilgo, who said that during the past few years he had felt more than ever impelled to preach on the subpect of the privilege of belonging to a church.

FROM AUSTRALIA.

Can anything good come out of Australia? Why not? Australia is now peopled by civilized men who have the advantage of a new situation in which to apply an old civilization. Improvements are to be expected in such a case. Australia has solved the problem of Bible instruction in the public schools, and its system is now recommended to the rest of the world. What the system is may be inferred from the following parts of their school lawe:

The New South Wales Act, Clauses 7, 17 and 18, provides:—

7. In all schools under this Act the teaching shall be strictly nonsectarian, but the words "Secular instruction" shall be held to include general religious teaching and distinguished from dogmatical or polemical theology. Under this clause the school teacher in school hours gives selected Bible lessons from a book provided for the purpose, but is not allowed to give sectarian teaching.

17. Any minister of religion is entitled in school hours, on days to be arranged with the school committee, to give children of his own denomination, separated from others, an hour's religious instruction.

18. Any parent may withdraw his child from all religious teaching if he objects to such religious instruction being given.

The principles of the New South Wales system of Bible instruction, have been adopted by the State of West Australia since 1893, Tasmania 1868, Queensland (by a State Referendum) in 1910, Norfolk Island 1906, and now the leaders of the Bible-in-School Parties in Victoria (Australia) and New Zealand wish to adopt same, and desire the Government to take a Referendum on the question.

THE CATHOLICS AROUSED.

Tom Watson, the agitator, has agitated the Roman Catholics. Not many can do it, but he has done it. They generally treat with silent contempt newspaper attacks upon them, but Mr. Watson through his "Jeffersonian Magazine" has provoked a reply. To those who know Watson's style, it is sufficient to say that the reply is in kind. It is a pamphlet written by the Rev. Lucian Johnston, and published by the International Catholic Truth Society. It is an appeal to the Protestant men of the South, "the sole aim to dissuade thoughtful men from accepting as true calumnious statemants of one individual in Georgia." The statement is also made that "scarcely a week passes that some poor priest or indignant Catholic layman does not send to this Society a pamphlet or magazine article, or leaflet, which rivals in mendacity and scurrility the worst ravings of the discredited Georgian; these new productions and reprints are sold at a low price or distributed gratis by the thousand; they find their way into hundreds of thousands of homes from British Columbia to Texas."

Of course no true Protestant approves of falsehood, and if there is no ground for opposing the efforts of the Roman hierarchy, opposition should cease. We believe the chief cause that provokes all this attack from Protestants is the belief that the Roman Catholic Church still holds the view that the temporal power of the various nations of the world should be subordinated to the control of the pope of Rome. Roman Catholics must not be surprised if they are opposed as long as there is any reason to believe that they are trying to get control and keep control by force of arms. Protestants do not believe that might makes right. They believe in a separation between church and state. Let Catholics make it clear that they also believe in this separation, and they will have little difficulty in getting along with their "separated brethren."

—Bro. J. G. Rogers, of Burlington, is here today in the interest of the Hico Milling Co. Their mill is in Burlington. They have modern machinery, buy good wheat and make good flour.

HOW TO INCREASE ATTENDANCE OF SUNDAY SCHOOL.

We must try to make our Sunday schools more interesting. Since attending the Sunday School Convention at High Point I am fully aware of the fact that I really never knew just how to have a good Sunday-school in a community before, but since Mr. Lawrence has so plainly told us the real need of good Sunday school it makes me feel that we ought to try harder this year to increase the attendance of our S. S. Oh, that every member of our Sunday-school in North Carolina could have attended the S. S. Convention in High Point and heard those splendid addresses on how to increase the attendance of our S. S. The Sunday-school in the life of a church, and community when properly conducted, and where a church has no S. S. it is most sure to go to destruction. It takes old people as well as young to run a Sunday-school. Mr. Lawrence told us the real importance of having the different departments in our S. S. and it impressed me very much and especially the "Home Department." Why more of our people do not attend S. S. I do not know. We have small congregations, great masses of the people who do not attend at all; many only attend now and then, or on special occasions; and we have many honorary members who only pay us a visit once in a while, taking no interest whatever in the public worship of God. Why is it? Is it because our Sunday-schools are not interesting? I fear it is. We do not put as much study on the lessons as we should and therefore no teacher can make a lesson interesting to her class until she has made a special study of it herself. As Mr. Lawrence told us in his splendid address at the S. S. Convention that an incompetent teacher was a drawback to a S. S., and that no person was prepared to teach a class in the S. S. who is not willing to put five hours study on the lesson. The teaching in the S. S. we all know is not as efficient as it should be. To improve this teaching is one of the chief objects of holding these S. S. Conventions and it is important that we should attend them. I fear the present generation is not being brought up to attend S. S. and church as they should be, and yet most of our converts and members are secured through the Sunday school. If people never acquire the church-going habit in their childhood and youth, how can we expect them to attend regularly when they come to manhood and womanhood. Where did the children get their religious training before S. Schools were started? Can anything ever take the place of a good S. S. in a community? What is more beautiful than to see fathers and mothers and men and women and children reverently worshipping God, the hearing of our great hymns in mighty choruses, expressing the highest religious experience and aspiration and listening to the devotional exercise of the Scripture by men trained and set apart for the purpose? The S. S. is the "Children's service" and any meeting of any sort that takes its place is out of place. It is usually found that children can repeat as much of the average sermons and tell the text as well as their seniors. The machinery of the Sunday-school has been greatly improved in our times and it has become a most important agency for carrying on one side of the work of the church. It is doubtless reaching more people than ever before and is capable of doing a vast amount of good if all the opportunities which the modern S. S. presents can be completely utilized. Let us all strive to make this the best year of our Sunday-school work. I am sure we can if we will put forth the effort.

Josie Reavis.

May 1, 1911.

REVIVAL PRINCIPLES AND METHODS.

BY A PASTOR.

Much is being written to-day on evangelism, and rightly so; but, singularly enough, the principles and methods of revival work received scant attention. Yet there is much loose thinking along this line, hence a definite discussion of the ways and means of evangelism would prove invaluable. Although the views herein expressed are very positive, they are not intended to be dogmatic. The writer would welcome a wide discussion of these topics, no matter how much other views differed from his own.

If men were under ideal conditions from infancy up, a revival would be unnecessary. But sin has induced a deadly inertia that must be overcome, and this is best done in a period of revival when all hearts and minds are concentrated on spiritual things. Among Christians we find four classes defined by their attitude to evangelistic effort.

1. Those who want and are satisfied with an annual protracted meeting characterized by a spectacular flourish, caring little how superficial the work really is. They are charmed by the man who can make them feel happy, little dreaming that this happiness is often only a kind of hypnotic spell cast over them by a strong mind while they are in a passive, receptive state. True happiness is a result of duty done and of the Holy Spirit's work in the heart. But thousands are going to our revival meetings simply desiring to be made happy while they listen to some noisy speaker who appeals to a crude imagination or to the memory of a joyous conversion in the long ago. Such Christians are drifting into fatal error. This class is large in numbers and generally well-meaning, but suffer from ignorance. They deserve not our censure, but our sympathetic help to higher conceptions of Christian life and duty. However, any person, whether evangelist, pastor, or layman, who consciously encourages such superficiality, should be dealt with.

2. Those who desire a revival state the year round, and usually dispense with any special period for evangelistic effort. This class includes some of our consecrated and intenigent leaders, and they point to some large Churches where members are received nearly every Sunday. How often we hear the remark, "We ought to be in a revival state all the year!" Such an ideal is impossible under existing conditions. Human progress goes forward in successive waves. We cannot always be on the crest, not even spiritually; but taken through the course of years, we can easily see the rising tide of spiritual life. Let us not vainly hope in the fact of divine law to spend all our time on Pisgah tops of glory and joy, but gladly remember that the Christian pilgrim makes progress on the upward way by passing through valleys of service and climbing mountain sides of toil. The great work of the Church is soul-saving, but no less great is soul culture or character-building.

3. There are those who oppose special special evangelistic meetings altogether. This class is usually well educated, devout, and sincere; but they have revolted so completely against the utter hollowness of much of our revival effort that they fail to see the necessity for any such work at all. They emphasize the proper training of children in religious matters, and rightly so. They think adults should give good heed to the regular preaching of the gospel and quietly begin the Christian life, at the proper time uniting with the Church. They fail to see the necessity of periodic concentration of effort in harmony with the law of action and reaction.

4. The last class recognizes the superficial character of much revival effort, the impossibility of maintaining a high standard of continuous revival work, and yet the necessity for some revival effort periodically in response to the law of human progress. A dead-level Christianity is out of the question.

It follows, therefore, that the evangelistic program must have a vital place in the organic work of the Church. Spasmodic and irresponsible revival meetings are generally a detriment.

The professional evangelist meets three serious hindrances in holding meetings: (1) A lack of preparation for the revival

effort. It takes a week to warm up the Church. It does not pay to start a meeting on the spur of the moment, except where the Holy Spirit clearly leads to such action. Even there the Spirit has made the necessary preparation among the people. In one such meeting, that unexpectedly started in a prayer meeting, I saw over one hundred souls saved. But, as a rule, the time for a revival meeting should be determined on weeks or months ahead. The intervening time should be well spent in thorough preparation. (2) A disposition on the part of both pastor and people to leave the work to the evangelist. If he fails to get results, he is the one censured. This tends to make the evangelist superficial in methods and work, while the people languish in spiritual inertia. The real success of a revival is measured by the number and faithfulness of those at work therein. Nowhere does money count for so little and personal effort for so much. (3) The evangelist's own lack of an intimate knowledge of local conditions. It is a dangerously popular error that a stranger drawing a bow at a venture is the most effective leader in attacking the strongholds of sin. Such an attitude smacks of moral cowardice. The world should not have the slightest reason for calling the pulpit a "coward's castle." It is incontrovertible that the local pastor in a spirit of love can aim with certainty and firmness at the evil conditions, and hence he is the better man for it. To be sure, he will make some enemies, but as a true man he will stand his ground faithfully, and his influence in the community in which he lives will be greatly enhanced thereby. To live and work thus among one's own people will more than supply the human need of a "moral equivalent for war."

The pastor who goes to assist his brother pastor in a revival meeting meets these three hindrances, though the first two are not likely to be so serious as in the case of the evangelist. But the pastor who is his own evangelist ought not to meet any of these hindrances. However, the evangelist can concentrate on his sermons and methods to a degree that a busy pastorate will scarcely allow.

Altogether I regard the professional evangelist as the least desirable helper in a revival meeting; yet there are extraordinary times and conditions that make the assistance of a sane evangelist most desirable. But the need for him is exceptional. The better man to help in a meeting is a brother pastor whose head and heart are busy with the multitude of pastoral duties. His presence in the revival is far more normal, and he comes with all the freshness of an evangelist. But many leaders, like Dr. C. L. Gooddell, insist that the pastor is his own best evangelist. In many instances this is true, but there are obvious reasons why it doesn't always work. Still the crying need of the Church to-day is pastoral evangelism.—Christian Advocate, Nashville.

A SHORT SERMON ON LOVE.

The following short sermon on love, selected and translated from the French by Van Hermit, is worthy of a most careful and prayerful study on the part of every Christian.

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"If you cannot bear with your brother, how will your brother bear with you?

"It is written of the Son of Mary, that 'having loved His own which were in the world, He loved them unto the end.

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living and the more it pours tself out the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also! Love will restore all to you.

"Verily I say unto you, the heart of a man that loves is a paradise on earth. He has God within him, for God is love!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!

"You say that you love, and yet many of your brothers are in want of bread to sustain their life, in want of clothes to cover their naked limbs, in want of a roof to shelter themselves, in want of a handful of straw to sleep on, whilst you have all things in abundance."—Pittsburg Christian Advocate.

—The M. P. Church was crowded last Sunday night with an attentive congregation, which enjoyed the sermon of Dr. W. E. Swain, President of the M. P. State Conference. The sermon was one of the ablest ever delivered here.—Siler City Grit.

A SUGGESTION.

I wish to make a suggestion to our Sunday-schools. Some of them may not like the plan, and may object to it, but I for one want to see it carried out. Our Denton Orphanage is in need of more funds, and the suggestion I wish to make is this: Let every Sunday school set apart one Sunday in each month for that collection to go to the Orphanage; say the first Sunday in each month, and it being understood that this Sunday's collection is for the Orphanage, all should strive to make it as large this Sunday as possible, and by this means the little orphans would secure lots of money for clothing etc., from other little children who are able to do something through the week and make a penny or even five cents to send to help these little ones who have lost their papas and mamas.

I am quite sure that the collections on the other three Sundays would be sufficient to buy literature for the schools, and none would feel any burden whatever.

I don't know how many Sunday-schools we have in North Carolina, but I will say if we could get one hundred schools to give one Sunday's collection to the orphanage, and it certainly would average $1.00 to the school, we can readily see that they would get $100 every month from the little children who drop in their pennies, and no one would feel it. Of course we older ones ought to drop in more than pennies.

This is of course separate from any pledge any church or circuit may have made to the orphanage. I would like to hear from others on this. We have no Sunday school in Star, but I wish to say that what few members we have here will join in and take a collection one Sunday in each month for the orphans.

I am sure this is needed, and it would be appreciated by those in charge, and at the same time help the little ones, and we certainly would not feel any worse by having done so. M. F. Vuncanon.

Star, N. C., May 1, 1911.

CHINA FAMINE RELIEF FUND.

Mrs. B. L. Johnson, ...$1.00
Miss Sue Johnson, ... 1.00
Forwarded to Christian Herald, ..$2.00

—Mrs. Tabitha Hester had the misfortune to break her arm in a recent fall. She is recovering.

—From reports received from over 725 churches, with a membership of over 312,000 communicants of twenty denominations, and from 208 cities and towns in 12 state in various parts of the country, out of nearly 7,000 deaths in 1910, over 700 or 10.4 per cent were caused by tuberculosis. This means 2.24 deaths for every thousand members or communicants.

OUR FOREIGN MISSIONARY WORK.
THE MISSION SCHOOLS.

Christian education is essential to the life and progress of a people. Intellectual attainments, material prosperity without good morals can neither safeguard nor develop the vital interests which insure order, prosperity and permanency.

The Asiatic faiths have never adequately met the requirements, and they cannot meet them, now that marvelous changes ars taking place throughout the Far East. Added to this is the growing dissatisfaction on the part of Orientals with the effete religious systems of their fathers, and with the ideals and objective set before them, and consequently grave concern is felt today by the leaders, especially in Japan, who gauge the trend of national aspirations and movements, and their foreshadowings.

In the Japanese Diet a member declared the cause of the anarchist outbreaks was "a general degeneration of the young men of the country, and the inclination of the people towards moral corruption." The Prime Minister asserted that such was his own feeling in regard to the matter, and the Minister of education expressed his anxiety in regard to the whole matter.

An ex-Vice Minister of Education states in his book "Education in Japan" that "Religious education is a very important thing, because it is religion that constitutes the foundation of the spiritual life. If people are educated only by the moral sentiment, they may be said to have passed a good life, but there will be something wanting. Unless they grasp the spiritual life in its completeness they lack the foundation upon which the highest and best type in formed."

One writes, "The late Prince Ito said that students educated in Christian schools were more reliable than those educated without religious influence, and he chose as his private Secretary a pronounced Christian. When he went to Korea to administed the affairs of that country, he selected a man who was conspicuous for his Christianity as the head and founder of a judicial system. Christian men have also been sought for other and responsible positions in that land.

The managers of what is considered the best managed railroad in Japan have for many years selected Christian men for positions of responsibility. This, and much more could be written, only emphasizes the clear, imperative call for the church here in America to at once properly equip existing Missiion schools, and establish them in other unoccupied centers. Nothing else can take their place or do their far reaching work. Government schools may be more numerous, better equipped, etc., but Christian education, a part of the great evangelistic force of the church, can only be imparted by its own adherents whose lives and teachings exemplify the great truths and principles they propagate.

That work energetically prosecuted will now yield large returns by raising moral standards, and shaping the career of many of the men who hereafter will be actively identified with the nation's affairs.

Our own Yokohama School of English (Night School) with its 200 young men ought to be enlarged, and be given better facilities for greater work in that rapidly growing city to which many young men annually flock .

Our Nagoya College is steadily gaining recognition for its work, and large classes are now graduating—24 young men this commencement; 45 are in next year's class —and 300 or more are now enrolled. The urgent needs are a plot of ground, a Science Hall, a church in order to properly fulfill its mission.

A number of students and two teachers at the College, and several at the Yokohama school were baptized this year, and the religious interest has been well sustained by Bible classes, chapel services, regular worship and special addresses. Here are more than 500 young men entrusted to our care annually, and this imposes a great responsibility. All our pastors and members ought to fully appreciate this great opportunity to help evangelize Japan by winning young men to Christ, and securing native ministers through these two institutions which cost the church less than $5,000 per year for their combined expenses.

The Children's Day Services.

The editors of our church papers have kindly commended the Service prepared by the Board for use by our Sunday schools, and they urged that all the schools use it. They will be sent free of all expense to Methodist Protestant schools. It was specially prepared for them, and contains pictures and information dealing exclusively with our missionary work in Japan, and the music is unusually fine. We wish every school to get it, if they only read Presidents Lewis and Tagg's greetings, the Scripture readings, and pages 10 and 12 which tell about the work, and, of course, make an offering for Foreign Missions. Orders ars reaching us by nearly every mail, and are being filled the day they are received. It is time to send in yours. Do it now. Be sure to state how many copies you need, and give name of your charge and Conference as called for on the order card.

Special Missionary Service.

We are publishing a special service this year entitled "A Vision," prepared by a committee of the C. E. Society of our Lynchburg, Va., Church. It is, of course, original, and was rendered with such signal success in Lynchburg that it had to be repeated.

It is not to take the place of the regular Children's Day service. It is too extensive to be used in connection with that Service. It would be better to render it on a week night. It will be found serviceable by the C. E. Societies for raising funds for the support of their Missionary. Sunday school classes of advanced grade can use it for securing additional funds for the Children's Day Offering. It can be used at any time of the year in the interest of Missions. It will be from the press in a week or so. More about it later.

That profitable investment again.

A layman of Iowa, and a Maryland lady each takes a $5.00 share. Previously reported, $931.00 , making a total of $941.

The need is great. The appeal is to you.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

MISSIONARY TRAVELOGUES—AN OPPORTUNITY FOR CHURCHES AND YOUNG PEOPLE'S SOCIETIES.

Rev. E. A. Marshall, who has just given a series of addresses in connection with the Laymen's Missionary Movement in Chicago, is in his ninth year of service as the Instructor in Missions of the Moody Bible Institute of that city, which has sent over five hundred men and women to the foreign field.

The Institute has a collection of over one thousand stereopticon slides of missionary interest, made from photographs taken by Mr. Marshall in two tours 'round the world. He uses these in his popular lectures which he is planning to give in other parts of the country during the coming Fall and Winter.

The Institute will be pleased to make dates for him with churches, Christian Associations, or young peoples' societies, the design being to spread missionary information and awaken interest. The lectures will be without cost other than that incurred for necessary expenses. Application may be made directly to the Institute.

A GOOD MOTTO.

Miss Harris, of Oxford, just from the State Sunday-school Convention at High Point, gives us the following motto from Mr. Marion Lawrance:

Good, better, best!
Never let it rest,
Till the good is better
And the better is best.

PROGRAM OF THE N. C. BRANCH OF HOME MISSIONS AT DENTON, N. C., MAY TENTH AND ELEVENTH.

Wednesday, 10 A. M.

Invocation, Rev. D. A. Braswell.
Consecration Service, Mrs. A. G. Dixon, High Point.
Address of Welcome, Miss Pearle Frank.
Welcome from Orphans' Home, Charles Nash.
Response, Mrs. G. H. Hastings, Winston.
Roll Call of Officers of N. C. Branch.
Roll Call of Auxiliaries.
Minutes of last Branch Meeting.
Report of Corresponding Secretary.
Appointment of Committees.
Business.
Adjournment.

2:30 P. M.

Devotional Service, Mrs. E. B. Siler, Siler City.
Reading of Minutes.
Report of Auxiliaries.
Report from Orphans' Home, Miss Mabel Williams, Matron.
Report of Treasurer.
Report of Advisory Committee, O. R. Cox, Chairman.
Chorus by Children of Home.
Work of Board of Home Missions, Rev. T. J. Ogburn, Greensboro.
Business.
Adjournment.

8 P. M.

Devotional Exercise, Miss Jessie Williams, Asheville.
Chorus by Children from Home.
Presentation of Speaker, Rev. G. L. Reynolds.
Address, Rev. T. M. Johnson, Asheboro.
Announcements and Benediction.
Social Hour.

Thursday, 10 A. M.

Devotional Service, Miss Virla Coble, Liberty.
Roll Call.
Reading of Minutes.
Round Table, Mrs. T. M. Johnson, Asheboro.
History of Woman's Board, Miss Maie Bain, Greensboro.
The Need of Home Missions, Miss Ida C. Byerly, Yadkin College.
Business.
Adjournment.

2:30 P. M.

Devotional, Mrs. L. J. Diffee, High Point.
Minutes.
Solo, Miss Harriet Hammer, Asheboro.
Original Poem, Miss Joy Kime, Burlington.
Plans and Methods for Raising Money: Systematic Giving, Mrs. S. R. Harris Henderson.
Reports of Committees.
Election of Officers.
Unfinished Business.
Adjournment.

8:00 P. M.

Devotional, Rev. D. A. Braswell.
Quartet.
Sermon, Rev. A. G. Dixon, High Point.
Prayer, Rev. J. F. Hulin.
Impressions of the Branch Meeting.
Unfinished Business.
Adjournment.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

Question 34. We do not know enough of the life of Sihon, king of Heshbon, to be absolutely sure of a correct interpretation for the term "hardened." But is it not reasonable to presume that we may interpret it in the light of similar passages where more of the facts are known?

We are told that the Lord hardened the heart of Pharaoh that he would not let the children of Israel go, but not until after Pharaoh had hardened his own heart twice. Besides, Pharaoh had oppressed the children of Israel very severely and he deserved punishment. Could not God put it into his heart not to let them go in order that He might use that method of destroying the Egyptians on account of their great wickedness, and show His wonderful power, not only to the children of Israel, but to the whole heathen world? I think that God could do this and yet tempt no man.

And, again, the Word benefits those who heed it, but hardens the spirit of those who reject it. In either case we may be sure that it is man's fault that his heart is hardened.

Moses had thought to have passed peaceably through King Sihon's territory, but it seems that God intended that Sihon and his people—who we believe were wicked—should be destroyed, and the spoils given to God's chosen people.

R. A. Swaringen.

Questions.

37. What evidence do you find in Deuteronomy that Moses wrote the book?

38. What evidence do you find in Deuteronomy that Moses did not write the book?

Question 37 is assigned to Miss Xannie Stowe; 38 to Miss May Spear.

Lesson for Next Week.

Joshua, first twelve chapters.

St. John the Divine.—On April 19 an event was celebrated in New York that has caused no little comment, one way and another. On the day named more than four hundred priests, visiting clergy, laity and bishops, of the Episcopal Church, met in sacred conclave, vestured in rich robes of Church, and with solemn rites and ceremonies consecrated as much of the Cathedral of St. John theDivine as is ready for service. The papers report it a magnificent and inspiring scene, which, because of its richness, will not soon be forgotten. The church house has now been in building for about twenty years, and it will take a much longer period than that yet to complete it. So far there has been an expenditure of $3,000,000, and the plan calls for an expenditure of $10,000,000, and the actual cost may be more than that. "Only the choir, the ambulatory, and two of the seven chapels of the Tongues are complete.'

Of course there is criticism of such expenditure on a house of worship of such a kind, especially in a city where there is reeking poverty and squalid misery and untold suffering for want of the actual necessities of life.

But there is another, and it seems to us a greater side of the matter.

It is possible, highly probably in fact, that not a dollar that went into this massive church edifice, or one that will go into it, would have gone for the relief of human misery in New York or elsewhere. Again it is possible that gifts to this church have made the givers more open-hearted and more ready of approach, and so have served to increase rather than diminish the gifts to needed charity.

But better than all these, and outweighing other considerations, is the fact that even in a city and in a civilization where the people seem feverishly bent on pleasure and money getting, this great edifice of polished marble and enduring granite show there is yet left an abiding, an eternal interest in the things of the spirit. Even the great moneyed classes of New York are not all mad at money hoarding, for if they were they would not be giving their millions to erect a house from which no one is to derive private gain or gilded treasure. St. John the Divine at least represents a tribute of men of business to spiritual affairs. And the beauty and solidity of St. John the Divine must remind those who see it and worship there of the beauties and glories of that house not made with hands, eternal and in the heavens.

—From The Christian Sun.

—According to the census report, just to hand, North Carolina was fourth in the production of lumber in 1909, Washington holding first place, Louisana, second, Mississippi third, North Carolina, fourth. Arkansas comes fifth and Virginia sixth, Wisconsin seventh. The ten Southern States produced 11,093,884,000 of lumber in 1899, and 19,747,092,000 feet in 1909, an increase of 78 percent.

—Rev. C. E. M. Raper attended service at Grace Church last Sunday morning, being in Greensboro on a visit to his mother and other relatives.

PASTORS AND PEOPLE.

Denton.

We are getting along very well with our work. We have had about fifty conversions and reclamations, and about fifty have been added to the church since Conference, and we have had an old time revival in the church and community. I never saw the laymen work better in a revival meeting than they did at Denton. The members of each denomination, both young and old, went to work like they wanted a revival, and they got it by working and praying for it. It was a touching scene to see the dear little orphan children converted and being received into the church. Miss Mabel Williams and Miss Etta Auman deserve much praise for the good work they have done and are doing in the orphan's home. Rev. G. L. Reynolds and his co-workers are to be highly praised for the good work they have done in the school. They have all done most excellent work this year; I am sure that our church appreciates them and their work, and will continue to show their appreciation of them and their work by continuing to co-operate with them in their good work. I want to extend my heartfelt thanks to Bro. G. L. Reynolds, J. H. Hulin and the pastor of the M. E. Church at Denton, and all the good laymen for their hearty co-operation and efficient help in the meeting at Denton. May the Lord continue to bless them all. I also want to thank Bro. J. R. Peace, a member of the Baptist Church, for $25.00 he gave me a few days ago, and Bros. W. E. Hill and Shaw for a nice pair of shoes. May the Lord reward them for their kindness to us. I am glad to say that I have such good people to serve, I see signs of life and kindness all over my work. God bless all you dear people. I mean to serve the very best that I can. Continue to pray for me and work with me and we will succeed in doing some good.

We had our president with us the first Sunday in February, and he preached us three good sermons, and gave us some facts about our church that I am sure we needed, and I believe they have done us all good. Bro. Swain spoke about our church like he was not ashamed of her smallness; he talked like he loved her principles and was proud of them. He made some of us feel like we were glad that we were Methodist Protestants. The way to make others love our church is to let them know that we love her first.

Our second quarterly conference will convene at Pleasant Grove on Saturday before the 2nd Sabbath in May: all day service; preaching, 11 A. M., and quarterly conference at 3 P. M. Let all the members be present and make it a good day for our cause.

The following are the names and amounts that have already been given to our new church at Denton:

J. M. Daniels,	$100.00
J. T. Sexton,	100.00
A. A. Hill	75.00
J. R. Peace	75.00
G. Morris,	75.00
J. C. Morris,	50.00
W. E. Hill,	50.00
Savana Sexton,	50.00
A. G. Surratt,	50.00
C. H. Surratt,	50.00
W. F. Walls,	50.00
C. W. Morris,	25.00
Daniel Surratt, Jr.,	15.00
Coy Surratt,	25.00
C. A. Hoover,	25.00
W. J. Frank,	20.00
C. C. Chandler,	20.00
J. Workman,	10.00
P. M. Parks,	10.00
M. K. Surratt,	10.00
Sarah A. Morris,	5.00
A. M. Hamilton,	5.00
J. E. Varner,	5.00
L. F. Ross,	5.00

A number have said they would pay more if it was needed, other have said they would give but have not named the amount yet. We hope to begin work on the church soon.

I was called to Gibsonville a short time ago to be at the funeral of Sister Emily Davidson. The call come about 9 P. M.: it was a sad shock to me, and I know it was to the family. I served as her pastor for about two years, and I can say she was a mother to us. She always had a kind word for her pastor, and wanted to know about the pastor's family, and would almost always send something to the family as I would go home from Gibsonville. I thank the Lord that it was my happy lot to serve her as pastor.

She joined the M. P. Church while I was pastor at Gibsonville. She gave me her reasons for uniting with our church and they were good. I always felt at home with Brother and Sister Davidson. I never can forget their kindness to me. Brother and Sister Dividson have raised a most noble family. Brother Davidson has great reason to be proud of all his children for they are worthy children. Sister Davidson leaves two as noble young men as I ever met. I feel sure that they will do honor to the name of their parents. Brother Chamness was not at home much of the time while I was there, but I heard of his work before he left home, and it was good. Brother Dwight was one of the most faithful young men to his church and pastor that I ever served; and Brother B. Davidson stood by me like a father the two years that I was his pastor. God bless you and yours, Brother Davidson, you have my prayers in your troubles. We need not look for departed ones here; but we will overtake them over on the other shore.

I was called by telegram to Monroe Saturday night to witness the death of Miss Pansey Hamilton, the sister of Mr. L. A. Hamilton. We could not go until Sunday morning; she was dead before we reached Monroe. We attended the funeral services at Marshville Monday. Mrs. F. C. Hamilton is spending a few days with them in their sorrow.

D. A. Braswell.

Randolph Circuit.

Dear Readers:

You may think since there has been no report from Shiloh this year that they are asleep or dead. This is not the case, however. They are very much alive. Our Easter service was a success. The weather was so unfavorable that it looked as though the service would be defeated. The children did well. So well some of us wondered what they would do under more favorable circumstances. The collection was $13.56. W. C. Lassiter.

Siler City.

The second quarterly conference for this circuit was held last Friday at eleven o'clock with President W. E. Swain in the chair. The attendance was not as large as it should have been, but the country people are exceedingly busy now, on account of being so far behind with their farm work.

We had a good conference though, and we were very glad to have Bro. Swain with us. F. W. H. Andrews, of Hope Church, and G. E. Matthews, Siler City Church, were named as nominees for delegates to Annual Conference.

President Swain preached for us fifth Sunday night to a large congregation. His sermon was fine and enjoyed by all present.

The graded school will close the middle of May. The sermon is to be preached on Sunday, May 14th, by Rev. J. F. McColloch, and the adress on Tuesday, May 16, by Gov. W. W. Kitchen.

Best wishes for the M. P. Herald and its readers. G. E. M.

Pinnacle.

The Easter services were very attentively listened to by a large audience. The collection amounted to $6.00.

The S. S. has purchased a nice little library of 38 very interesting volumes. The books are being read by young and old alike, and we think a lasting good

will grow out of it. Miss Maggie Mickey was appointed librarian. Our average attendance for March was 51; for April, 59. I tell you, you will have to work if you take the banner away from us, whoever you may be.

Our pastor filled his appointments well, each sermon being better than the preceding one.

Gentle Spring has come at last, so let us each a new life begin.

Nannie Watson.

Midway, Haw River Ct.

Our reporter, Sister Brona Apple, is spending some time in Greensboro, so, by her request I will send in a short report from this place. Bro. Raper, our pastor, was with us last Sunday and delivered an excellent sermon from St. John 28:18, to a large and attentive congregation. We are always glad to have Bro. Raper with us. Sunday was Communion day and we were glad to see such a large number partake of the Lord's Supper.

It was decided last Sunday that our protracted meeting would be held commencing the fourth Sunday in July; hope all Christian people will remember us in their prayers, especially for this meeting.

Our Sunday school is moving along nicely. 78 present last Sunday; collection, 46 cents.

Prayer meetings on second Sunday are not attended by as many of the church members as should be, but there are a faithful few who are always ready and willing to do all they can for their Master.

Success to the Herald and its many readers. Ella V. Apple.

Apr. 27, 1911.

Uwharrie Ct.

The second quarterly conference will convene at Mt. Zion on Saturday before the first Sunday in June. Come and look after the business of the church.

Pastor.

St. Paul's.

The second quarterly meeting convened April 29th. The business was attended to in harmony. Bro. D. W. Misenhimer and E. A. Honeycutt were nominated as delegate to the Annual Conference.

Sabbath school report very good. Steward's reports right good. As to Class-leader's report, have neither report nor Classmeeting. I'm sorry that the Classmeeting has so near died out. Brethren, we ought by all means go back to the old land marks because Classmeeting is the backbone of religion. Take prayer-meeting and class meeting from the church and you have got the practicable part of our worship out of the church.

St. Paul is looking up some. We received five into the church the 23rd and the names of two yesterday, We had five penitents last night and one young man was converted, and there is quite an interest in the church. I'm working and praying for a sweeping revival this year. Pray for us that the Lord will do great things for us.

Yours in love,

E. A. Plyler.

Burlington.

The fact that we have not reported in a few weeks does not neccessarily mean that we are not alive and doing some work in that part of the vineyard, but simply that the reporter has failed to find time to get a report written.

Our S. S. attendance for the past three Sundays was 220, 234 and 128, respectively. Last Sun. was a very bad day and a few were prevented from attending. The attendance during April was 1025, or an average for each Sunday of 205. The total amount of the collection was more than $46.00.

On the fourth Sunday morning we were favored with a fine sermon by Bro. G. W. Holmes, of the Saxapahaw Ct., on the subject, Undue Care for Worldly Things. Bro. Williams exchanged with Bro. Holmes on that day in order that the former might preach a special sermon to the Jr. O. U. A. M. at Saxapahaw. Last Sunday we had no preaching services, Bro. Williams being at Albemarle assisting in a meeting.

The second quarterly conference failed to meet on the night of April 16, and Bro. Williams has called it again for next Monday evening, May 8, at 8 o'clock. He says he desires to see every official member of the church there. Some very important business will be before the meeting.

Bros. C. B. Way, J. H. Boon, M. O. Barton, and E. L. Way, represented our Baraca Class, and Miss Ivy Coble, represented the Philatheas at the meeting of the State Baraca-Philathea Union at Greensboro, April 22-24. They report a nice time and a most excellent convention.

Bro. J. M. Hayes attended the State S. S. Convention at High Point last week, and also reports a great meeting.

Miss Flora McPherson, of the Stokes Sanitarium at Salisbury, was a recent visitor at her home here.

We regret to learn of the very serious illness of Miss Caroline Baulding, one of our most faithful members. We hope for her a speedy recovery.

On Monday night of last week, fire destroyed the house occupied by Mr. C. C. Moser on Cameron Street. Only a very small amount of the furniture was saved. Mrs. Moser, who is a daughter of Bro. L. W. Holt barely escaped, as the roof was falling in when she awoke. They have the sympathy of the people here.

Reporter.

Burlington, N. C., May 2, 1911.

Later.

Since writing the above we learn that yesterday, Bro. J. G. Rodgers, our S. S. Supt., and Bro. H. C. Stout, were elected city aldermen from the third ward of the city, for a term of two years. We congratulate them. Reporter.

Graham and Haw River Tidings.

Our second quarterly conference met at Haw River last Saturday. The conference was pleasant and harmonious. The pastor's salary was raised $25. Steps were taken which it is believed will mean that our churces will soon be insured. Dr. Goley and Bro. J. C. Morris were chosen as nominees for delegate to the next Annual Conference. Either one would make a good delegate.

Because of unfavorable weather, on last Sunday morning, the attendance at both Sunday-school and preaching at Graham was not as large as usual. 84 in Sunday school. Average for April was 99 and three fifths.

The night service at Haw River was well attended. An unusual number of young people were present.

Geo. L. Curry.

Harmony.

Easter Sunday was a good day for us. The weather was fine. We held our service at 8 o'clock P. M. The church was filled to its utmost, many having to stand. The children did well. Rev. E. W. Davis gave us a good talk on Home Missions. The choir as usual held up thir corner, and I think all who adided in any way worked for a success. The offering was $6.56.

Our pastor filled his two regular appointments last Sunday. I am sure his splendid sermons were enjoyed by every one who appreciates gospel sermons. He held a service especially for the children in the afternoon.

Mr. J. A. Hughes returned from a trip to Pickens last week bringing his bride with him. We welcome her in our community and wish for her all the pleasure she anticipates in her new home.

Mr. Tom Mattison died Saturday morning; he was a good man and will be missed in the community, especially in the prayer-meeting.

Our Sunday school is doing very good work. N. M. B.

April 28.

—There are said to have been twenty-two M. P. ministers at the State S. S. Convention in High Point.

SPECIAL TRAIN TO DENTON COMMENCEMENT.

A special train of open cars will leave Thomasville at 8 A. M., Tuesday, May 9, and returning will leave Denton at 4 P. M. The president of this road, Mr. Jones, made an earnest effort to get closed cars from the Southern so as to operate a train with all necessary conveniences, but the Southern would not let him have the cars, so it is open cars or none at all. This road bed is now in the best shape it has ever been and Mr. Jones is sorry that he could not get the closed cars. May 9th will be a good time to visit the school and Orphans' Home and we hope to see a large number present.

George L. Reynolds.

Denton, May 1, 1911.

AFTER EASTER.

The mind will still fondly linger on the past Easter with unusual pleasure. Many from schools and colleges visited the old home during the memorable holiday to be again with father and mother and other loved ones. Friends, relatives, acquaintances, new and old, met and had joyful times at these gatherings, recounting what had taken place, what was then occurring, and the things which might take place in coming events. Much of this was interesting to parties concerned. A simple little present, an act of kindness, or a pleasant encouraging word left an impression which bound heart to heart and made somebody happy with the precious thought that life was happiness as well as duty. To be remembered in some way by our friends is surely an honored privilege every one loves to enjoy. This spirit is being more and more cultivated, as people think more and better of each other and learn to appreciate their privileges.

Jesus and the resurrection are full of interest to every Christian and as he thinks of his own resurrection from the long sleep of death, it becomes more and more interesting to him. Believing that Jesus passed through the mysterious change of the resurrection, so will we, if faithful and worthy ascend the infinite heights of eternal joy to live in endless felicity with the great multitude of saints to enjoy the rest provided for them. The hope of dressing up in the full robe of righteousness to live in immortal youth ought to inspire each one to contend for that prize of such high price which is worth more than all others. "Know you not that they which run in a race run all but one receiveth the prize; so run that you may obtain."

Much has been said concerning the resurrection, but it is still the song of the ages and the wonder of the world, and will continue to be observed as long as time shall flow into the ocean of eternity. This Easter time brings out the life all through the empire of nature, for in swelling bud and blooming flowers coming out of the frozen grasp of a winter grave, you look upon the resurrection of nature with intense delight and see the great unfolding of this mysterious power. A new growth—a splenlid development is seen all about you, and as you thus commune with God you come nearer to Him, and get more in touch with His all pervading and invading presence. And while you gaze upon the expanding beauty inviting you to study its impressive object lesson, how delighted is the view, and how pleasing the glad emotions produced by such study. None but a heart which is as hard as a stone can fail to realize the blessing which this Easter time imparts, Many an Easter song went up on the wings of hope to the throne itself, anl echoed the glad strains back to earth again that Jesus still lives in His resurrected and glorified state. Passing through the long dark night of sleep we shall be satisfied when we awake in His likeness. We will never be perfectly satisfied here in the changing scenes of time, but in heaven we shall be satisfied with its changeless splendor.

J. T. Kitchen.

THE NEED OF SEVERITY.

It is a common thing for preachers in our land to maintain the proposition that the proclamation of God's love to unconverted ones is far more effective than a presentation of the severity of Gol. Those men never present to their hearers the stern aspects of God's character; they do not warn them of the wrath of God against transgressors; they do not tell them of the painful penalties which are to be meted out to impenitent sinners; the whole tenor of their preaching is an extreme imagination of God's love, as though that love could mildly endure all manner of sinfulness from the boldest of sinners, without any purpose of bringing them into judgment. Any fair-minded reader of the Bible may readily see that it does not represent God in such a way. See how he dealt with the Israelites. I am reading anew the book of Jeremiah, and in it I see the repeated statement that those people in that day most wantonly abused the love of God. He reminded them of his manifeld mercies to them; he appealed to them to think again of his deliverances of them when they were in great peril and sore suffering; he had been not infinitely better to them than were all of their human friends and helpers; and yet those subjects of God's loving ministries, instead of being moved with gratitude and kindness toward him, despised his goodness and continued to spurn his commands and ordinances. It was necessary, therefore, that God should treat them with great severity. His "fierce anger" expressed itself in fiery judgments against them. Penalties and pains were visited upon them. They must be made to know that God would not mildly tolerate them in their bold iniquities. And this is just as true today. He who says that God is not at all angry with wicked ones is in error. He lies against God ond his truth. The times have not so changed that sinful human nature is less opposed to God than it was in olden days. There are many rebels against God in these days. It is the duty of every preacher to give warning to such ones. He must tell them that God, though very merciful, will not let unrepentant ones go unpunished. Fear God!

C. H. Wetherbe.

FAMILY WORSHIP.

From what we learn from some of our very good people we are led to believe that family worship is about to pass out among the lost arts or is going out of vogue. Is it because men are feeling that religion is a matter for each individual to have and to hold for him or herself? Do they feel that while in union there is strength in other matters, there is no benefit in communion spirit with spirit? I really question whether those worship who refuse to worship with others. He who communes always in his own soul will most likely commune alone. Unless he is most vigilant in rooting them out the rank weeds of self-righteousness will take his soul.

Our very religious natures call for worship oftener than once a week or once a month as some go there in the country. How best can this want of the soul be supplied in the family life? Suppose there are but two Christians there, which would be most conductive to spiritual growth, have two quiet corners where each repairs for worship alone, or to let the two join in their devotions in one place? It is patent that for religious culture there is more joy and benefit coming from the worship of the two together. But suppose there is a third or fourth member in that home, who are not Christians, they are yet too small to fully grasp the meaning of it, what are they to do while you worship? When are they to learn and how are they to learn what it is to pray and to serve the Lord? Let them learn from you and your prayer daily, then have them to come and bow with you and hear your words, and also take

some part in the reading and singing, which they can do.

As it appears to us the hour of family worship is the most important hour of the twenty-four. The primary meaning of the word religion is to bind one to something, and tehse seasons of prayer and worship will do this. The recollection of the child of these times, remembering when he or she knelt at mother's knee and said the little prayer often holds them to God with cords stronger than any other experience. Your boy may become a sceptic, he may doubt the religion of his Sunday-school teacher and even his pastor, and woe be your soul, parent, if he shall also doubt your religion. Father's or mother's religion, when it is vital and true will hold a reckless boy and a thoughtless girl to God when all others have failed. Whatever you neglect, don't forget to pray, do not neglect to have your family prayers.—Vance County Methodist Protestant.

SUNDAY VISITING AS AN EVIL.

An evil prevalent among people of most communities today is that of taking the Sabbath for visiting. This is true of a great many members of the church when it isn't "our preaching day." Of course the Sunday-school "is left to a few good men and women and some children who are either sent by the parents or carried by some of the neighbors. Sometimes good people plan to go to church and in comes a neighbor; one of those kind that know it all—about the Bible, I mean and don't need to go to Sunday-school, and they know all—the gossip of the community too.

The writer once lived in a community where many of the men spent the Sabbath in going from one hog pen to another to see who was ahead on swine raising. Some of their boys went to the dogs because their fathers had already gone to the rogs.

I believe that the object of some Sunday visitors is to get a good dinner. Another is they know if they were to stay at home their conscience would trouble them for misspending the day. To get among people some times especially if they are agreeable causes us to forget our neglect of duty for the time being. My mother was noted as a good cook. People knew to come to our house meant something good to eat. But mother grew tired of this as she grew older and began to find out too that most Sunday visitors came to enjoy the day. For when the good cook is sick such folks don't come. Her plan finally was something like this: When Sunday company would come in she would invite them to church and Sunday-school, for she was a "didn't come prepared to go" she would regular attendant of both and if they ask them to make themselves at home just as much as possible till she would get back. Some times they would go back not often they would stay and it didn't take long to get rid of such pots. If people find out that you are going to go on to church and Sunday-school they will not bother you long.

I once said to a lady, "I missed you at church yesterday, any body sick?" No, no, our daughter came with her family and they hadn't been there in so long thought I ought to stay with them." The expression on her face and the way she emphasized everything of course I had to imagine about some things, for I hadn't been in the community long and wasn't acquainted with her daughter. "How far to where your daughter lives?" said I thinking perhaps she lived in a distant state. Well, perhaps you will be amused. But after whipping the devil around the stump awhile I found that it was only a quarter of a mile. Close enough to run over and borrow soda for breakfast. You go to church, you are benefited if you go for that purpose. Go visiting, you harm yourself and may make your host or hostess tell a swelled story.

I am sure that if people cared more about spending the Sabbath in a way to learn more about God and his will concerning them that there would not be so many "blue Mondays."

Sunday visiting is an evil from several standpoints. It is not treating your neighbor right, notwithstanding the fact he has asked you to come, your neighbor may ask you to take a drink with him, is that right? It is not treating your church right for you promised to support its institutions and its most effective work today is in the Sunday-school and you support that mainly by your presence.

It is not setting a proper example for your children. Where dinner is prepared and your friends ask you to go home with them after church may be all right, but even this may be carried to such an extreme as to do harm.

I never enjoy a meal, it matters not how good if it has kept the good woman away from church to prepare it. I am sure that every true pastor would rather have a plain cold meal rather than make Sunday a feast day or keep the good house wife away from church. "Remember the Sabbath day to keep it holy."—N. G. B., in Vance Methodist Protestant.

Protecting Prohibition Territory.—Since the States have been voting for prohibition, and some of them adopting it by popular vote, there has been a feeling, quite wide spread, that Congress should protect such States in their expressed desire to abolish the whiskey traffic. In fact we know of nothing today that is doing as much to bring prohibition into disrepute as the "jug trade," the power to ship whiskey from a non-prohibition territory into prohibition territory.

In keeping with this desire and constantly growing sentiment Hon. E. Y. Webb, member from the Ninth North Carolina district has introduced a bill which, if enacted into law, would correct this evil and abolish this injustice. The bill was ordered printed and a copy is before us. It simply prevents the shipment of intoxicating liquors into prohibition territory other than as allowed and controlled by said prohibition State district, or territory.

Such a bill may not pass Congress now, but there is no doubt but that some day such an act will be adopted.

A Cool Head.—Over in Richmond, Va., they are making an effort to suppress the running of automobiles by drivers who are either partially or wholly drunk. New York State has made it a penal offense for one under the influence of liquor to drive a car and Richmond feels need of a similar statute. "An automobile," opines The News Leader, "is sufficiently dangerous to human safety and human life when driven with the utmost care and by a man with a cool head. But there is something monstrous about permitting one of these tremendous machines—several tons of steel and iron—to be hurled through the streets driven by an immense power directed by an individual whose faculties are more or less befuddled by liquor."

With all of which the Charlotte Evening Chronicle agrees, and further cites that there is a man in that town known from New York to Ormond Beach and has the reputation of a dangerous and daring driver; but who has never involved either himself or any one else in an accident and it is all "because he never takes a drink and always has a cool head." And the conclusion that The Chronicle derives holds good in all the interests and enterprises and affairs in this life. The man who befuddles his brain and excites his nerves with strong dring may seem to be the bravest and best man for awhile, and escape for a season without calamity—as many an intoxicated automobilist has—but the real brave and daring, and the ones who are sure to win out and prove safe in the final,—in any and in all the undertakings of this mortal life—are the "ones who never take a drink and always keep a cool head."

—From The Christian Sun.

—Miss Mabel Harris, of Henderson, spent last Sunday in Greensboro, visiting her sister, Miss Ethel.

IN MEMORIAM.

Davidson.—Emily Holt Davidson, wife of Bro. Berry Davidson, was born April 10, 1847, and died March 24, 1911. Very early in life Sister Davidson professed faith in Christ and united with the M. E. Church, South, and remained a member until about two years ago, when she united with the Methodist Protestant Church in which she had been a faithful worker for many years. Having been educated in three of the leading colleges of the State, early in life she took a strong position for moral uplift, and for educational and religious development. Being herself possessed with a strong character, she seemed not contented until she had done her utmost to make others likewise strong.

On Nov. 18, 1880, she was married to Bro. Davidson. To this union were born two sons, Prof. George C. Davidson and Dwight M. Davidson. In these she manifested a deep interest, untiring in her efforts to have them educated. She was also much devoted to her home and always made it very pleasant to all. On her marriage to Bro. Davidson she became stepmother to Rev. W. W. Davidson, now a Presbyterian minister of Charlotte, N. C., Mrs. O. L. Huff, of Gibsonville, Mrs. T. J. Ogburn, of Greensboro, and Mrs. J. B. Ogburn, of Summerfield, N. C. In the care of these there was manifested that strong power of womanhood, "to be mother to the motherless." After these had gone from the parental home and her own sons had grown to manhood she then eagerly turned her attention to the children of her town and in these she manifested an interest until her death. In her ministrations to the sick she carried the smiles of a soul filled with an intense love for mankind. Some flower speaking of God's beauty, and also something from her own larder showing God's blessing. There was always manifested an unselfishness for herself, and a very willingness to help others.

But probably her greatest characteristic was displayed in her care for Bro. Davidson, and he thus speaks of her—"As of the Lord," saying still more, "that in his marriage he sought divine guidance for this companion." And in it he was not disappointed. Her life has indeed been a benediction to many, and how lonely in home and in church without her cheerful presence. Will not the whole church pray for Bro. Davidson who is now sorely bereaved, that God's comforting grace may comfort his heart, and guide her two sons who have lost a mother's watchfulness.

J. A. Ledbetter.

Clark.—Fannie Neil Clark was born Dec. 19, 1881, and departed this life April 2, 1911. She had been a member of Fairview Church about 7 or 8 years and while she was able was one of the church's best workers. About four years ago she had an attack of measles of which she never fully recovered, but during her long illness she did not complain, but bore her affliction with that meekness that only a genuine Christian can show. How sad the home from which she has gone! How lonely the mother who cared for her so long! But, dear mother, sorrow not as those who have no hope; for Fannie's suffering is over. She has not only entered an everlasting home, but she also has left an imperishable name. J. A. Ledbetter.

Sartin.—John Edward Sartin, son of S. I. and Luura Sartin, was born March 10, 1875, and died April 10, 1911, aged 36 years and one month. He professed faith in Christ about fifteen years ago and joined the Methodist Protestant Church at Fairview, and was a faithful attendant at church and Sunday school as long as his health permitted. About two years ago he became afflicted wih that dread disease tuberculosis. His suffering was great, yet he bort it without murmuring. He remarked to his pastor the day before he died that all was well. And to others he had often remarked the same fact of his readiness. On the 12th we gently laid his body in the cemetery at Fairview to await the resurrection morn. Funeral services conducted by the writer. J. A. Ledbetter.

Sister Mary Frances Pittman, nee, Phillips, was born in Halifax County, N. C., August 4, 1835, and passed from this world, Saturday afternoon, Feb. 11, 1911.

In girlhood she united with the Methodist Protestant Church at Whitaker's Chapel of which she remained a consistent member till her death.

She was married twice. First to James Pittman and after his death, to Henry W. Pittman. She had five children by her first husband, three of whom, a son and two daughters, survive. The two children by her second husband went before her.

Sister Pittman was "full of good deeds which she did." She was ever ready to help her neighbors when they were sick or in distress, and was always kind and considerate of others.

During the war between the states, a soldier at home on a furlough, in the neighborhood developed small pox, and Sister Pittman contracted it. She recovered, but before she was fully recovered, she had to get up to nurse her husband and children who had it.

Her husband and one child died of it, and she herself closed her husband's eyes.

During the last few days of her life, her suffering was intense, and death came as a release.

Besides the children, mentioned above, she leaves one sister, Sister Louisa Phillips.

She was laid to rest in the family burying ground, the funeral being attended by a large number of friends. C.

In Loving Memory.

Mrs. S. T. Riley departed this life April 13th, 1911, in her 44th year.

She was born in Orange County, southwest of Hillsboro; she died at a neighbor's house where she had been for over a month. She had been in feeble health for a year previous to her death and the end came not unexpectedly to her and her people. She gave her heart to God when she was very young and united with the M. P. Church at Chestnut Ridge.

She was loved and respected by the whole church and all who knew her.

Se leaves a husband and one daughter, a mother, two brothers, two sisters, and a host of relatives and friends to mourn their loss; but their loss is her eternal gain. It was Oh! so hard for us to have to give her up, but the Lord knews best and never makes a mistake, so instead of sorrow, let your hearts be filled with joy, and thank the dear Lord for taking her out of this world of sin and sorrow, to that beautiful home in the skies. All that medical skill and loving hands could do could not arrest the disease, and she continued to grow worse until relieved by death.

She was cheerful amid her afflictions and looked forward to her departure with a submissiveness that characterizes the true follower of Christ.

May God's richest blessings rest on her husband and little daughter that they may have the preparation of heart to meet the wife and mother some "sweet day, by and by."

The funeral was conducted in Chestnut Ridge Church by Rev. Homer Casto, Friday evening, April 14th, and the remains laid to rest in the quiet churchyard ground where she sleeps, but not forever. We can say of her:

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Written in memory of "Aunt Belle" by one who loved her.

Her Niece, Alice.

MARRIED.

In the parlor of the Rich Hotel at Ossipee, N. C., on March 26, 1911, Mr. Kelsie McMasters and Miss Mary Rich. Mr. McMasters is a trusted employee of the Ossipee Cotton Mills, while Mrs. McMasters is a highly esteemed young lady and a member of Fairview M. P. Church. Rev. J. A. Ledbetter officiated.

NEVER TROUBLE TROUBLE.

There's a cheery little proverb
It is very well to heed
In a world where pain and sorrow
Are quite plentiful inleed,
If you would not have them double,
Then keep this well in view;
To never trouble trouble
Until trouble troubles you.

Don't think when storm clouds gather
You are certain to be drowned;
The very darkest tempest
May quickly blow around.
And up above the blackness
Shines evermore the blue;
So never trouble trouble
Until trouble troubles you.

Oft times a gloomy morning
Precedes a sunny day;
So, without a word of warning,
Our trials have slipped away.
What pangs we oft have suffered
From ills we never knew!
So never trouble trouble
Until trouble troubles you.

Quit counting all the bridges
You may never have to cross;
Quit climbing all the ridges
Of future pain and loss.
Trudge on and do your duty,
To God and conscience true;
And never trouble trouble
Until trouble troubles you.

—Anna R. Henderson.

KNEW NOT HOW DEAR LOVE WAS TILL LOST.

She was a good wife; there was nothing unusual in that.

She looked upon her husband as a demigod; there was nothing unusual in that.

He looked upon himself as an absolute god; and there was nothing unusual in that.

For fifteen years she had been a perfect wife and mother, living absolutely for her home and family, thinking only of their welfare and happiness.

She demanded little in return for her loving service, and the family had come to take it for granted, and to enjoy the belief that constant self-sacrifice was mother's pleasure.

Then, one day, as gently and sweetly as she lived, the mother died.

The funeral had been in the morning, and toward nightfall a steady, dreary rain set in.

The husband had wandered down to his office in the afternoon from sheer force of habit, and sat there idly turning over a bundle of letters, on whose contents he could not concentrate his attention,

Afterthoughts.

He thought of the fifteen years they had spent together, as man and wife. And it passed through his mind that perhaps he had not been quite the perfect husband that he had always considered himself to be.

"I suppose I've been as good as most husbands," he thought, uncomfortably. "But I wonder if I was good enough for her."

Oh, well; it was all over now, and he must make the best of things. There were the children to think of; he would go home to them now; they must feel as forlorn as he.

Poor little mites!

As he entered the front door he found himself listening for the cheery call that always greeted his homecoming.

Dreary silence! That sweet welcoming voice was hushed forever.

With a sigh he turned into the parlor. It was dark, and he stumbled over a foot stool on his way to press the electric-light button.

What were the servants thinking of to have the house in darkness at this hour? It had never happened before.

The fire that always blazed cheerfully on the open fireplace had been allowed to die out, and his own particular chair had been pulled away from the table by which it always stood.

There had always been a lighted lamp on that table and his favorite evening paper.

He looked about the dreary room with a dull throb of misery. Was it always going to be like this?

This room had always been a perfect nest of cozy comfort. She had known so well how to make a room pretty and comfortable.

On a table at the other side of the fireplace was a basket filled with half-finished mending. There was Bobbie's stocking, with the darning egg in it, just as she had showed it to him that night before she was taken ill.

"Bobbie is getting to be such a great, strong boy," she had said, with tender pride. "He keeps me half my time mending his things."

With tear-blurred eyes and clumsy, unsteady fingers he picked up the stockings—the last sign of her loving ministration.

He wandered forlornly upstairs. Where were the children? he queried.

A child's laugh rang out, and his first feeling was of angry protest that any one could laugh.

"Then they are young and will soon forget," he thought, miserably. "And I must bear this loneliness by myself."

He turned into their room—the room he and she had shared for fifteen years. There in the closet hung the pretty pink wrapper she had always worn when she did her hair. With a sobbing sigh he buried his face in its silken folds. The sweet fragrance of her spirit still clung to it.

He passed slowly up and down the room, which henceforth must be his alone.

That worn place in the carpet; he remembered that she had wanted a new carpet last Easter, but he had said they couldn't afford it; and then he had bought a very expensive fur lined coat for himself, and she had been delighted that he should be so comfortable.

In a sudden fit of unendurable misery he walked over to the window and flung it open. It was raining hard, and with a groan he remembered how she had always hated rain. Hated it. And tonight she was lying out under that rain—soaked, sad—all alone, his pretty, pretty girl.

He moved blindly back to the bedside. Where were his slippers, he wondered. She always had them ready for him.

As he kicked off his shoes a thing absurdly pathetic upset him utterly.

There was a hole in the toe of his stocking—such a thing had not happened during his fifteen years of married life. She wouldn't have let it happen. With a hoarse sob of misery he cried: "I cannot bear it. I cannot live without her."

When a few minutes later he answered the summons of his dinner gong he found the children at the table, a subdued, little sad-faced group.

He sat down opposite the empty chair. "Children," he said, "I want to tell you that you have lost the best mother, and I the best wife, that ever lived. And we did not half appreciate her."

And out in the silence and the rain the little mother slept peacefully.

Appreciation had come too late to disturb her placid rest.—Julia Steere, in Michigan Christian Advocate.

—Unscrupulous orange growers, in order to secure big prices by getting their fruit on the market early, have resorted to the trick of picking the oranges green and coloring the skins by artificial heat. This accounts for the sour oranges on the market and the federal authorities have decided to treat such fruit as adulterated and to prosecute those who handle it.

—Rev. C. L. Kloss, pastor of the Central Congregational church of Philadelphia, gave his people a surprise on Easter Sunday by releasing 200 canary birds in the church just before beginning his sermon. In Japan a regular business is made at some of the temples of keeping captive birds which are released on payment of a stated sum by any worshiper who wants to win grace by doing an act of mercy.

TO MAKE YOU SMILE.

—Hungry Hank, to small boy engaged with pie—Let's take yer pie, sonny, en' I'll show you how I can balance a straw en' eat pie at de same time.

—"Can you give my constituent here a job on your railroad?" asked the state senator.

"But he can't talk English."

"Well, give him a job calling trains."

—"Have you been married, Bridget?"

"Twicet, mum."

"And have you any children?"

"Yis, mum, I've three. One be the third wife av me sicond husband an' two be the second wife av me first."—Cleveland Leader.

—Luber—Alas, my dear friend, the worse for drink again. Why on earth do you drink so much?

Huber—Because I'm so unhappy.

Luber—Why are you so unhappy?

Huber—Because I drink so much.—Fliegende Blaetter.

NOTES.

We believe Bro. Vuncannon makes a good suggestion. It is fitting that the children be encouraged to help less fortunate children.

—California has taken a suggestion from Germany and adopted a law which provides that when a wife complains of non-support her husband shall be put in jail and set to work and his earnings be paid to his wife.

—City Superintendent Maxwell of the New York schools reports that a blind boy, William Schenck, will be the prize graduate from School No. 20 this year, as he has forged ahead of all his schoolmates in spite of his terrible handicap.

—Annie Geshella, a young girl at the Morris Plains, N. J., hospital, has just finished a fast of 65 days, thus beating all records. She seemed to be in an exalted condition of mind and maintained that an angel brought bread and wine to her every night.

—The Ohio Legislature has adopted a resolution favoring an amendment to the constitution of the United States prohibiting polygamy and urging other states to join in this demand. This makes fourteen states so far that have declared themselves for this amendment.

—"Pressed wood" is a new form of fuel that is being introduced in California where coal and stove-wood both come high. The pressed wood is made by forcing waste sawdust and shavings from the sawmills etc., into molds under heavy pressure, so that a solid and slow-burning chunk is produced.

—President Taft and French Ambassador Jusserand delivered addresses at the unveiling of a memorial on the St. John's college grounds at Annapolis, Md., in honor of the French soldiers and sailors who aided the Colonies during the revolutionary war and who especially prevented the capture of Annapolis by the British in 1781.

—So much fault has been found with the poor quality of he postal cards that Uncle Sam has been supplying the people for the last two years that Postmaster General Hitchcock has given orders for a new issue of cards as soon as they can be gotten out. They will be cream color, printed in red, and of better quality than the present cards.

—Prof. T. J. Williams of Cornell placed some tiny steel compass points in a gelatin capsule for safe keeping. Later on he thought the capsule contained quinine and swallowed it. He soon found his mistake, and a serious operation became necessary, as the points had to be drawn through the walls of the intestines which they had pierced.

—The government has decided that green tea is injurious to the health, and accordingly all imports of such tea will be prohibited from now on. We import 115,000,000 pounds of tea a year, of which about half is green. As most of this comes from Japan the Japanese will have to change their methods of preparation or be barred from our markets.

—The Wright brothers have done an act as unusual as it is fine, in sending $5,000 as a gift to Mrs. Charles Trump, of Connellsville, Pa., in recognition of the help she gave them as a girl when she was going to school with them. They had the airship idea even then and she assisted them by drawing designs.

—Victor Berger, the Socialist member of Congress from Wisconsin, presented a petition to the house signed by 90,000 people, mostly socialists, calling for the withdrawal of U. S. troops from the Mexican border, the idea being that the insurectos are fighting for their liberty and should not be handicapped. It took three men to carry the petition.

—Henry Prough of LaGrange, Ind., has paid his neighbors $10 a square inch for furnishing 32 square inches of skin to be grafted on his body where he was burnt. All efforts to make grafted skin grow on the head of a young woman in Washington whose scalp was taken off by a machine in the census office have so far failed. There is always uncertainty about such operations.—Pathfinder.

—Miss Tina Lee King, of Mississippi, sends in her subscription to the Herald with some words of kind appreciation. We thank her and also her South Carolina friend who sent her sample copies.

—Six Y. M. C. A. buildings are now going up in North Carolina, and three more are projected.

—This office was honored with a call from Misses Harris and Wrenn, of Oxford, on their return from the State S. S. Convention.

—Mrs. Andrew Carnegie was taken with a hemorrhage in a Peace Conference in Baltimore yesterday.

—Pastor Russell of the Brooklyn Tabernacle whose "Millennial Dawn" doctrines have won for him a large following, has accepted a call to take the pulpit of the London tabernacle.

—A dispatch in the daily papers, which has much the appearance of a fake, asserts that the Ark of the Covenant and other sacred objects of the ancient Jews' have been found by a party of English explorers by digging for six nights under the Mosque of Omar in Jerusalem. We will await confirmation before we believe it.

—The secretary of the treasury has received $10 from a woman in Baltimore who says that it is to pay the duty on some finery which she smuggled and which has been troubling her conscience. The "conscience fund" in the treasury, which began to come in in 1811, now amounts to $420,000.

—Mrs. Bettie Whitely (formerly Miss Hunter), a member of Tabernacle church, died last Saturday evening, aged over 77 years. The burial was on Monday, 10 A. M. There was a large number of relatives and sympathizers at the funeral service which in the absence of the pastor was conducted by T. F. and J. F. McCulloch. Mrs. Whitely's life and her faith in Christ gave assurance concerning here future.

AFTER MANY YEARS.

Last week this incident appeared in the Raleigh News and Observer:

"Charles E. LeGrand who says he was late musician of the 13th infantry and the First frontier cavalry of the Union forces, has written from his home in Salem, Mass., to the adjutant general of North Carolina, informing him that a friend of his has a Bible he would like to return to the proper person. The writer says that his friend picked it up during the Civil War at New Bern and now wishes to return it to its owner or to some relative of his.

On the fly leaf of the Bible was written the name of Lieut. C. A. Boon, of Company D, of the 35th North Carolina Regiment. Camp Morgan, December 16th. It was presented to him by Mrs. C. K. Caldwell.

The records show that Lieut. Charles A. Boon entered the Confederate service in 1861, as second lieutenant of Company D, 35th N. C., from Chatham County. He

served under Capt. Hardy J. Lassiter, who was killed in the battle of Malvern Hill. The next captain wasCapt. Robert E. Petty, who in 1864 was promoted to major. In 1863 Lieut. Boon became First Lieutenant of his company. Whether he is still alive is not known."

The esteemed News and Observer may be informed hereby that former Lieutenant Boone, now Rev. C. A. Boone, is still alive, quite happy and doing well, and resides at Elon College, N. C., and is ready to receive back his Bible. The reason why Bro. Boone lost that Bible was that he did not have the time, nor the disposition, to go back after it, and there were other and sundry items left in the same camp at the same time which the blue coats may return if they wish.

But that Bible lost on a field of battle, in a skirmish too hot for comfort or contemplation, nearly fifty years ago, and now being returned to its owner, leads one to moralize on the Book, or a message from the Book, or teachings from its sacred pages, placed, dropped, left somewhere years ago in the heat of toil and effort and conflict, but springing to life and fruitage after the years have passed. We often suppose our precious treasures lost, when in fact they are in keeping for days and years yet to be.

Bro. Boone has received his Bible in good shape, and it brings back vividly recollections of the long ago.

—From The Christian Sun.

CHRISTIAN ENDEAVOR PLEDGE.

Prof. W. A. Harper.

A great many people object to Christian Endeavor because they have to promise to do certain things. "I don't believe in making pledges," they say. How is it, then, that they can believe in marriage, or in joining the church, or in signing checks? Are not all these promises to do something, pledges? To be consistent, those objecting to the Christian Endeavor Pledge, ought to object to these kinds of pledge and to the other innumerable forms of pledge, without which modern life would be impossible.

But let us approach this matter from another standpoint. What does the word pledge signify in the Christian Endeavor Society? It is not a **promise that we will do something, but a promise in which we trust to the Lord Jesus Christ for strength to do something.** So it should more properly be called a covenant because it is an agreement between the maker and Christ by His help to do His will. Surely there can be no objection to a covenant with God! The whole Bible is full of covenants—all of us occupy covenant relation to God and to the plan of salvation. When we recall that the promise is made not to the Society, but to Christ, we see that no Christian can consistently oppose it.

Further, what does this pledge, this covenant, embrace? It stands for daily prayer, for daily Bible reading, for active attendance on and participation in every Christian Endeavor prayer-meeting, and for the loyal support of the Church, especially by attendance on all her regular Sunday and mid-week services. Does the Church not need these things? Do young Christians not need them? Would the religious life not be better developed where these things are in practice? "But we don't want to promise that we will do these things. We are afraid we will get in a condition or position at sometime, in which it will not be convenient or even possible to do them." objects some one. Let such an one remember that the covenant is not absolute, but conditional, first in that we trust to Christ for strength and secondly in that we only obligate ourselves to perform the duties specified unless hindered by some cause which we can conscientiously give to our Lord and Master. Experience has plainly taught that the Christian Endeavor Covenant is a great source of strength on the part of those who have made it.

Again, there is no final, hide-bound form for the pledge or covenant. Every Society can write its own pledge. The United Society has found four forms in general use. These are printed below, but a Society may adopt a pledge all its own. It ought not, however, to make it so easy that it will amount to nothing nor yet so strict that it cannot be kept by those of the members who honestly try. Christian Endeavor is flexible and even in its pledge is adaptable to local conditions. But it cannot thrive without its pledge, its covenant with Christ.

Suggested forms of pledge.

Form 1.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member, I promise to be true to all my duties, to be present at, and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the Society.

Form 2.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Form 3.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take part in the meetings and other activities of this Society. I will seek to bring others to Christ, to give as I can for the spread of the Kingdom, to advance my country's welfare and promote the Christian brotherhood of man. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

Form 4.—Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this Society. These things will I do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

Birthday Dinner.

On the 23rd day of April, a large concourse of people gathered at the pleasant home of Mrs. Johnny Rogers to celebrate her birthday. Mrs. Rogers was surprised when she came back from church to find a huge table in her front lawn loaded with good things to eat. At two o'clock dinner was ready; all marched out to the table and partook of the good things. After the crowd was fed enough was left to feed as many more. After dinner we went into the parlor and had a song, after which Rev. J. D. Williams, of Burlington, read a portion of Scripture and led in prayer.

A Friend.

—Mr. F. R. Brittan, of Efland, is now serving as one of the clerks in the Greensboro post-office.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, MAY 14, 1911.

Making Pledges.—The Universal Duty of Making Pledges, Ps. 61:5-8. (Led by the Lookout Committee.)

Some Thoughts on the Scripture Lesson.

(Supplied by Rev. E. A. Watkins.)

Verse 5. Our pledge is primarily a vow made to God. It certainly is no less sacred than other promises. We are quite exact in fulfilling our promises to our fellows, ought we not give much more emphasis to a vow made to our Maker. We need have a care lest we be found untrue and unfaithful to our sacred word, which should be as binding upon us as the most sacred duty and obligation of life.

Verse 6. At the very basis of pledge-making and pledge-keeping is the law of fidelity to one's best self. "Be true to thyself and as the night follows the day, thou canst not be false to any man," is another way of saying that if we are true to our promises, pledges and vows, we are assured of a much longer life and length of days than could possibly come to us, if we disobey this fundamental law of our being. Disobedience to God's law shortens our days. The true life, in all of its relations, has the promise of length of days and a long useful pilgrimage.

Verse 7. "He shall abide before God." The man who is true to himself, and thus true to his fellows and his Maker is so intimately in touch and "in tune with the Infinite," that he is able to "dwell in the secret place of the Most High." God walks in the very presence of the man who makes his pledge of service and then faithfully pays his vow and keeps his word. There is nothing in heaven too good for those who keep faith with God.

Verse 8. We need to remember that God has been faithful and true in performing his promises toward us. "He is not slack in his promises." Wherever and whenever He has had a chance to "Make Good" with us He has done it. Human experience bears testimony to this fact. Now this makes it the more binding upon our part, that we be just as faithful in living our pledges. Pledges unkept dishonor God and do us a moral injury. Furthermore, pledge-keeping should not be considered as a burden or difficult, or we lose its value. The spirit of our pledge is the spirit of praise and gladness. If we keep it merely as a sense of duty and not from a sense of privilege it is not really kept at all.

Helpful suggestions for the Meeting.

There is no magical power in the Christian Endeavor pledge, by which a person is made a better Christian in signing his name to it. It must be kept, if it is to be of any value to us. Only when it is faithfully kept, kept in the spirit of the pledge itself, will it be of any value to us.

The spirit in which we sign the pledge, determines largely our ability to perform it. There is a principle in life that always holds good, viz. that the strength of the resolution determines our ability to carry it out in action. If, when we sign the pledge we put a good strong resolution into the act, that we will move heaven and earth rather than break it, we will have no trouble in keeping it.

It is of considerable importance that we have certain standards by which to measure our lives. We do this in every other department of our life. We cannot get along without it. How much more necessary that we have definite standards of action and service in the realm of morals and religion. One of the elements of Christian Endeavor success has been in its rigid adherence to definite standards. The pledge has been called the heart of the Christian Endeavor Society.

The great philanthropist, John Oberlin, when nineteen years old made this vow: "In the name of the Lord of hosts, I resign all other masters, who have heretofore ruled over me; the world's joys, to which I gave myself; the desires of the flesh, which dwelt in me. I resign every transient thing that God may be my all in all. To Thee I devote all I am and have, the powers of my soul, the members of my body, my time, and my possessions. The Lord's name be to me an eternal witness that I have offered this vow." His life proved that he kept it.

"Mercy" from God, and "truth" within ourselves are the fundamentals of all vows: "mercy" to favor our striving to be true, and "truth" that merits His mercy. These two quite common essentials are within reach of us all, and it is

"Better to vow and climb,
And never reach the goal,
Than to drift along with time,
An aimless, worthless soul.

Aye, better to vow and fall,
Or sow, though the yield be small,
Than to throw away day after day
And never vow at all."

Questions for Two-Minute Talks.

Why are pledges necessary in life?

What is to be done if we break our pledge?

How can we keep our pledge fresh in our thoughts?

What do you understand by "Making a vow unto the Lord?"

Name some persons in the Old Testament who made vows unto the Lord.

Name some in the New Testament.

What is the value of a vow?

For Next Week:

M., May 15. Advancement by Toil. Matt. 25:14-29.

T., May 16. Secret of growth. I Kings 4: 29.

W., May 17. Promise of enlargement. Isa. 54:1-6.

T, .May 18. Growth through service. Gen. 39:2-6.

F., May 19. God gives increase. I Cor. 3: 6-9.

S., May 20. How Moses grew. Heb. 3: 1-5.

Sun., May 21. Topic—Growing into Larger Work. Mark 4: 26-32. Union meeting with the Juniors and Intermediates.

WAR.

There can be no question that war is natural to nations. In fact, the carnal world everywhere shows the signs that God has provided for it. He gave fangs to the wolf, horns to the wild ox, sting to the honey bee, and poison to the cobra de capello. To deny these things is hardly candid. For God is the Creator. Only an atheist can logically deny that God gave these weapons to the brute world. He gave them to fight with.

And yet God so ordered the world that although the sheep has little "chance" in a struggle against the panther, in the great battle or war between sheep and panthers there are more surviving sheep than panthers.

When our western plains were first explored by white men, there were more buffaloes than bears. All over the world the animals of a pacific disposition are more numerous than the warlike.

Whether this was true in the geologic ages is a matter of no effective contradiction to the logic of this article; for if the warlike animals in the geologic ages were more numerous than the peaceful, it only goes to show that war thins out the warriors, and that peaceful species survive in the age-long struggle.

That indicates that God has intended that peace shall annihilate war, even though he has given weapons to the beasts of prey. This was also revealed by his Son, who exclaimed, "They that take the sword shall perish by the sword."

This was sadly illustrated in our war with Spain. The "Boston Transcript" of Jan. 14, 1899, reportel Gen. Miles, our well known soldier of different wars, as having used the following language:

"Let it be bourne in mind by the country that out of the army of 325,000 men enlisted in the late war with Spain, only 52,000 saw actual service. The remainden never lift their camps. There remained an army the physical superior of those men who went to the front, and no volunteer army superior to those who remained in camp. And yet, how they faded away with disease, like snow in June.

Chas. W. Moseley, M. D.

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p.m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north; Pullman drawing-room sleeping cars, observation and club cars to New York. Dining-car service. Solid Pullman train.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

8:15 a. m.—No. 237, daily for Winston-Salem and daily except Sunday for Wilkesboro.

7:10 a. m.—No. 8 daily for Danville and Richmond.

7:50 a. m.—No. 154, daily except Sunday for Ramseur.

7:20 a. m.—No. 37, daily, New York and New Orleans Limited, Pullman drawing-room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining-car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

12:20 a. m.—No. 21, daily for Salisbury and Asheville. Handles parlor car to Asheville.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing-room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining-car service.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connection for Wilkesboro.

12:50 p. m.—No. 130 daily for Sanford and intermediate points. Thro to Fayeeteville and Wilmington.

3:20 p. m.—No. 22, daily for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:45 p. m.—No. 131. daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing-room sleeper to New Orleans and Birmingham. Day Coaches to New Orleans. Dining-car service.

6:35 p. m.—No. 235, daily for Atlanta ton-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleeper for Richmond and New York.

12:20 a. m.—No. 29, daily for Columbia, Savannah, and Jacksonville. Pullman drawing-room sleeper and coach to Jacksonville. Dining-car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

C. H. ACKERT, V.-P. and Gen. Mgr
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

In thirty days after the army landed in Cuba only a small percentage of the number could walk without being supported. Everyone knows what their condition was when they returned to their own country."

Thus swords, claws, spears, talons, bayonets, fangs, guns, horns, sting, do not conduce to long life, even of the conquerors. War may be natural to the carnal life; but the carnal life leads to death. And possibly God intended that very thing. It is the spiritual nature that tends to immorality and eternal life.

If all this is true, war may be only one f Go's ways of cleansing the earth. And the beasts of prey may be scavengers, or members of Gol's natural street cleaning department. And war between nations may serve an analogous usefulness to that of the bubonic plague, in reducing population in regions where the people will not be clean.

I have sometimes wondered if President Roosevelt actually rendered good service to humanity, whatever his intention, in bringing to an end the war between Japan and Russia. Both of those nations were warlike, and of immense power. But among civilized races they have the undesirable distinction of having given nothing to mankind of special value. If they had been allowed to continue their eminently predatory war till both had been thoroughly exhausted, like lions fighting even unto death, neither one would now be so vigorous in encroaching on China, disturbing, distracting and injuring that peaceful and useful race, that has developed along lines of civilization, discovery and improvement, entirely unique and peculiar among heathen nations. To disturb and invade China, as they have done and are now doing, is as barbarous as for a pair of African lions to enter a herd of African gazelles.

For China has long been a nation that cultivated peace. Possibly it contains one fourth of the human family, notwithstanding its unwarlike character. In China learning was a qualification for civil office long before Europeans had developel to that point. The Chinese printed books long before white men, paper being used there as early as the year 95, and imported into Europe in the year 651. The Chinese first manufactured porcelain; lrst used the mariner's compass; first used gun-powder; and practiced the art of spinning silk 500 years before the white races.

In connection with these things, if it be objected that the Chinese are opposed to reforms and improvements, we should attribute little force to the objection, seeing that China objects more to the foreigner in China, on account of his evil character, his drunkenness, and his fighting propensities; claiming that the average morality in China is superior to that of the white races visiting there.

And the conservation of China as to many other things is based on the human nature of all of us; appreciating her own points of superiority just as the whites respect theirs. The Chinaman objects to the humbug scholar in China, but accepts the telescope; he objects to the opium trader, but uses the microscope; he objects to the railroad king's monopoly of transportation in China, but Chinese own the street system of the city of Torreon in Mexico.

But if China had not cultivated the arts of peace, it is doubtful if fixedness in her old civilization would have enabled the hundreds of millions of people to live within her borders. If she did build a Chinese wall around her country, she did not send a Cortes, and a Pizarro, to another, continent, to overturn a civilization, leaving barbarism behind them.

Notwithstanding God may allow war, or provide for war, for scavenger purposes, it is only in that sense that it promotes the happiness or welfare of humanity.

J. J. Summerbell.

THE DANGER OF GOING BAREFOOTED.

As the season is now approaching when all children desire to go barefooted, it is well that they should be warned that this pleasure does not come without danger. Until recent years we attached little importance to ground-itch, or toe-itch, so commonly seen amoung barefooted children who go about in the dew or other damp places. We now know that ground-itch is the initial symptom of hookworm disease and that it would not develop unless the soil had been polluted by sufferers from the disease. The myriads of eggs passing daily along with the excretia from their bodies develop into tiny microscopic worms too small to be seen. These, when allowed to come in contact with the skin, burrow through producing an attack of ground itch. The truth of this assertion can be easily proved by making a poultice of polluted soil and applying it for a few hours to some part of the body. Always at the site of such a poultice there develops the ground-itch rash if there be a sufficient number of worms entering the skin.

Moreover, it is known that about fifty days after the attack of ground-itch the little worms that entered the skin will have found their way to the small intestine and there developed to a size sufficient for them to be seen with the naked eye. They are nearly one-half inch in length. The medicine given to get rid of them, by acting as a poison, causes them to be expelled from the body. By washing the stools through cheese cloth they may be collected.

The harm they produce is now well recognized to require discussion at this time. Suffices it to say that the blood is sapped, the body stunted, the vitality lowered. Thus, the life and happiness of those dearest to us may be blasted. It is now time every one should know what is meant by ground itch, hook worm disease, polluted soil, and poor sanitary arrangements. Your State Board of Health will be glad to supply this information free to anyone who will ask for it.—State Board of Health.

THE PEANUT.

When the first baseball games are played and the circuses start on their annual tours, the peanut assumes an importance which is all its own; but at every season of the year it is justly recognized as the great national nut of the American people. For it is a nut in flavor, as well as in name, although botanically it is an own cousin of the pea and bean, and in cultivation a sister to the potato.

Only within the past forty years has the peanut become of commercial importance. Its early story is veiled in obscurity, but it came to this country from tropical America, like the potato, in the earliest days of colonization, and care-free youth and hale old age have shared together the delights which came with it—and now the peanut-crop is worth at least twelve million dollars each year to the farmers of the Southern States.

The peanut is of many varieties, and locally it has many names. *Arachis hypogaea* is its technical name, and the one least familiar. Sold hot in paper bags from the whistling roaster, it is best known to the consuming public, but the fact is more and more appreciated that it has numerous other uses. As meal, as butter, as oil and in confections the nut becomes a human food, and the vine, or "peanut hay," is liberally used for fodder and bedding. Moreover, the entire plant is often used in place of corn for fattening stock.

It is now of new value to the farmer, especially where the boll-weevil attacks the cotton. It has the added virtue of not robbing the soil of its fertility. The Department of Agriculture at Washington has recently issued an interesting pamphlet dealing exhaustively with this subject.—Youth's Companion.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

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ADDRESS TO THE GRADUATING CLASS, WESTMINSTER THEOLOGICAL SEMINARY.

By Rev. F. T. Tagg, D. D.

God calls you to be ministers of the gospel. It is not a call of your own. He calls you to point sinners the way of Eternal Life. The first things to consider after you know you have been called of God is the preparation for this great and glorious work. The chief way to prepare for this work is to enter colleges and universities; but, my dear young men, colleges and universities do not make a preacher; it is true they develop the mind but it is the power of God behind the education that makes a preacher of the gospel. Someone has said. A preacher without an education is a sorry figure, but a preacher without religion is a fool. Therefore, seek ye religion, and the preaching will come easy.

When Paul was called to be a minister he prayed and talked with God. He didn't question where he was to go or what he was to say, but went about from place to place, preaching the Gospel of Christ. He didn't first consider the circuit he was on and the salary behind it, nor did he have stewards to collect his salary, or Ladies' Aid Societies to have bazaars to make money, but preached and sometimes didn't know where his next meal would come from. To make his money he carried on his old trade of making tents.

When you are called, do not stop to think whether there is any money there, or stop to consider where you can make the most money, or always be looking in the minutes of the church; seeing where the most money is paid, but go to the slums of the city, the barren counties, or anywhere you are called.

We can all easily sing, "I'll go where you want me to go, dear Lord, I'll do what you want me to do." I have heard congregations sing it so terribly that I thought they would turn things up-side down, in the next two hours, but nothing happened and nobody went.

When a preacher gets money in his head, he loses right then his religion. I knew a preacher, perhaps all these older men knew him, who got the notion in his head that money was the chief and only thing. He first went into politics and from that on to a lawyer, never once stopping to consider the serious crime he was committing. He made money for a while, but when he died, he didn't have enough money to defray his funeral expenses. He claimed it was his eyes. I think it was his head, heart, and everything. Never, young men, think about money.

When I was starting into the ministry, a man from his very county, Carroll County, said to me, "I understand you are going into the ministry." I answered "Yes, that is what I intend doing," and he replied, "Oh, well, there is no money in that. Why you can't make a living at all," but I answered, "Well, my friend, money is not the only thing I want just now." Some time after that this same man married a girl who had a great amount of money, and, dissatisfied with his present conditions, they set out for the West. They soon ran through with all the money they had and he died sometime back poorer than any preacher I ever saw or heard of. Again, never think you are worse off than other people, or can't dress as well, or go as well in every way as your members. I once thought that, but thank God, I have gotten over that now, and I am satisfied, poor or rich, to lead the life God has planned I should lead.

Then comes this terrible conceit. Universities and colleges do not make a preacher no more than a plug hat and a white tie, so don't think just because you have been through the Westminster Theeological Seminary, you are the greatest preacher on earth, but rather think you are nothing until God has bestowed his power upon you. I have read in a well-known book, and I would suggest that some of you read it: "He who is wise in his own conceit is a fool." Get down on your knees in prayer to God and pray to be made a God-fearing messenger of the Gospel.

Never be above doing anything to the glory of God. I once knew a man who went from the city to preach in a country church. He preached a splendid sermon and afterwards went home with one of the members for dinner. On his way to his home he said, "Well, brother, you have a pretty good congregation down here, but it wouldn't suit me and I wouldn't suit it. I am a city preacher and I couldn't preach down here in the country." God pity that man's soul. Couldn't preach in the country!

One of the greatest missionaries of the world went out on a mission for God to a barren island or desert, where there were no people of his native tongue, nor a place to lay his head. But when he died it was inscribed on his tomb: When he came, there were no Christians; when he died there were no heathen. Oh, could we all have that said about us when God summons us.

Personal work is a great part in the life of a preacher. You need not think you do the preaching, and the congregation should do the personal work. God did not intend in so.

In a meeting once, a preacher had preached his sermon and asked that all the Christian people go out into the congregation and speak to the unconverted friends. After a short time the preacher saw a young man sitting near the front of the church, and went up to talk to him. He found this man was a young preacher just from a theological seminary and there he sat still, while men were going to hell, all around him. The older preacher prayed to God and said, "O, God, open the

eyes of this man, to see his position." The young man was stirred as never before, and went to his room and prayed to be forgiven. He was forgiven and the following Sunday he went down to his little church and began a series of revival services, and it was the greatest meeting the old people had ever seen in that community.

Take God as your standard and live up to it. Wesley followed the teachings of Peter Bohler and got from him the beginning of Methodism, which now is over all this country of ours.

Therefore, young men of this graduating class, not only in my behalf, but all the others here, who are interested in you, take up the cross, for where there is no cross there is no crown, and follow Jesus in the way, though it be hard, praying and trusting him daily, pointing sinners to the way of life, that when you come to die, you may hear it said of you, "He was a faithful soldier of the Lord Jesus Christ."

THE BOOK OF SUPREME INFLUENCE.

At Chicago, on May 4, at the celebration of the 300th anniversary of the King James translation of the Bible, Mr. W. J. Bryan delivered the following address:

For nineteen hundred years the battle between the spiritual and the material conceptions of life has raged around the Bible. "Search the Scriptures," was the command of Christ and to the Scriptures the Christian world has turned ever since for its authority.

Atheists and materialists have assailed the Bible at every point; they have disputed the facts which it sets forth and ridiculed the prophecies which it recittes; they have rejected the account which it gives of the creation and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Savior to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the written Word. Why not challenge the atheists and the materialists to put their doctrines to the test? When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshiped, he invited them to match the power of their God against the power of his and he was willing to concede superiority to the one who would answer with fire. When the challenge was accepted he built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So firm was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, be it said to their credit, had enough confidence in their God to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of Books has lived and grown through the centuries; we are celebrating the three hundredth anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the word of God but the attacks made upon it by its enemies continue in spite of the growth of the Bible's influence. The Christian world, by its attitude, presents a challenge to the opposition and this is an opportune moment to emphasize the challenge—the moment when Christianity over the world is celebrating the triumphs that the Bible has won during the past three centuries.

Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steam boats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave and they have set up sign posts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments which form the foundation for our statute law and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the Angel voices, singing Peace and Good-will—the story of Him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of Him who is the growing figure of all time, whom the world is accepting as Savior and as the perfect example.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progrsss in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their God? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance and their claim is founded upon fact. In all matters except in the science of life, man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind and the lightning.

For ages, the rivers plunged down the mountain sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power and we find that their fretting and their foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden bearing, water,

rising in the form of steam, is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of Creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death has been metamorphosed into an errand-boy and brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again,, only to fail each time more hopelessly, explains why they will not—why they cannot—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their God to answer with fire—prayed to inanimate matter with an earnestness that is pathetic —they have employed in the worship of blind force a faith greater than religion requires, but their Almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all! How long will the agnostic, closing his eyes to the plainest truths, cry "night, night," when the sun in his meridian splendor announces that noon is here.

The Bible has stamped its impress upon the map of the world; its boundaries are clearly marked and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed and back of that code of morals is the divine character of Him who is both Son of God and Savior of Mankind. It is not necessary to rely upon his birth as a virgin's child or upon his mysterious resurrection to prove his claim to our worship. "He walks today along the shores of every sea" and performs that continuing miracle which we behold when a man begins "to hate the things he loved and to love the things he hated"—that mysterious exercise of mysterious power that converts the selfish, self-centered human being into a center from which good influences flow out in every direction.

The followers of Buddha may look upon life as a misfortune, if they will, and see escape only in the loss of individual identity—"the dew drop melting into the sea:" those who believe in the Bible will still regard life as a great opportunity to be crowned with a Heavenly reward.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those who believe in the Bible will still trust in the persuasive influence of love and depend upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they embody in their lives the precepts of Him who would make man a positive force for good—an overflowing spring.

The materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian's faith reaches out toward the throne above and takes hold upon the verities that the mind cannot grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears His voice in the promptings of conscience and feels His presence in his heart.

To the doubts and "I do not knows" of the agnostic, the Christian, Bible in hand, answers: "I believe."

DR. HUBBARD WRITES.

Farmer, N. C., May 22, 1911.

To the Editor of M. P. Herald:

I notice with interest two articles in your paper last week which bear on my mind.

The first is by Rev. H. L. Powell on Sunday work by doctors. I know of but one medical man who likes to work on Sunday. He told a man a few years ago that "it is a pity that Sunday comes so that a man cannot work." A large amount of medical work ought to be done on Sunday, but over one half the work which a doctor is expected to do is put off till Sunday. Some years ago I kept account of the unnecessary Sunday work for five weeks; three fifths of this work was demanded by church members. A doctor has a right to a mental rest if not to a soul-refreshing. All hospitals I am acquainted with try to clear up all the work possible on Saturday. A favorite time to send after a doctor is just at S. S. or church time, and they nearly always say to "come at once." Preachers could do a lot on this line.

The other article was by Ruth Fletcher. As long as "big meetings" on Sunday are advertised for months ahead, just so long will people go just to have a good time: some go to chew gum, some to giggle, some to show their hats and mortgaged automobiles, while a large per cent. of the males go to smoke and drink.

One of the greatest curses the church has—inside—is the advertised "big meeting" Sunday. I know a minister who announces all his protracted meetings for weeks ahead, inviting all who possibly can to attend.

Leave your S. S. to go wild. Leave your honest hard-working pastor to all the discouragement you can, telling him in a few days that you were so sorry to be away.

The want of right Sunday observance is the greatest danger to North Carolina.

What I have said has been in good spirit. Print or burn as thought best.

C. C. Hubbard, M. D.

NOTICE TO PASTORS!

Dear Brethren:

Again I am in N. C. in the interst of Western Maryland College. Formerly I have gone only to those charges from which I had received the news of prospective students; this year, however, I hope to visit as nearly as possible every charge in the district in order that I may talk personally with the young people. So unless you write me not to come you may expect to see me sometime during the summer.

If any pastor has any special time he would like for me to visit his charge if he will write me at Asheboro, N. C., I will comply with his request as far as possible.

After two years of experience in the work I am more thoroughly convinced that it pays to look up our young people for college. Many who have been induced to go to Western Maryland will return to this state with increased devotion to the M. P. Church and will labor more intelligently for its success. In fact I know of nothing which pays so well as the education of our young people. For not only those who are now going to college will have their powers for service increased a hundred fold, but these will see to it that young people of the next generation are trained for intelligent service. The strongest asset which any denomination

can have is not splendid edifices, but strong, consecrated, and intelligent men and women. In view of this fact will not every pastor co-operate with me in getting our young people to a place where they may be trained for better service?

J. E. Pritchard.

Asheboro, N. C., May 18, 1911.

PUTTING MORE INTO THE CHURCH THAN YOU GET OUT OF IT.

There are some positions of service in the church—pastorates and others—which demand material sacrifice. The men that fill these positions must sometimes pay out more money than they receive and must always receive less than they could get in other positions. These facts should be understood in advance that none may be disappointed. If a man expects to get more than he gives and finds that he must take less, he will feel it a hardship, unless he has in him the spirit of sacrifice.

It may seem unjust that a man should be called to give more than he receives. And it is unjust. And it was unjust when the good Samaritan paid the expenses of the man who had fallen among thieves and been almost killed. It was unjust when Paul worked with his hands so he might preach the Gospel to those who did not appreciate his preaching enough to pay for it, and to those who responded, not with gold and silver, but with stones and clubs. It was unjust when Jesus died on the Cross.

If a man can be only just, if he cannot go beyond that, he will not feel comfortable in a position that demands of him more than it pays to him.

NOTES.

—Rev. J. D. Williams is helping Bro. Johnson in Asheboro this week.

—Bro. R. A. Swearingen is one of the graduating class of Lenoir College, Hickory, N. C., this year.

—The A. & M. College Commencement invitations are handsome this year. We thank Mr. George Romulus Ross, one of the graduating class, for a copy.

—Bro. O. E. Finch, of Union Chapel, Granville Ct., is now home for the vacation. He is a student at the State University.

—The celebration of Dr. Lewis's 25th year in the presidency of Western Maryland College will be combined with commencement this year. The time in June 9-14. There are 14 young men and 27 young women to be graduated this year.

—Dr. Tagg will perhaps be surprised to see so faithful a report of his recent Westminster address in our columns this week. This was written out from memory by a North Carolina young lady, Miss Esther Pickett, of High Point, now a student in Western Maryland College. We thank her for the pains she took.

—We thank Prof. Totten for an invitation to the commencement at Yadkin College this week. We could not go, but hope the occasion will be enjoyed by others.

—The Methodist Protestant reports the death of Rev. J. D. Kinzer, D. D., of the Maryland Conference. We esteemed him highly, and feel that his death brings great loss to our church.

—Bro. H. W. Braswell writes in a private note quite hopefully of prospects in Lincolnton. On a lot 100 by 150, a church 36 by 44 with recess pulpit in one corner is to be built. He says Rev. W. D. Reed is helping with his money as well as his influence, and that the effort to build is meeting with the approval of the business men of the place. Read Bro. Johnson's article from Lincolnton.

—Dr. T. H. Lewis's sermon to the graduating class at the State Normal College last Sunday was heard by a large audience. It set before the young women in neat and forcible language the graces of Hospitality, Contentment, and Consolation as belonging in pre-emenent degree to womankind. The text was the words of the Shunammite woman, "I dwell among mine own people." Though the speaker was not in best condition, the sermon elicited strong commendation.

—Bro. Dixon asks about the report of Sunday-school attendance. We failed to publish a few times and some of the reports failed to come in several times, and perhaps this awakened a general feeling that there was not much interest in the matter. Our failure to publish was not due to lack of interest in the matter, but to adverse circumstances. If there are as many as five Sunday-schools that will report regularly, we will try to print the report each week. What say the superintendents and secretaries? May we expect your report?

LOOK TOWARDS THE LIGHT.

A weary and discouraged woman, after struggling all day with contrary winds and tides, came to her home, and flinging herself into a chair, said: "Everything looks dark, dark!"

"Why don't you turn your face to the light, aunty dear?" said a little niece who was standing near.

The words were a message from on high, and the weary eyes were turned toward him who is the light and life of men, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked, and longed, and struggled in the darkness without avail; now turn your glance the other way! "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give unto us the light of the knowledge of the glory of God in the face of Jesus Christ;" and if we look toward the light, and walk in the light, we shall find blessing and peace all along our way; and even amid darkness and shadows shall rejoice in hope of the glory of God, the light of an unsetting day.—The Christian.

WHO? WHENCE? WHITHER?—A REVERIE.

I am an immortal spirit! My home is in heaven. My Father is God. My Elder Brother is my Saviour, my best friend—the maker of heaven and earth. I belong to both time and eternity. I am only loaned to the world, for a brief time, to illumine a portion of its night. My Father bids me shine. My days here are all known to God. My life is "immortal till my work is done."

Nothing can happen to me except by his permission, and he undertakes to overrule all of my mistakes. "My times are in his hands." I am here doing business for him. Up yonder on his kingly throne he is keeping the books. He notes well all my advice. He commands my feet, and they move, he charges my lips, and they speak; he touches my hands, and they at once spring into motion. He fills my heart with his love, thus making it both holy and harmless. He fills my day with his joy, and illumines my path with his truth.

He comforts my heart with his Spirit; he enlightens my soul with his word; he maps out my path, he enables me to walk in his will, and the center of his will is my highest earthly heaven. He bids me be of "good cheer." I live on his bounty; I revel in his smile; I feast on his love! I nestle in his heart. The "everlasting arms" are my support.

He feeds me with manna from heaven; commands his angels to garrison me about; he fights my battles, until all of my enemies are subdued. He washes me in the blood of his Son; he imparts and imputes unto me the righteousness of Christ, he freely gives to me grace according to my need; he enthrones Christ in my heart, so that "for me to live is for Christ to live."

He gives me his peace, and lets me call it mine; he fills me with his impulses and ambitions; "his gentleness makes me great." His interests are all identical with mine; I have nothing apart from him. "Because he lives I shall live also."

My Father hath also identified me with the ages to come. He says I shall be a

king and a priest unto God and the Lamb forever and ever.

My identity is established. My crown is assured. My reward is guaranteed. And my Savior and Brother is now in glory, preparing a mansion for me. I shall return to my "Father's house" some glad day, and I have his promise that I shall see him as he is. "Where I am there shall my servant be also." And I "shall be like him, for I shall see him as he is."—Milton M. Bales, D. D.

REJOICE IN THE LORD.

We cannot rejoice greatly in ourselves. We may try to find joy in our own wisdom, or strength, or goodness, or possessions and achievements. But all such rejoicing is vain. We cannot rejoice in the world, for the fashion of the world passeth away. Joy rooted in the world, like grain rooted in shallow soil, will soon wither.

To rejoice in the Lord is to rejoice in sacrifice. The song and the sacrifice go together. This is contrary to the thoughts of men. They try to avoid sacrifice and toil because they imagine that this is the way of sorrow and pain. But Jesus knew better. He knew that the path of life lies through the valley of death and the way of joy is in a vale of tears. He went to the cross that He might fill the world with joy. The Man who has done more to make mankind happy than all others was "a Man of Sorrows." The joy of a mother is not found in shirking sacrifice. She lays down her life for her children and rejoices in the sacrifice.

Dr. Jowett says, "In the world the coveted plums are the places of ease, and men are counted lucky in proportion as they attain leisure indolence." But in the kingdom of God the case is reversed. They are to be congratulated who have the hard places. The soldier counts it an honor to be sent to the post of danger. He glories more in the scars of battle than in all the badges the government can confer on him. So Paul said: "God forbid that I should glory save in the cross of our Lord Jesus Christ," and again, "I bear in my body the marks of the Lord Jesus."

Dr. John Griffith, one of the bravest missionaries to the Chinese, tells us that one day he found himself surrounded by a howling mob of savage pagans, who gnashed on him with their teeth, as if they would tear him to pieces. They tried to crush him with violence, and when he put his hand to his face, which had been smitten, he found it covered with blood, and felt himself possessed with an extraordinary sense of exultation because he was counted worthy to suffer pain and shame for the sake of the Lord Jesus.

Let us learn this lesson. Shirk sacrifice and pain, and you will live and die without tasting one drop of real joy, but deny yourself, take up your cross and follow Christ, and your cup of joy will be full and running over.

To rejoice in the Lord is to rejoice in hope. "Rejoicing in hope of the glory of God." The Christian has a splendid outlook. Some men tell us to dismiss from our minds all thoughts of the future because it is hid from our view. Think only of the present, for this we can see, and this only is our own. Shut the eye and close the mind against the future. This is vain counsel. The beasts of the field may obey this counsel, for they have no powers of anticipation; but hope is a large part of the life of man. Tell me not to dismiss the future. I cannot. I belong to the future even more than to the present. The Christian anticipates the future with joy because Jesus died and rose again.

To rejoice in the Lord is to rejoice continually. "Rejoice evermore." We expect happiness in the young. It is their nature to be glad. Joy beams in their eyes, glows on their cheeks, rings in their shouts, bounds in their steps and throbs in their hearts. But in the old the springs of joy have dried up. Yet we see Paul, bowed down under the weight of years, bound with fetters, tortured with persecution and thrust into prison, shouting to his fellow disciples, "Rejoice, again I say, rejoice!" Roman authorities could shut up his body in prison, but they could not imprison his spirit. The Jews could torture his body with persecution, but could not touch his soul. Paul was as free as a bird and as happy as an angel, because his joy was rooted in the Lord of life and glory. Earthly joy is shortlived. It springs up in the morning, in the evening it is cut down. Where are the joys of youth? Where are the joys of ten years ago? They are only a memory. But the joy of the Lord which filled the soul in childhood and in youth is with us still. It is the same yesterday, today and forever.—N. Y. Christian Advocate.

OUR FATHER'S HOUSE.

By H. A. Brown..

Surely Jesus would have never touched that tender chord about our Father's house if He had not intended to satisfy the immortal yearnings of our spiritual natures.

It may be all right that we should be immensely concerned about the progress of His Kingdom here and now. It is well that we should give ourselves to unremitting efforts to build up His cause on the earth. But one supreme inspiration in service and suffering here is the thought of fellowship and unending blessedness in the Father's house above. We are pilgrims folding our tents each night a day's march nearer home.

When Bunyan saw his pilgrim pass through the shining gates and receive a greeting from those gone before he could but wish himself there. Judson said: "I am not tired of my work, neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school."

We are coming, blessed Master, slowly coming, through the dust and toil and chastened suffering up to our Father's house—Biblical Recorder.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

43. Answer I think will be found in Numbers 14:36-38. W. A. Speer.

42. By reference to Num. 13: 8, we get the name Oshea.

In verse 16, "Moses called Oshea the son of Nun, Jehoshua."

W. F. Grabbs.

Questions.

Two questions: 1. How about the innocence of the children of Israel under the age of 20 years?

2. How about the majority of the spies that brought an evil report.

This whole subject arises because of the tradition that the majority rules.

W. F. G.

Lesson for Next Week.

Judges, last 11 chapters.

—On last Sunday there were 103 present at the Graham S. S., and 73 at Haw River. Geo. L. Curry.

—A peace agreement between the government and the revolutionists in Mexico has been signed by official representatives and it is declared that the Mexican war is at an end. It is to be hoped; and yet we will know it only when they quit having pitched battles and killing each other so recklessly over there.

—No less than twenty-eight persons lost their lives in the Alps last year in the usually harmless sport of gathering wild flowers. Almost a hundred mountain-climbers are killed every year among the great peaks of the central Alps.

—It was rather a fatal day for base ball in Leland Stanford University when President Jordan went to see a game of his University with another college team. "It was systematic muckerism" declared President Jordan, and gave order that there should be no more ball between that University and other colleges.

Remember, you are not a tree that can stand alone—you are only "a branch;" and it is only while you abide in Him as a branch that you will flourish.—Sel.

PASTORS AND PEOPLE.

LINCOLNTON.

Editor of M. P. Herald:

Through the columns of your paper we want to let the good people know about what we have done and are going to try to do here in Lincolnton. We have an organganized body here of 35 members. We have bought a lot for the church 100X150 feet on the corner on a beautiful elevated place in view of 500 people. We have the deed for the lot and it paid for. We have let the contract for the building to be complete by the earliest possible moment. The church building when complete will be one any town of small size should be proud of. We have no small amount of opposition. When through it will be as gold tried in fire. We are looking to the Lord to lead, and if the good people lend a helping hand, in five months we will be able to hold the M. P. banner high in Lincolnton for King Immanuel. Lincolnton is one of the most healthy old towns in the State. We have almost the best water system in the South. We have a splendid sewage system. Also the town is electric-lighted. Lincolnton is noted for its summer resorts, having two noted springs from which water is shipped almost everywhere in the South. Lincolnton has many advantages which all M. P. people should learn. I have almost come to the conclusion that Bro. Reed and Bro. Braswell have learned some of the advantages of Lincolnton and its surroundings. We had only one Methodist church here until the M. P. Church was organized. Lincolnton has something over 3,000 inhabitants. I think we should all be proud that we can at night before we retire while on our knees holding communion with our Leader, Jesus Christ, thank our Heavenly Father that we have at last a Methodist Protestant Church in Lincolnton. We wish to thank the Conference for sending us Bro. Braswell and in advance thank it for anything it may do for the noble cause here in the future.

With thanks and best wishes to all.

D. B. Johnson.

Lincolnton's forward movement this year must be gratifying to all our readers who appreciate the importance and the difficulties of progress in such situations. —Ed.

PILOT CHURCH.

Our pastor, Rev. A. L. Hunter, was with us both first Sunday and second Sunday night, and delivered two excellent sermons. He always comes with a pleasant smile and a cheerful word; but I am glad to say that for the last two appointments he brought his wife and daughter Bessie with him, which we appreciated. We were glad to have them in our homes and hope they will come again soon.

Our Sunday school is not attended as well as it should be, but is good. There is much work to be done to get others interested. Our special meeting will begin the fourth in August with Bro. Jesse Pritchard, of Westminster, Md., as pulpit help. We want all Christians to pray for this meeting. We took a collection last Sunday for the purpose of buying some small hymn books for our church to have for the congregation, as we want to invite all who come to help in the singing.

I don't like this way of going to church and seeing one little choir back up in the corner singing and the congregation sitting back looking like something had their tongue and guying at the choir. I like to see everybody sing and praise the Lord, for there is only one life worth living here, and that is the Christian life. For when we all get to Heaven, if we do, we will all sing praises to God together,—not just a few over in one corner. All will be as one band then. So let us try to do as the Lord has commanded us here on earth.

Will close by asking this: Who and how many will tell me in the next issue where the shortest verse in the Bible is, and what it is?

I enjoy reading all the reports from other girls very much. With much success to the Herald and its many readers,. I am yours in Christ. Etta Whitaker.

Pinnacle, N. C., R. 3.

PALESTINE, FLAT ROCK CT.

We haven't a reporter for this church, so I make a little report.

Our pastor, Rev. W. F. Kennett, filled his regular appointment here, Sunday; he preached a good sermon to a large congregation, his text being Isaiah 53:11, He shall see of the travail of his soul, and shall be satisfied. We have a good start for a Sunday school and hope to have a good one. We were glad to have our pastor and wife spend the day with us last week: hope they will come again soon. Am sorry to note that Uncle Jim Sharon is very feeble.

I will close with best wishes to the Herald. A Member.

GUILFORD CIRCUIT.

Dear Herald:

As our reporters seem to be slow about writing I will try to let you all know how we are getting along. We have at present eight good Sunday schools on this work. Some of them are extra good. The church attendance is fine and still increasing. We expect to hold children's day services at several of the churches soon.

The children's day which was to have been at Shady Grove the 4th Sunday in May has been called in on account of measles in the neighborhood. Children's day service will be held at Fairfield church the 1st Sunday in June, and at Hickory Grove the 3d Sunday in June.

The brethren have placed a new roof on Shady Grove church.

It is with sorrow that we note the extreme illness of Bro. Oakley, of Hickory Grove; also Mrs. Scott of Fairfield; also Miss Lizzie Hohn is very sick at this writing. We beg an interest in your prayers for them.

The people seem to be hopeful. Pray for us that this may be indeed a fruitful year. T. A. Plyler.

GRANVILLE.

Yesterday was a good day with us. Large attendance at Antioch in the morning. Services at Union Chapel at 3:30. About every lady present here gave their names to join a Ladies' Aid Society. We also organized or rather secured twelve names of our brightest and best young people for a teacher training class. This is all encouraging. Union Chapel have children's day services 4th Sunday. Bro. S. R. Harris, of Henderson, will make an address on Missions. I go to-day to help Bro. C. L. Whitaker in a meeting at Whitaker's. Pray for us. N. G. Bethea.

ASHEVILLE.

Two new good members last Sunday, Brother and Mrs. Younginer. They came to us from the Lutheran Church. They have four children who will be brought up in our Sunday school. He is a mail clerk on the Asheville-Columbia line.

One hundred forty in Sunday school; 29 at Woolsey Hall and 26 at Woodfin Hill. Our second quarterly conference nominated W. A. Swain and J. W. Barrett for delegate to Annual Conference.

Miss Mabel Williams of the Denton Orphanage stopped over a day last week on her way to the annual meeting of the Women's Board meeting in Kentucky.

Miss Jessie Rowe Williams went to Concord the last of the week. Our friend Mrs. Fannie Eller Keith is still critically ill.

The new pastor for Weaverville circuit, Brother R. L. Troxler, arrived last Saturday. J. S. W.

Efland Church.

A large congregation attended services Sunday, the 21st. Also the largest communion service we have had at this church.

Mrs. Grover Bivens joined the church, bringing her membership from the Christian Church.

Bro. W. H. Jones, who has been visiting friends and relatives at High Point and Thomasville the past few weeks, has returned home improved in health.

Mr. F. R. Brittain, our faithful Sunday school Supt., came down from Greensboro to attend church Sunday.

Bro. W. R. Thompson who has been suffering from heart trouble the past week is very much improved; also Char-

ley Brown, who has the fever.

Mrs. Dickey, of S. C., is visiting her parents, Mr. and Mrs. Jas. Pratt.

Miss Nora Pratt returned to Raleigh to day after a week's visit with home folks. H. C.

Haw River Ct.

We held our 2nd quarterly conference at Friendship last Saturday, May 13th, inst. Every church represented except Sandy Cross. There are good Sunday schools at each church except two. Some two or three will hold Children's Day service. The finances are right much in arrears. The year is half out. It was decided to hold a Sunday school circuit rally at Midway on Saturday before the 4th Sunday in August. We will have an all-day service and expect some good addresses; also we will invite our president to be with us and select his own subject and we hope he can come and remain over Sunday and preach for us. Bros. J. M. Weatherly and Walter Maxville, both of Friendship, were nominated as nominees for delegates to the Annual Conference. Two years ago three of Friendship's members went to Conference and Bro. J. M. Jones said their choice of a pastor had been satisfactory and insisted on the above nomination. It made the pastor feel good to hear the good things said and I feel safe in saying I never was in a more harmonious Conference. The next conference is to be held at Mispah Church. Uncle Joe Fetzer was out and we enjoyed having him with us, and I believe he enjoyed it. He is an Episcopal but does not let his church relations cut any figures. He says he intends to be at Fair Grove tomorrow. Hope he will. The good sisters had a fine, good dinner, and many were there to enjoy it. Our special meetings will be as follows:

Midway, 4th Sunday in July; Rev. J. H. Moton to help.

Bethany, 5th Sunday in July; Rev. Edword Suits to help.

Mizpah, 1st Sunday in August; Rev. T. E. Davis to help.

Friendship, 2nd Sunday in August; Rev. G. F. Millaway and Rev. Jesse Pritchard, to help.

Fair Grove, 3rd Sunday in August, Rev. J. A. Ledbetter to help.

Brown Summit, 3rd Sunday in in October; Rev. T. H. Matthews to help.

We hope these brethren can be with us on Sunday. I will write each one where to come to on train. We have been kindly remembered, Bro. Pinkney Summers and wife a nice hen; Bro. Fletcher Stallings a load of wood. Sister gave Treva two little ducks. Mr. J. H. Burton, of Reidsville, six cans of nice dessert peaches, for which we are truly thankful.

I want to say a word more about Sandy Cross. Bro. J. A. Glenn is one of the older members who still lives where he has for a long time; he has to come about 5 miles; he and his family, that are at home, are always at Sandy Cross when well enough. He has been superintendent for years and the people did not seem to appreciate his efforts. I believe they will now, if he is able to attend to it. We had a good congregation at Fair Grove and Brown Summit yesterday. They have a good Sunday school at Grove. Bro. Isaac Toxler is Supt. Bro. Turner Richardson, Sec., and reporter to our paper.

Fraternally.

C. E. M. Raper.

High Point.

Just a note to say we are glad we have reached the point where we have the largest attendance in Sunday school of any church in the conference. That is true unless some body's record beat us last Sunday. Our attendance for May has been 229, 228, and 237. Still we are not satisfied with that as long as there are so many about us who are not in any S.S. We are making a systematic canvass to secure others.

What has become of our Sunday school report in the Herald? Haven't seen anything of it for several weeks.

Last Sunday Bishop Atkins, of the M. E. Church, preached at the closing of the High Point Graded schools. All the churches in town closed for the service, and united in worship at the school auditorium. The Bishop preached a splendid sermon.

At night the electric power was off, so only about two churches in town had services.

Our efficient reporter, Bro. R. T. Pickers, has been in Georgia all the spring. We miss him on the Sunday school and in the church services, and we miss his reports [illegible]h. Wish we might have a word from him where he is. We are hoping to have him back in High Point soon.

A. G. Dixon.

High Point, N. C., May 23rd, 1911.

Antioch, Mecklenburg Ct.

The writer was appointed the 14th to make a report of our church, but not knowing the Editor's address, failed to get in the report last week.

Our Sunday school is doing very nicely. We have an attendance of from 36 to 50. Have preaching once a month, the 2nd, by our pastor, Rev. Mr. Self, who, I think, is loved by all and whom I, for one, enjoy hearing very much.

Mr. Aner Haywood was appointed Supt. of our school with Mr. Phifer assistant. While our school might be a little larger (and I hope it will be) we have a very good attendance, as our congregation is small. Pray for our school that we may do God's bidding, and bring the little ones unto the fold; also the older ones.

A Teacher.

Zoar, Mecklenburg Ct.

Our pastor filled his regular appointment at this place Sunday, the 21st. He preached a most helpful sermon to a large congregation. We are so pleased to see so many out. We had the largest attendance we have had since during the meeting last summer. We all like our pastor and everybody seems to be interested in his preaching, and after having such a good congregation Sunday morning, our good pastor took it on himself to hold service again in the afternoon at 7:30, and again preached a splendid sermon and the church was almost full again. It just seems like a special meeting and that there was much good to be done, and it seemed like the pastor could not leave while he could do any one good, and he preached again the following Monday night; a very good congregation. We thank our pastor, Rev. J. W. Self, for his kindness and good preaching. Our special meeting will begin at this place the fourth Sunday in July. We ask the prayers of all readers that we may have a successful meeting and that great and lasting good may be accomplished.

Sunday school is getting on nicely.

Best wishes to the Herald and its many readers. Reporter.

May 23rd, 1911.

Orange.

Dear Herald Readers:

We held our second Quarterly Conference at Chestnut Ridge Church on Saturday last. The number present was very disappointing. It seems almost impossible to get the rank and file interested in church meetings and Conferences. It seems to me that one of our greatest needs of the day is more men and women with enough religion and love for the church to prompt them to make sacrifices for the cause of our Lord Jesus Christ.

We had but little business to transact at our Quarterly Conference which was done quickly and harmoniously. T. O. Ponder and G. W. Riley were elected nominees for delegate to Annual Conference. The various reports were fair. The pastor has received on salary for the past three months, corn wheat, live-stock and cash to the value of $80.90 from Chestnut Ridge and $42.00 from Union Grove. We

are a little behind, but Orange County farmers are like many others, "in poor circumstances" until about "Fall." Unfortunately we are heavily indebted, but through prayers, faith and earnest effort, we hope to lighten our burden considerably before the year closes.

We desire the prayers of the church at large, that we may become more active and loyal members of the church, abounding in the grace of liberality towards the work of the Lord. Parson.

Mt. Zion Church

Still much encouragement with us. The S. S. is advancing in number and interest, although it is not as large as it should be. We would be glad if more older people would attend. I think it would make the school more interesting. Attendance, Sunday, 55.

Bro. Hunter was here Sunday, it being his regular appointment. He gave us a good sermon.

We are glad to have Mr. T. C. Barber with us again, who is a graduate from Raleigh, N. C. He will return to his work June 1st.

Best wishes to all. Reporter.

Lee's Chapel, Halifax Circuit.

Our new pastor, Rev. L. W. Geiringer, filled his first appointment at this church last Sunday. He preached an excellent sermon to quite a large and attentive congregation. Our vocabulary is too limited to even attempt to express how delighted we are to have a preacher, but how sad to think he will be with us such a short time.

Our Sunday school is getting along very nicely, although it could be much better. We would be glad to see both old and young take more interest in it.

We hope to begin preparations for Children's Day soon. May the Lord help us to make a success.

We wish to ask the dear readers of the Herald to pray for our special meeting which will begin the third Sunday in August. Reporter.

Mt. Carmel, Granville Ct.

Our S. S. report of last Sunday was as follows: total enrollment, 73; present, 49; total collections, fifty-three cents; five new scholars and three visitors. Special attention is called to the success of Class No. 3, taught by Miss Mary Finch. This entire class numbering twelve has been present every Sunday of this month up to date. Is not that an usual record? What does this success indicate in our S. S.? One word explains it, that is, "Religion."

Bro. Bethea is away this week. I suppose helping in a special meeting. Hope he will not happen to what he did once. Last year he came to help in the special meeting of this church, so from this we determined to, and do, have him with us continuously. We are glad for him to help our brethren but wish no such result as this, you may imagine.

W. Polk Garrett.

Hawkins Chapel, Littleton Ct.

Bro. Fishel was with us Sunday, as Bro. Taylor was off helping in a special meeting; he preached a good and noble sermon. The subject was: "Fear ye not, therefore; ye are of more value than many sparrows." We were all glad to have Bro. Fishel to come and preach for us and ask him through the Herald to come again. There was a very good congregation out to hear him, though not as many as would have been, owing to measles.

Some of our Sunday school scholars have been absent for a Sunday or two; hope they will soon be able to be with us again.

Our Easter service was fairly good; the collection was two dollars and sixty some cents. Vannah Shearin, Rep.

Rockingham.

Our second quarterly meeting was held last Saturday night at McFarlan. It was the most pleasant conference I have ever attended since I have been in the M. P. Church. Every thing was done in a spirit of love. Two churches were represented. Pee Dee church was represented by a large delegation. Eleven young men and women drove through the country from R. to the Pee Dee river and crossed the wide stream in a boat at Martin's fishery. When we landed on the other side the good people of McFarlan had met us there with wagon and carriage to land us safe into McFarlan, and we reached the town in good time to find good hospitable homes and enjoy a big supper before going to church. The names of the visitors from Rockingham to McFarlan on that occasion were, W. T. Collins, Mrs. H. M. Collins, Misses Elma Collins, Reina and Alice Webb, Anna May McQueen, Miss Emma Nortin, Miss Leala Whitly, C. A. Thrower, Vick Shephard, J. Ezell McSwain. We found comfortable homes to spend the night Saturday at Mr. and Mrs. Lee Northcuts, Mr. and Mrs. W. S. Braswells, Mr. and Mrs. Lamar Braswells, Mr. and Mrs. Jule Teals, Mr. and Mrs. Sq. Brooks, Mr. and Mrs. W. M. Hurst, Mrs. S. A. Braswell.

The conference nominated Mr. W. S. Braswell and Mr. C. A. Thrower, for delegate to our next Annual Conference. Miss Anna May McQueen, Mr. W. G. Moore, are the alternates. We returned to Rockingham Sunday evening; to the river in the same turnouts, crossed the river in the same boat. Rockingham turnouts met us at river again. May God bless Bros. Teal and Braswell for their teams which brought us from and carried us back to the river, free of charge.

Miss Annie Collins of this place visited and spent the day in Charlotte last Friday and Friday night, then took the train Saturday morning for Shelby to be the guest of her sister there, Mrs. Rev. H. W. Braswell. She returned home Sunday night with a good report from the revival now in progress by Bros. Reed and Braswell. Mr. R. L. Little of this place is now visiting his father and mother near the town of Marshville, N. C.

Mr M. E. Mills who has been helpless for the past 8 months is improving some.

J. E. McS.

Friendship, Haw River Ct.

We had a very good Sunday school Sunday. There were about 85 present. The Sunday school decorated the cemetery with flowers. We were glad to have Mr. E. O. Pritchett, one of our former Sunday school members, with us. He gave us an interesting address.

We will give out our Children's Day pieces next Sunday.

We are glad to say that Mrs. Walter Wagoner, who has been quite sick, is better. Blanche Weatherly, Rep.

Burlington.

213 at Sunday school last Sunday. Our Supt., Bro. Rodgers, was absent on account of sickness, and Bro. G. L. Amick, the Asst., was at his father's, who is very sick. Bro. L. W. Holt presided over the S. S. in their absence and did it well.

The preaching service Sunday morning was well attended. The night service was called in on account of the Baccalaureate Sermon of the City Schools at the Presbyterian Church. The pastor is away this week and will be gone over next Sunday. However, he will secure someone to preach Sunday morning, and Bro. Homer Casto, of Efland charge, will preach at night.

On last Sunday evening at the home of the bride in North Burlington, Mr. Henry B. Cole and Miss Maud Workman were united in marriage. Bro. Williams officiated. We wish for them a long and happy married life.

Our special meeting will begin on the third Sunday in June. Bro. Williams has not, as yet, secuerd any help, but expects to do so. He asks that any who desire to do so, say whom they would like for him to secure. We are hoping for a great meeting. T. T. S., Reporter.

Midway, Haw River Ct.

Dear Herald:—Our Sunday school is moving along nicely. There were 75 present the second Sunday and 67 last Sunday. Our attendance is not as good yet as we would like for it to be. We are all pleased with our new Superintendent and think he is doing a good work.

Bro. G. R. Wright conducted prayer-meeting 2nd Sunday. The meeting was well attended, but it seems that we do not manifest the interest in our prayer meetings that we should.

Pray for us. Reporter.

C. E. TOPIC FOR JUNE 4—A FEW SUGGESTIONS.

Prof. W. A. Harper.

Lessons from Samuel—I Sam. 12:1-6, 13-25. (Monthly Consecration Meeting).

Roll Call: Call the roll from the bottom up, but do not let it be known that it will be so called ahead of time. Have Scripture verses from the two books of Samuel only in response to this roll call.

Scripture: Let the leader read the narrative portions, the president of the Society Samuel's words, and the entire Society the words of all the people.

Leader's Remarks: This is an appropriate Consecration Scripture—it represents the call and consecration of one of the great religous leaders of the ages. Samuel would have been an ideal Christian Endeavorer. It is for us to pattern after his life, draw truths and lessons for our guidance therefrom ,and so become better Christian Endeavorers. A life such as his, dedicated and consecrated to God is a constant source of inspiration and helpfulness to the Christian world. He was endowed with the qualities of leadership—his leadership was of the helpful kind—he pushed and pulled rather than pointed out the way. The world, particularly our own church, needs more of such leadership today. If we can but impart to our young people the spirit of Samuel, we shall have it.

Written Work: Have essays on "The Value of Consecration to Christ;" "How Best to Consecrate Ourselves;" "Points of Weakness in our Society;" "The strength of our Society."

Questions for Voluntary Answer:

What influence did Samuel's mother have over his life?

What good tendencies did he inherit?

What evil did he have to fight against in his advancement?

Ought children be allowed to go home after Sunday-school and before Church?

What lesson do you get from his life? (To several.)

What good thing did he do for his people? (To several.)

How does God call us today?

What influence did prayer have in his life?

How does he help us in disappointment?

How does his life teach unselfishness?

Verses for Brief comment:

A living sacrifice .....Rom. 12:1.
Unto every good work .....2 Tim. 2:21.
Sanctify you wholly .....I Thes. 5:23.
In the temple .....Luke 2:49.
Unfeigned faith in a boy ..2 Tim. 1:15.
Knew the Scriptures from a child, 2 Tim. 3:15.
"Come unto me" .....John 7:37.
That call upon Him .....Rom. 10:12.
Get thee out .....Gen. 12:1.

For Next Week:

M., June 5. Because He loves me, I John 4:18-19.
T., June 6. He saved me, Rom. 5:8-11.
W., June 7. He inspires me, Gal. 2:20: Rom. 8:10.
T., June 8. He helps me, Jude 24:25.
F., June 9. He guides me, John 10:4, 27-30.
S., June 10. He cleanses me, I John 1:7-10.
Sunday, June 11. Topic—Why I love Christ. I Pet. 1:3-25.

Oil.—Almost contemporaneous with the decision of the U. S. Supreme Court dissolving within the next six months the Standard Oil Company, this being held as a corporation doing business in restraint of trade, comes the announcement from Mexico of the tapping of the most abundant oil vein yet found in the world's history. From which one would decide that oil for lights and lubrications is to be abundant, and within the reach of every one. The story of this "gusher" at Tuxpan, Mexico, reads like fiction: "With the gate valve holding at least 300 pounds pressure, the great oil well in the Potrero del Llano field is still doing regularly more than 125,000 barrels of oil a day. That it is by far the biggest producing oil well ever drilled is asserted by all oil men who have witnessed its performances. The output of oil during the ninety-two days up to April 1 that had elapsed since the flow was struck was more than 12,000,000 barrels. This is a conservative estimate in view of the fact that several million barrels flowed into Buena Vista River and thence to the Tuxpan river and out to sea. Approximately 8,000,000 barrels of oil from this well have been saved and are now in storage. One reservoir covers more than forty-five acres and is more than thirty feet deep in the central portion. It now contains 5,000,000 barrels of oil. Other smaller reservoirs are full of the product and an army of men are kept constantly at work building additional storage places for the unremitting flow.

The market value of the crude oil at the well is $1 Mexican money or fifty cents gold a barrel. The value of the daily output is, therefore, more than $60,000 gold, or nearly $2,000,000 a month.

Even at the present rate of flow it is found impossible to save all of the oil, and many thousands of the oil, and many thousands of dollars' worth goes to waste each day. For more than a mile around the well the low places are filled with pools of oil.

Among the necessities of mankind oil, like salt, ranks with those in most common use, and so like salt, the good and gracious God has made it in lavish abundance. And nothing shows more clearly the infinite interest in mankind by the Creator than His bountiful provision for our common needs and comfort.

—From The Christian Sun.

UNIVERSAL PEACE.

Nation shall not lift up sword against nation, neither shall they learn war any more. Mic. 4:3. (Golden text for Sunday, May 28.

We use these forceful lines from the New York Christian Advocate:

The eighth century heard the voices of four great Hebrew prophets. Amos and Hosea spoke in Israel. Isaiah and Micah spoke in Judah. Amos, the sheep herder of Tekoa, was the prophet of the righteousness of God. His passionate utterances fairly blaze with a sense of moral demand. Hosea, the broken-hearted man, who spoke out of a devastated home, was the prophet of the love of God—a deep ethical love, longing to rescue his erring people. Isaiah, the statesman-prophet and companion of kings, was a man of the city, accustomed to its ways and moving easily in its life. Micah lived in a country village. He was a typical man of the people and his voice hardens into stern anger with a sense of their wrongs. He is a voice crying in an evil day against social injustice. There is no hesitation and no compromise in the words of Micah. He describes the evil of his time with a candor which leaves nothing to be said, and his condemnation breaks out in words of unforgetable power.

The most cursory reader of the Hebrew prophets cannot fail to be struck with the vigorous and unhesitating way in which they dealt with the problems of their own time. They faced its evils. They condemned its abuses. They declared that God was watching the evil ways of evil men and that punishment was sure to come. They were conscious of their time and they made religion a practical thing which related itself to the whole range of human activity.

Religion is sure to warm the heart. It

Continued on page 16.

MARRIED.

Efland-Forrest.

A pretty wedding was solemnized in the parlors of the Hotel Raleigh at Raleigh, May 15th, when Estelle Forrest beame the bride of Mac. P. Efland. On account of the death of the groom's brother, the wedding was a quiet affair and was witnessed by only a few friends. Mr. Efland is one of the leading men in the Efland church, and his bride is the youngest daughter of the late S. T. Forrest, and is organizt of the Efland Church.

The ceremony was performed by their pastor, Rev. Homer Casto. After a few days spent in the North the happy young couple will be at home to their many friends in Efland.

—Mr. John G. Gamble and Miss Belle Layton, two young people from Tabernacle, were married at the editor's home yesterday at 5:30 P. M. They have our wishes for their continued happiness.

DIED.

Raymond McGehee.—On Friday, May 12th, 1911, Raymond McGehee, the nine year old son of Mr. A. S. McGehee, was taken very suddenly ill and in spite of all that could be done for him he passed away on Saturday morning, May 13.

Raymond lived here in High Point with his grand parents, his mother having preceded him to the heavenly home. His father works in Norfolk, and did not know anything of the illness of his child until the news reached him that the child was dead.

Raymond attended Sunday school regularly at the Methodist Protestant church, and was a bright, interesting boy.

This is the first death in our Sunday school during the present pastorate.

It was a great shock to his loved ones, as to us all, as death came so unexpectedly. The funeral services were conducted at the home of the grandparents on Sunday afternoon. About fifty of his little Sunday school mates met at the church and marched in a body to the funeral, nearly all of them bearing flowers. The services were conducted by the writer assisted by Rev. J. H. Barnhardt. The body of little Raymond was laid to rest in the cemetery in Greensboro by the grave of his mother. The bereaved ones have our tenderst sympathy in this unexpected loss.

In His Name,

A. G. Dixon.

High Point, N. C., May 23rd, 1911.

—An advertisement of coca cola warns against substitutes. A substitute might be better.

PROHIBITION BLESSES.

Experience of Kansas Answers Flippant Misrepresentations.

Governor Stubbs, of Kansas, gives the following facts and figures in regard to the workings of prohibition in the "Sunflower State":

The death rate in Kansas is the lowest of any state or nation on earth—only 7 1-2 per thousand.

Under prohibition population has increased 100 per cent., while the number of convicts has only increased 17 per cent.

More than 50 per cent. of the county jails are without a prisoner under conviction, and last year 49 out of 105 counties did not send a prisoner to the penitentiary.

The ratio of convicted prisoners is one for every 700 inhabitants, while 75 per cent. of the jail prisoners have been convicted for violation of the prohibition law.

Fifty-four counties are without an idiot, and 87 without an insane person in the asylums.

The first few years of prohibition showed a decrease of 4 per cent. of divorce cases.

Ninety-six counties have not an inebriate. Six of the nine counties furnishing inebriates were counties bordering the wet section of Missouri.

In education this is the status: Kansas has a permanent school fund of $10,000,000, most of it invested in municipal bonds of cities of Kansas, which offer the safest kind of investment. There are normal schools established in 100 of the 105 counties.

During the last nine years the enrollment of the State University has increased from 1,150 to 2,063, the Agricultural College from 870 to 2,192, besides 9,000 young pupils attending denominational institutions and 4,548 attending business colleges. School property is worth $16,000,000.

There are 700 newspapers and magazines and 98 per cent. of them will not admit liquor advertisements to their columns.

The first 20 years of prohibition reduced illiteracy 40 per cent.

The increase of wealth within the last ten years has been in bank deposits from $169,000,000 to $189,000,000. The per capita increase has been from $60 to $113.

The increase of taxable property has been very rapid for that period. The total assessed valuations of property in Kansas is $2,425,091,859, which far exceeds the assessments of most of the states with equal opportunities. The State tax is 90 cents per $1,000, a very low rate.

The garnishment courts that ran continuously under liquor conditions have been put out of business.

Forty-nine of the county poor farms have been turned into experiment stations with the State Agricultural College, because there were no paupers to care for.—*Webster's Weekly.*

THE TOUR OF A SMILE.

My papa smiled this morning when
He came downstairs, you see,
At mama; and when he smiled then
She turned and smiled at me; I went
And smiled at Mary Ann.
Out in the kitchen and she lent
It to a hired man.

So then he smiled at some one whom
He saw when going by,
Who also smiled and ere he knew
Had twinkles in his eye,
So he went to his office then
And smiled right at his clerk,
Who put some more ink on the pen
And smiled back from his work.

So when his clerk went home he smiled
Right at his wife, and she
Smiled over at their little child
As happy as could be:
And their little child she took
The smile to school, and when
She smiled at teacher from her book
Teacher smiled back again.

And then the teacher passed on one
To little James McBride,
Who couldn't get his lesson done
No matter how he tried:
And Jamesy took it home and told
How teacher smiled at him
When he was tired and didn't scold
But said, "Don't worry, Jim."
And when I happened to be there
That very night at play,
His mother had a smile to spare
Which came across my way:
And then I took it after while
Back home and mama said:
"Here is that very self-same smile
Come back with us to bed."

—*National Electrical Contractor.*

IN HIS NAME.

If all that we do was done in His name how beautiful would our lives be and how powerful would be our influence. What would it mean if our young people would give their whole lives to God. Nothing they could ever do would be greater. To the life that honors the name of Christ in all things, God gives the greatest blessings. A life given to the Lord does not mean a life void of pleasure and amusement which young people love so well, but means a life that enjoys the sweetest and best. God loves a smiling face, a cheerful countenance, and an unselfish heart, and these are the essentials to happiness. When you want pleasure and amusement why not have the best, the most profitable, and most refined?

R. C. S.

ASSURANCE OF FAITH.

Kinship with dust I deny, however the soilure clings—
I feel in my bosom the stir, the lift of unfolding wings.
God closed in me the law of my progress: resistless I draw,
As it moves in me to the end designed: I am free as the law.
O, strong am I as desire that strives toward the perfect life,
And great am I as the dream I set as the goal of srife!

By instant flash of my spirit I glimpse the eternal soul;
And lined in all matter and spirit he made alive in the whole,
Is the autobiography of God: he writes there of me,
Attesting my claim as his child, foretelling the glory to be.
A voice that interprets I hear when my heart is hushed to hark;
To him I am bound by the cord of his will, and it guides through the dark.

O, cycle on cycle piled, and age upon age sublime,
Are paths for me from the deep! I follow unaging Time
Through ever-opening vistas toward the luminous veil,
And death is an incident only in life that cannot fail
Of fulfillment in full unfolding, light reached! I cannot die—
Not in the clay, but God's ideal of me, his child am I.

The triumph shall glorious be as the issue that waits is vast,
The larger the soul than the vision—the highest I see shall be passed,
And height upon height beyond! As I have climbed from the brute,
I still shall mount toward God till all but the spirit is mute
And the harmony whole at last. O, I shall be perfect man

S. S. STATISTICS IN N. C.

Some interesting figures were displayed at the recent State Convention. Population of North Carolina, 2,200,000; S. S. enrollment, 370,000; Not in S. S., 1,830,000. Think of it! Do you belong to the larger number? If so, won't you join the smaller and be one to make the smaller the larger, thereby doing yourself the greater good; influencing others who perhaps are doing like you if you do right; thus saving a soul from death and covering a multitude of sins? N. G. Bethea.

SECOND MEETING OF JOINT COMMISSION ON METHODIST UNION.

The following is the address to Methodism which was adopted as its best conclusion by the commission and ordered published:

"To the Methotdists of the United States, Greeting:

"At the first meeting of this joint commission of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church, held at Baltimore in December, 1910, the commissioners of the Methodist Episcopal Church in a written expression to the commission used the following language:

"'It is our conviction that the time has come when it is due to our people as well as the interested public that the desirability and the practicability of organic union shall be discussed between us; and if the preponderance of judgment be found against either the desirability or practicability of organic union, that the reasons be clearly set before our churches, in order that, being informed as to the same, they may the more intelligently judge the work of their commissions and conform their own utterances and actions to the conditions as thus developed. We believe they have a right to this knowledge, and that we owe it to them to give them this opportunity to measure the difficulties, and, as far as possible, to remove them or adjust themselves to actual conditions.'"

Starting from this point the commission, after prayerful consideration, ordered that a sub-committe of nine, three from each church, should be designated to take the whole matter under advisement and, after considering all the accessible facts, should report, if possible, a plan for the unification of the three churches by reorganization.

This sub-committee met at Cincinnati, O., in January, 1911, and after three days of conference, found itself able to make only tentative suggestions touching fundamental points as preliminary to a later and more final effort to constitute what might be termed a plan of reorganization in harmony with its instructions.

It was found that in matters of doctrine, ritual and the main points of the Book of Discipline, the churches are essentially agreed. The differences that are radical and difficult of adjustment have their root in historical and traditional divergencies of conviction touching the essential principles of government. As to this, it was quickly perceived that the only possible adjustment was to be found on middle ground reached through mutual concessions.

The report of the sub-committee was brought before us at our present session held in the city of Chattanooga, Tenn., May 10 to 12, 1911, and has been weighed and discussed with the utmost care. As in duty bound, we shall make a full report of our conclusions, as far as we have been able to reach any conclusions, to the General Conferences. To satisfy, however, the just expectations of our own people, we issue this brief statement and address.

Our task has not been a light one. Many difficulties have emerged in the course of our sessions. Things that do not appear on the surface often become manifest on closer examination. This fact, however, has not appalled us. When a difficulty is once clearly seen, it is already partly conquered. In truth, we are gravely encouraged. The bare fact that it has been possible for us to engage in the discussion of the several issues that have arisen is much. The frank and candid spirit in which these discussions have been conducted is also a ground for congratulation. And the substantial agreements reached on some points furnish reasons for the anticipation that we may eventually be able to see eye to eye on others.

While our work is not in such a state of maturity as in the judgment of the commission would warrant us in making a detailed statement to the public even if we supposed that we had authority to do so, we yet do not hesitate to say, as we have intimated above, that we have made real and substantial progress, and that we close our present meeting with hope, holding ourselves open to receive any new light that may come to us in the future, and ready to convene again when it may be deemed expedient.

We wish it to be distinctly understood that what we have done is not, and does not pretend to be, of the nature of a definite plan of union, but is cast in the form of a series of suggestions to the General Conferences such as may be helpful to them in reaching final conclusions.

We desire to express our devout thanks to Almighty God for the delightful fellowship that we have enjoyed with one another as we have sat together in heavenly places in Christ Jesus. We further, in conclusion, beg all the people called Methodists to lift up earnest prayers that we may be guided in our future efforts by that Holy Spirit whose entrance giveth light. Shall we not borrow the petition of the Psalmist and make it our own: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou

that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin Mannasseh, stir up thy strength and come and save us."

ROSETTA POPE'S SCHOOL.

"What are you doing?" It was Rosetta's uncle who asked the question.

Rosetta looked up with a little laugh. "I'm playing school," she said.

Uncle Leonard came near, and gazed at her row of pupils first in wonder, then with an amused smile.

"You have some very famous scholars," he observed.

A dozen or more "Author" cards were ranged on chairs before her, and each card pictured the face of a man or woman prominent in literature.

"Is Tennyson at the head or at the foot of the class?" he inquired, his eyes twinkling.

"O, at the head!" Rosetta answered. "I don't know what other people think, but I rank them just as I like them; and then if they don't recite well, they have to go down."

"Pray, what do they recite?" her uncle asked. "Spelling and geography?"

"Of course not! They recite from their own works. Here are the lessons," and she laid her hand on a big pile of books at her side.

"Do you admit visitors?"

"O yes, sir! Mamma often comes in. That's the visitor's seat," pointing to a great armchair.

So from the other side of the room Uncle Leonard watched the small teacher and her renowned scholars.

"Lord Tennyson will please recite his New Year's poem, beginning: 'Ring out, wild bells, to the wild sky.'" Whereupon Rosetta selected a book from the pile, and, keeping her finger in the place, recited the lines with very little hesitation.

"Well done," praised her uncle.

"Thank you," said Rosetta, blushing.

The next card bore the face of Alexander Pope, and the teacher said, "Mr. Pope, you may recite two lines from your 'Essay on Man,'" and again Rosetta spoke for her pupil:

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

Then she turned to her uncle with a smile. "I can't understand much of his," she explained; "but seeing that our names are the same, I thought I'd have to put him in somewhere, and he's learned those lines so well that he stays up near the head."

Uncle Leonard burst out laughing, but was checked by Rosetta's warning finger. "Mr. Cowper, please give us the first and last verse of 'John Gilpin.'"

Rosetta began bravely enough:

"John Gilpin was a citizen
Of credit and renown.
A"—

Suddenly she puckered her forehead, and then she said, in a voice supposed to be stern, "Mr. Cowper, you may go to the foot!" adding to her uncle: "I never can remember that, but I like it."

"And how often do you have this sort of thing?" asked Uncle Leonard.

"O, whenever I get lonesome. I guess I'd rather have you talk to me now," and with one sweep of the hand she gathered her famous pupils into a pack and tossed it on the table.

"Tell me about Cousin Maud, please," she coaxed.

"One thing about her is that she's lonely most of the time, and we live so far from neighbors. I think I'll buy a set of 'Authors' on my way home, and tell her about this school of yours."

"O do!" cried Rosetta. "And then when she comes down here next summer, we can play together. Mamma likes it because she says it teaches me so much."

"I should say so! I shall have to coach Maud at first. She doesn't know one author from another."

"Neither did I till I learned," said Rosetta.—Emma C. Dowd, in Southern Presbyterian.

A FINE SCENE.

Two boys were in a schoolroom alone together, and exploded some fireworks. One boy denied it. The other, Ben Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys were alone again, the real offender asked: "Why didn't you deny it?"

"Because there were only two of us, and one must have lied," said Ben.

"Then why not say I did it?"

"Because you said you didn't."

The boy's heart melted. Ben's moral gallantry subdued him. When school reassembled, the young culprit marched up to the master's desk and said: "Please, sir, I can't bear to be a liar. I let off the squibs." And he burst into tears.

The master's eye glistened on the self-accuser, and the undeserved punishment he had inflicted on the other boy smote his conscience. Before the whole school, hand in hand with the culprit, as if he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said aloud: "Ben, Ben lad, he and I beg your pardon. We are both to blame."

The school was hushed and still, as other schools are apt to be when something true and noble is being done—so still that they might have almost heard Ben's tears dropping on his book as he sat enjoying the moral triumph which subdued himself as well as all the rest. And when, from want of something else to say, he gently cried, "Master forever!" the loud shout of the scholars filled the old man's eyes with something behind his spectacles which made him wipe them before he sat down again.—Sunday School Advocate.

THE SIGN OF THE DOUBLE CROSS.

In his ragged clothes and battered hat he stood in the rain and studied the marks on the gatepost. The marks were merely two little crosses, scarcely visible, and might have been carved by a boy with a jackknife. To this unkempt creature the marks were indisputable evidence of danger. They were a warning sign, and in the hieroglyphics of beggardom said plainly: "Cross dog; cross woman."

There was nothing about the house that indicated such a conditon. It was not large, but it was neat and tidy, and the yard was well kept. Moreover, there was no dog in sight.

It was the very last house on the street, and his was the hunger of a man who has tramped a whole day through the rain with nothing to eat; so this unkempt creature was most reluctant to pass it by. Every door in the town had been closed to him. Everywhere his pleading for a bite to eat had fallen on deaf ears. Even his offer to work was not heard. Impending starvation made him desperate, and he decided to run the risk.

He entered the gate and shambled around to the back door. His eyes were on the alert for the dog that must certainly slide from under the porch and pounce upon him. Great was his surprise to find his passage from the gate to the kitchen door unhampered. Greater still was his astonishment when his timid appeal fora "bite to eat, ma'am, please," was given a sympathetic ear by a kindly, sweet-faced woman. He appended his request with the assurance that he would gladly work to pay for whatever was given him.

The woman directed him to the woodhouse, telling him that when he had split enough wood to pay for his meal he might come in and eat.

It was queer, this remarkable show of hospitality. And with a remembrance of the warning sign full upon him, the man took the precaution to ask: "Where is the dog, ma'am, please? He might attack me."

"We have no dog," the woman answered.

No dog? The man was surprised, but said nothing. He set industriously to his work; and because she had trusted his honesty for the amount to be done, he split a big, round pile. Then he entered the house, and the woman invited him to a chair at the kitchen table where a lot of tempting eatables were set for him.

He dropped his battered hat at his feet and slid into the chair, scarcely without raising his eyes. He was young and muscular; and had it not been for his ragged attire and unshaven face, he would have been goodlooking.

The woman eyed him pityingly. There was a sparkle in his steel-gray eyes, a peculiar shapeliness and bigness about his head, with its mass of brown curls, that did not belong to the ordinary tramp. "He's some mother's boy, to whom fortune has been unkind," she thought as she went back to her sewing in the sitting room and left him to his meal.

Just as he eagerly clutched the cup of fragrant coffee the inner door opened, and there was a patter of little feet on the floor. An instant later a pair of merry brown eyes gazed up into his face, and a four-year-old boy's voice piped out: "Hello, man!" The man shifted uneasily in his chair, but made no reply. Anyhow, he was very hungry; and when one is hungry it is annoying to talk.

The boy kept his eyes upon the man. He had never seen a piece of beef attacked so viciously except by a half-starved dog. He waited some little time for a reply, and, getting none, walked up boldly and touched the stranger on the arm with the grave remark: "Say man, I said 'Hello.'" This demanded a reply, and the man tried to give it; but his mouth was full, and the best that he could do was to smile and nod.

This pantomine reply led the boy to make the further inquiry: "Can you talk, man?"

The tramp grinned over his plate, and replied instantly: "A little bit."

Amply satisfied and with the unquestioning confidence of childhood, the boy dragged up a chair and seated himself at the other end of the table. "My name's Robert, but they call me Boy Blue," the little fellow volunteered, looking into the stranger's face. "What's your name?"

"Mine is Ralph, but they call me 'Brake-Kink,'" the man replied with a smile.

"Why do they call you that?" asked the little fellow.

"It's a long, long story," the tramp said with genuine gravity, dropping his eyes to the floor.

"I like stories," the boy remarked.

"But this one is too long," the man declared. "Tell me why they call you Boy Blue."

"'Cause I'm like Boy Blue. Don't you know who Boy Blue was?"

"No. Who was he?"

"Why, he's the little boy who lost his sheep," quickly answered the lad. Then he quoted:

"Where's the little boy who lost his sheep?
He's under the haystack fast asleep."

The tramp beamed upon him admiringly.

"It's fun to sleep under a haystack," prattled the boy. "I slept under one once. I was out to Uncle Mark's. He lives on a farm. Did you ever sleep under a haystack?"

"A few times," the tramp confessed with evident amusement.

"Wasn't it nice? All except the cockleburs. They got in my hair. Did they get in yours?"

"Just a few," the man answered.

"Mamma had a dreffal time getting them out of mine. Did your mamma take them out of yours?"

The smile left the man's face, and he compressed his teeth fiercely, as if the of the head.
question hurt. His only reply was a nod

"The other Boy Blue runned away. So did I one day when I was naughty. That's when I was out to Uncle Mark's. Did you ever run away?"

"Once," said the stranger simply as he gazed forlornly out of the window. His hunger seemed suddenly to leave him, and the good breakfast was half forgotten.

"My mamma came after me. Did yours come after you?" The little fellow opened his eyes wide and gazed into the man's face. He did not see the tears that glittered on the stranger's cheek. When no answer came to his question, he passed it over and prattled on. "It's awful nice to be hugged up tight by your mamma when you've runned way and she's found you, isn't it?"

Then man lifted the coffee to his lips and choked on the hasty draught. Tears dripped into the cup, but he drank on unmindful of them.

The boy excused the refusal to answer in his belief that the choking was genuine, and continued his clatter. "'Cause I was a bad boy when I runned away, I was 'fraid my mamma would not love me any more. But it seems she jus' loved me more'n ever after that. I was awful sorry I had been naughty, and I told her so, I would never run away again; and asked her to forgive me. I promised forgived me and kissed me, and I felt so good I cried. It's funny how mamma's can make you cry by being good to you, but they can. Didn't you cry when your mamma was good to you the time you runned away and she found you?"

A smothered groan burst from the stranger as he pushed his plate from him and guiltily dropped his head. "She has'nt found me yet," he muttered.

In the little fellow's breast beat the happy heart of a child, but he was filled with the intuition that something was wrong. "Then you must be lost," he conjectured, his big eyes opening apprehensively.

The downcast look on the stranger's face assured the lad that his premonition was true.

"Could you find your way home if you'd try?"

"I guess I could," said the man.

"Then you'd better try. Your mamma will be awful worried. Mammas are funny that way. You just tell her that you're sorry, and promise her that you'll never run away any more. Won't you try it?"

The stranger sat motionless. His breakfast, half eaten, was getting old before him. But this, after all, was not the sort of food he craved. What his starving soul most needed was the the nourishing food of a mother's love and a mother's devotion. He gazed in silence out of the window, his mind busy with retrospect. He could feel the warmth of the gaze from the baby face across the table. At last, with an apparent effort, he arose from his chair.

"Is you goin' to see your mamma?" the little fellow questioned eagerly.

"Yes, my little man," he answered resolutely. He reached for his hat and walked around to where the boy sat.

The lad's mother came from the other room and looked in at the door just as the stranger stooped and lightly kissed the little fellow's cheek.

"Good-by, Boy Blue," he said. "You've made a new man of me. I will go home to mother."

"Good-by, man," the boy replied. "I hope you'll find her all right."

The stranger passed out of the door and down the walk, not with the shambling, hang-dog air of a beggar with which he had approached the house only a short time before, but with the brisk step, the erect head, and the square shoulders of a man. He paused long enough at the gate to use his knife on the warning sign. "It's all a mistake," he muttered. "This is no house of the double cross." He scratched out one of the crosses and shaped the other into the form of a crude figure with wings. Instead of the former warning, the sign now reads: "An angel lives here."—Frank H. Sweet.

USE OF LIME ON THE FARM.

Because of a misconception as to the action of lime there is much misuse of lime by a goodly number of farmers. In many cases where marked results have followed the use of this material the conclusion has been drawn that it is the only one that needs be added to the soil in order to secure large yields annually thereafter. Such a conclusion is not justified by the facts in the case, and if this material is used and depended upon entirely it will be found in time that the beneficial results will gradually grow less. There is no truer saying than that the indiscriminate use of lime enriches the father but beggars the son if it is depended upon solely for average soils. It should be remembered that, although lime is as essential for plant growth as phosphoric acid, nitrogen and potash, it is not able to replace any one of these nutrients in the promotion of plant development.

UNDER WHAT CONDITIONS USE.

As a direct plant food for such crops as corn, cotton and the small grains planted on most of our soils, it is seldom needed, but for leguminous crops, such as the clovers, vetch, peas and alfalfa, its use is usually imperative for the best returns with those soils not well supplied with lime. It might be stated in this connection that as a general rule with most to the upland and coastal soils of the State it is generally necessary to use an application of lime to secure the best results with the growth of leguminous crops. Ususally the most marked results with general farm crops have followed the use of lime on soils which have been allowed to get into a bad physical condition or to become sour or acid, either through a large accumulation of organic matter, poor drainage or insufficient aeration brought on by poor preparation and cultivation, or all combined. The writer has seen applications of lime to soils which have been allowed to get into a sour condition change the yields of corn in one year from a complete failure the previous year to splendid yields the year following the application of life. In cases like this —and there are many such soils in the State—the chemical and physical conditions of the soil were such that, although the soil had abundant plant food for large yields for many years, yet ordinary crops like corn would not grow to any extent until these conditions were made suitable for their growth. When lime was added in neutralized or destroyed the acidity of the soil, and at the same time improved its physical and chemical condition and biological character to such an extent that afterwards for years the yields were good. Here the beneficial results are largely due to the favorable action of the lime on the soil rather than in supplying lime as plant food to the crop. In addition to supplying plant food and improving the chemical, biological and physical conditions of the soil, lime hastens the decomposition of organic matter in the soil, liberating much of the inert or locked-up nitrogen contained in the organic matter or humus. Also the store of inert potash and phosphoric acid of the soil is acted upon by the lime, and a decidedly larger percentage is brought into an immediately available form annually for plant growth than would have been through ordinary agencies operating in the soils. Hence lime tends to hasten the exhaustion of these constituents of the soil rather than build them up, especially when the lime is used alone, continuously, without fertilizer, on poor soil.

HOW DETERMINE WHEN LIME IS NEEDED.

If the land contains a large amount of organic matter (usually indicated by dark color of the soil) it is fairly safe to assume that such soils, if crops do not yield well on them and they have not received an application of lime or marl in recent years, that they would be benefited by liming or marling.

If sheep sorrel, button weed and the water grasses are growing in the fields it will usually be found that such soils will respond favorably to applications of lime. If blackberries, cranberries, raspberries or gallberries are growing wild on the same type of soil in close proximity to the field in question, it will generally be found that an application of lime will prove beneficial for ordinary crops like corn and the small grains on such a field.

If it is an old field that has been robbed of its humus by continuous cultivation in some clean cultured crop, like cotton, and the soil of which runs together and cements after each rain, it is quite likely to respond profitably to an application of lime, especially for the growth of such crop as clover, vetch, peas and other legumes. If a heavy growth of some green crop is turned under, especially in the spring, an application of lime or marl should be made before turning in order to prevent the formation and accumulation of a large amount of organic acids in the soil by the rotting of the crop turned under. If the soil has been poorly drained, and has become tight and water-sogged, lime will in most cases prove highly beneficial when applied soon after drainage and before a crop has been put in. If clover, vetch, cowpeas and peanuts are to be grown upon ordinary upland soils, it will usually pay to make a good application of lime to the soil, the best results usually following cowpeas, if the application is made to the crop growing previously on the land; while with peanuts the opposite is frequently true.

If a soil is quite acid its presence may be determined by means of litmus paper. Take a portion of the soil to be tested into the hand and make it into the consistency of a mud pie by adding water and working with the hands. Now take a small strip of blue litmus paper, which may be secured from any local drug store, and bury it in the mud pie. After remaining for a minute or two remove the litmus paper and wash in clear water, and if the soil is acid or sour the color of the paper will have been changed from the original blue to a red color. Of the commonly grown farm crops probably oats and Irish potatoes are the most tolerant of large amounts of acidity in the soil.

WHEN APPLY.

Although conditions and systems of rotation will modify to some extent the time of application, yet, usually, the safest time to apply this material to the soil will be during the fall or early winter, especially so if either the caustic or slacked form is used. If carbonate of lime be employed it may go on in the spring with less danger of injury to the seed of the crop than when either of the two forms mentioned above is used. When the application is made in the fall, time is afforded for the lime to become well mixed with the soil before spring, especially so if it is put in properly. The carbonate or air-slacked form of lime does not act as energetically as do the quick and water-slacked forms.

HOW APPLY AND AMOUNT.

As a general rule lime should be applied broadcast and then thoroughly harrowed and disked into the soil. Of slacked lime the quantity required per acre varies quite considerably with different soils, crops and conditions. Usually however, the amount necessary to use will vary between 1,000 and 3,000 pounds, or its equivalent of some other form, per acre. Never mix lime, especially in the caustic or water-slacked forms, with any material containing ammonia before applying it to the soil, because the lime would tend to set free into the atmosphere some of the ammonia, and hence it would be lost. For this reason it is exceedingly unwise to mix lime directly with stable manure. Do not add lime to acid phosphate or to mixtures containing this material, for such a procedure would result in som or all of the available phosphoric acid of the acid phosphate being changed to a less soluble or available form, the amount changed being governed largely by the proportion of lime to acid phosphate in the mixture and by the mechanical condition of the mixture.

When lime is added to permanent pastures and meadows it should be applied broadcast in the fall or early winter and left on the surface. For this purpose the carbonate form will usually be found best suited.

FORMS OF LIME AND THEIR EQUIVALENTS

There are three chemical forms of lime used commercially other than gypsum (land plaster) or sulphate of lime. Each of these forms is known by a goodly number of

names. The forms and synonymous names are as follows:

(1) Caustic, quick, burnt, builder's, rock, stone, or unslacked lime.

(2) Carbonate agricultural, marble, limestone, marl or air-slacked.

(3) Water-slacked or hydrated lime.

As all three of these forms of lime are suited for agricultural purposes it becomes important in purchasing to know the relative equivalents in actual lime (calcium oxide). When 178 pounds of a good grade of carbonate of lime is burnt in the kiln about 100 pounds of quick or caustic lime is secured, the remaining 78 pounds of the original substance is driven off into the atmosphere as carbon dioxide or carbonic acid gas. If the above 100 pounds of quick lime, secured by burning, is exposed to the atmosphere for some time, it will absorb carbon dioxide again from the air, and will, when fully saturated with it, weigh 178 pounds. If 56 pounds of the burnt or quick lime is water-slacked with just enough water to complete the chemical change, the resulting hydrated or water-slacked lime will weigh about 74 pounds. In other words, 100 pounds of quick lime will take up in chemical combination about 32 pounds of water, thereby increasing its weight about one-third by water-slacking.

From the above it may be seen that the most concentrated form of lime is the caustic or burnt lime. This being so, where the lime has to be freighted long distances on the railroad or hauled several miles on country roads, or both, it will usually be found that this will be a cheaper form in which to buy lime, but not always. For instance, the freight on a carload of carbonate of lime (agricultural lime so called) will be the same as that on the same amount of quick or burnt lime, yet there would be almost twice as much actual lime (calcium oxide) in the latter as in the former, hence the freight on the lime contained in the quick form would be only about one-half of what the actual lime contained in the carbonate form costs per ton.

In securing quotations on lime do so upon percentage composition of calcium oxide and upon delivery at your nearest railroad station. If they are secured in this way it will not be difficult to decide from whom to purchase. If these precautions are not observed it will not always be easy to decide which will be the cheapest source from which to secure one's supply of lime. One bushel of good stone or rock lime will weigh about 90 pounds, and when slacked will produce about three bushels of slacked lime, which will weigh approximately 45 pounds per bushel.

Pure burnt oyster-shell lime weighs about 60 punds to the bushel. When it is slacked about two and one-half bushels of slacked lime is formed which will weigh about 40 pounds per bushel.—C. B. Williams, *Director.*

VARIED READING.

We have the Bible, which is The Book, but we as a necessity, have the various books and papers, etc. It is a plain fact that some should read the Bible much more than others. It seems reasonable to suppose or expect for the "priest" that he is really necessitated, or obligated to read the Bible more than those under his charge.

We must read the Bible in a religious manner; while the reading of other literature is different from the religious—or can be, as the case may be. It seems that the rules for the Bible reading might be very much improved.

If the congregations were required to stand while the scriptures are being read would it not be closer connected with the devotional?

Perhaps we could all admit the fact that it does not quite belong to the devotional for us to sit on our seats while the one leading in public prayer is kneeling or standing—and that all ought to kneel. However, this article was intended to urge for the "reading." We have some men and women and boys and girls called "close readers." It is at times the case that our close readers ought to read for us. As a rule we are rather slow about getting to the church, and then too much in a hurry to get away.

The "children of the world," who are "wiser in their eyes than the children of light," do not do things thus—so slow and then so fast. A girl, a church member, said that she had rather read long articles (long, dry, sorry novels) than anything else. She ought to be kept in the church longer, whenever you can get her there, and she ought to hear a good deal of the reading. I have a high regard for the girl, and her like, and would urge that they be "excited" to better reading.

Moses was determined that the majority should rule, and the "majority of this country ought to be so well organized as to determine for less of the trashy literature. The system of tithing will never be at what it ought to be before the church becomes able to put a religious paper regularly, in the home of every family representing the church. That hundred thousand dollar college is needed, as it seems, but the close, clean, religious literature for all is needed "ten times" more.

A preacher may be called to preach to the people without being "called" to do much reading, beyond the text, but calling for the devotional and intelligence is such that the most of us have need to be confined to the hearing of more clear reading. While Bro. Brown, of the Mountain, and others, are subscribing their hundreds for that much needed college, there is a closer and a nearer route to the way of righteousness and the practical religion by putting more intelligence in the hearts of all through literary channels.

While the people over that Bible "age of 20 years" are trying to build up to educate those under "20 years," there is a nearer route, for safe education for those above the "school age."

Men and women who are talking about their "work being about done," because "the young folks can do the work" have need to be reminded of the fact that Moses did not depend on the young people for the main work, and that he educated mainly for his work after being filled with the popular education of Egypt. The original idea for this article was that we have need of more of the reading at our places of worship, and that the devotional is often lost sight of. The experience of many of our church people, who are past "20 years," is that they often leave the place for preaching, and the house of God, with reluctance, and the evidence is that we do not, as a rule, stay long enough at the house of prayer after we get there. Some of the religions, or spiritual, in our church paper would suggest that we carry the papers with us and occasionally read boldly to the people. W. F. Grabs.

INCOME TAX.

Following is a list of states which have notified the secretary of state of their action on the income tax amendment:

Ratifications—South Carolina, Feb. 23, 1910; Illinois, March 1, 1910; Maryland, April 8, 1910; Texas, August 17, 1910; Idaho, January 20, 1911; Oregon, January 23, 1911; Montana, February 10, 1911; Indiana, February 6, 1911; Nebraska, February 11, 1911; Georgia, August 3, 1910; Colorado, February 20,1911; Washington, January 26, 1911; Iowa, February 27, 1911; Michigan, February 23, 1911; Missouri, March 16, 1911; Kansas, March 6, 1911; Maine, March 31, 1911; Tennessee, April 11, 1911.

Rejections—Rhode Island, April 29, 1910; New Hampshire, March 2, 1911; Arkansas, March 28, 1911.

—Mrs. Porter, one of Asheboro's oldest residents, died a few days ago.

—Bro. Wm. M. Stevenson, our Giles Chapel correspondent, writes that he was a member of the M. E. Church for four years, then of the Baptist church for four years. In 1860 he fell in with the Methodist Protestants and has been a member of the M. P. Church ever since. He is highly esteemed by his neighbors.

Begun on page 9.

is to be a hidden communion in which the soul draws near to God. It is to be a spiritual refreshing which fills the life with a sense of the presence and the might of the unseen. But it is also to be a practical power. It is to cleanse the individual life of evil deeds and evil habits. It is resolutely to set itself against abuses in countryside and city and state It is to be the conscience of a nation, facing every dark fact and calling it by its right name. It is to be the eternal antagonist of all that soils and all that degrades. The religion which warms the heart is also to transform the activities of the life.

Micah was a stern critic. He was also a great optimist. He believed in a wonderful future. After dark days of desolation he expected days of great joy to come. His hope centered in the reign of Jehovah, and that reign was to be a reign of peace. The nations were to submit themselves to the law of Christ. Manufacture of implements of warfare was to cease. In the battle-torn Orient in the days of unceasing strife Micah saw the vision of the victory of peace.

The important thing about this prophecy of peace triumphant is the kind of peace it was to be. Micah did not believe in peace at any cost. He did not believe in peace, however it came. He believed in that particular peace which would come when men accepted the lordship of Jehovah and united to do His will. He believed in peace which came as a result of obedience to the law of God. The triumph of righteousness was to come first and it was to usher in the reign of peace.

The multitudes of men who today are dreaming the dream of universal peace are seers who look out upon a noble vision. The world is their debtor for a great enthusiasm in a noble cause. They will do the most lasting work and they will best serve the cause as they remember, like Micah, to exalt righteousness as well as to exalt peace.

There is peace which is moral stagnation. If men ceased to fight because they ceased care enough for noble things to fight for them, the quiet of the world would not be a beautiful serenity. It would be the cold calm of death. But when peace is ushered in through the triumph of righteousness, when the banner of peace is the banner of righteousness enthroned, then the world is moving nobly onward and all men may well rejoice. Both men and nations could accept no better platform than that of Micah, who saw so clearly that peace was to come through doing the will of God.

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An important feature in Micah's vision of great days to come is his conception of the future of the weak. That which was weak is to be incorporated in the remnant which survives. That which was cast off is to become a strong nation. The ordinary reading of life teaches the survival of the weak. He believed that Jehovah would make the weak strong, and so they would be able to survive.

Here we come upon the evangel of Micah. He shared the people's lot. He cried out under their burdens. He declared that their oppressors would be punished. But the great assertion was that the weak would not be left to themselves. God would make them strong.

The power of religion is its evangel of the strength of the weak. Over and over again has it been proven true that religion can change a man from a weakling into a man of stalwart manhood. This actual transformation of human lives works the most far-reaching changes. Even the lives of nations are affected by the power which makes the weak men strong.

There is a singing joyousness about religion when it is conscious of its mission to promise strength to the weak. It goes forth a new, fresh force, molding life to the noble fashion of its desire. Ordinary calculations deal with the way in which the pressure of circumstances brings out what is in a man. Religion puts a new deposit within the man's life, so that his response to the pressure of circumstances is utterly different from what it would have been. When religion works out a philosophy of history it is built about certain great facts regarding

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personality. One of the most important of them is God's power to make a weak man strong.

With all his stern words Micah had a great word of hope; and the greatest promise came to those who needed it most. The man cast down beneath the weight of hard circumstances, the man who had lost hope in an evil day, was startled to behold a new vision of life. The world was changed for him when he learned that the cause of the weak is the cause of God.

—One in Herald refers to leaves grown in May. The time is the 10th of June, every year, even in a late season. The saying seems to be correct. W. F. G.

Up North, they say 10th of June; down South, many say 10th of May.—Editor.

Samuel was the second great founder of the Hebrew race. He stands second only to Moses.

No one knows how much of the greatness of great men is the greatness of their fathers and mothers. Samuel is no exception to this rule.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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OF GREAT IMPORTANCE.

Orders for the Children's Day supplies reach me daily, but a great many schools have not yet ordered. The illustrated Service prepared by the Board ought to be used by every Methodist Protestant school for its educational value. Send your order at once. The Services, Recitation sheets, and envelopes are sent to our schools free, and shipping charges paid. The offering is to be sent to the Board of Foreign Missions promptly.

The service can be held at any time, and there is no reason why every school should not hold it, and use our own supplies.

ONCE MORE.

Remember that a handsome silk banner made in Japan is to be given to the school giving the largest offering, and one to the school giving the largest offering in proportion to membership—teachers and officers and scholars included. Also two large paper fish from Japan, in brilliant colors, and nine feet long will be given to the schools giving the second and third largest offering in proportion to membership. A committee will award them.

A SPECIALTY.

Requests for the special missionary service entitled "A Vision" have been quite numerous. It consists of a number of tableaux, with appeals from the different countries represented, and scripture quotations, etc. It is for the C. E. Societies, and advanced scholars of the Sunday schools more especially, and could be used on a week night as a means of securing funds for the Board of Foreign Missions.

FRED C. KLEIN,
Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

BALTIMORE IN THE LAP OF ROME.

On the sixth day of June Baltimore witnessed a performance over which the state and nation may some day have keen cause to shed the bitterest tears of repentance. *The Baltimore Sun* literally fell over itself in exploiting the event. It was actually full of cuts of the Catholic Cardinal who was honored by "Catholics and Protestants alike." President Taft came down from his exalted position as the executive of a great nation, one of whose fundamental principles has been to keep church and state separate, to do honor to a Catholic priest whose chief distinction was that as a Cardinal, he has served his church with all the shrewdness and diplomacy of a real Jesuit. Governor Crothers authorized a committee of citizens of the commonwealth to take charge of the ceremonies to do homage to a man who has never done anything for the state except to use it to foster and serve his church. Mayor Preston had to keep up with the procession and join in this national, state and municipal snobbery.—*Methodist Protestant.*

—Our High Point people have given their pastor, Brother Dixon, a great treat. They have given him a railroad ticket to San Francisco to attend the meeting of the International Sunday-school convention. The Convention alone would be great. The trip alone would be great. Both together make a rare treat.

—At the meeting held in Greensboro recently to further the Laymen's Missionary Movement, it was decided that on some Sunday at an early date every minister in Greensboro should visit and speak in some country church, leaving the service in his own church to be conducted by laymen.

—Rev. W. D. Fogleman is certainly a church builder. He leaves new churches and parsonages behind him. Last week he went to High Point and closed a contract for material for a new church at Pleasant Union.

—Rev. T. A. Plyler will have the pleasure of dedicating a new church at Canaan on the fourth Sunday. He says the building is a splendid one, and that the people flock to services there. This is the result of the devotion and untiring efforts of a few loyal Methodist Protestants. They have built where a few years ago such a thing as a Methodist Protestant Church might have been thought impossible.

—Some of the young men of Maryland have gotten together and decided that it would be a good thing to have a "summer conference" for mutual inspiration and instruction, and accordingly have decided to go into the matter. The first session is to be held at Westminster, August 1 to 4. Such an institution might be made helpful in other districts. Why not have a summer conference in North Carolina? The Subdistrict Conference will not interfere now, and it might be worth while to travel half across the State the longer way to be with the brethren for a few days, and discuss church questions that the Annual Conference has not time for.

—Bro. David H. Hunter, of Tabernacle, is in St. Leo's Hospital for an operation to remove a very large carbuncle. He was brought to the city in an ambulance. We hope he will speedily recover from the operation.

PRAYER FOR THE KINGDOM.

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it—you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt, and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink, but righteousness, peace, and joy," that is to say, in the holy, healthful, and helpful Spirit. —*John Ruskin.*

PRAYER MEETING PROBLEMS.

I do not wish to be understood as one who has solved these problems, or as being original in the suggestions of a solution. I have made a study of other men's methods, and have culled what I have found helpful. I presuppose in our preparation for the prayer meeting that we as leaders always have a season alone with God. I want to say that the driest, dullest meeting I have ever had was when all other preparations had been made and this one left off.

A prayer meeting may be killed (1) by monotony, (2) by long prayers, (3) by starvation, (4) no work for members, (5) poor singing.

Monotony is the result of getting into a rut. A rut may be a good thing. The bed of a brook is a rut, the gullet is a rut. If food is diverted and gets into the windpipe, there is trouble. Some things never become monotonous; the beating of the heart or breathing never grow stale because they are vital. Getting into ruts in nonessentials is the trouble. The congregation should always be seated, but not in the same order. We should always have prayer, singing, Bible-reading, and testimonies, but not in the same proportion or style. Monotony makes for sleep. The baby is in the cradle, and the father's foot on the rocker. Rock, rock—same movement, swinging it now sidewise, now endwise, baby will not go to sleep. If he sings the lullaby jerkily, now in a whisper and now in thunder tones, baby will raise a riot. So in the prayer service. Sing, pray, read, sing, pray, read. Nothing is so trying as a home where nothing ever happens. The preacher gets up without preparation, and makes a running comment on the longest chapter he can find; and the poor, wearied saints feel like doing the running. Nature is never monotonous. The human face, the leaves of the trees, the cloud-flecked sky are infinite in variety; and if we would be as fresh and satisfying as the "old mother," we too much study for variety.

There are some ways that I have had suggested to secure variety. The room, if possible, ought to be small enough to be full. The leader ought not to stay in the same place all the time; sometimes it would be a good idea to walk up and down among the people. A great deal of variety may be attained in Bible-reading. Let the reader read in responsive service the twenty-third Psalm, the Beatitudes, the thirteenth chapter of Corinthians; let the men and the women read alternately. In our prayer meetings, by a combination of the great essentials, prayer, singing, testimony, and Bible-reading, we may have perennial freshness.

There may be variety in the manner of opening the prayer meeting. Open with silent prayer, with a quartet, a series of sentence prayers, an appropriate solo, or directly with some striking word on the topic. Open with testimonies, with Bible verses; open with a Scripture lesson read by two who stand before the congregation, and read alternate verses. Always touch the highest theme. Novelty is of value only as leading to interest in Christ. The services of Jesus were never monotonous; to-day he preaches from a well curb to a Samaritan woman, to-morrow his pulpit is a fisher's boat on blue Galilee. Again, he lifts his voice in the beautiful courts of the temple; when he marked that they took the uppermost seats in the synagogue, he preached a sermon on pride; when the publicans and sinners drew near, he told them the story of the prodigal; with many a story, parable, and miracle he held the intense interest of all classes.

The prayer meeting may be most effectively killed by long prayers. Our Lord's Prayer, which was given as a model, requires only one minute and a half to pray; the prayer of the Saviour in Gethsemane, three minutes; and Solomon's prayer at the dedication of the temple, six minutes. It is our privilege to pray all night in secret; but in public a prayer ought to have a definite aim, asking God for what we want and expecting until we get it. An old brother ended a long, rambling prayer as follows: "O Lord, bless the uttermost parts of the earth, where the eye of God has never seen or the foot of man ever trod." The United States dead-letter office has snakes, skulls, Indian scalps, tarantulas, revolvers, combs, bottles of liquor, inflammable oils, and innumerable poisons; and I believe God's dead-letter office of our prayer meetings would have just as great a variety of heterogeneous objects. The publican prayed, "God be merciful to me a sinner;" Bartimeus, "Lord, that I might receive my sight." Jehu aimed at the king's heart and drew his bow with his full strength; so let us aim at the heart of God and put our whole souls into the petition.—Christian Advocate.

THE APPLICATION OF MATHEMATICS IN SCIENCE.

Every good and perfect gift is sure to be abused in the hands of some who lack either the skill to properly handle the tool placed in their hands, or the right spirit to appreciate its worth. There are those who bring discredit upon the value of mathematics in the service of science by their puerile endeavors perforce to turn to account in their work what facilities they possess in mathematical discipline, to force into the garb of a mathematical formula some irrelevant feature, some supposed numerical relation.

It is perhaps in part cases of this kind that Prof. Sedgwick-Minot had in mind when he said, in his address before the American Association:

"We biologists can not deplore too frequently or too emphatically the great mathematical delusion by which men often of very great, if limited, ability have been misled into becoming advocates of an erroneous conception of accuracy. The delusion is that no science is accurate until its results can be expressed mathematically. The error comes from the assumption that mathematics can express complex relations. Unfortunately, mathematics have a very limited scope and are based upon a few extremely rudimentary experiences, which we make as very little children, and of which probably no adult has any recollection. The fact that from this basis men of genius have evolved wonderful methods of dealing with numerical relations should not blind us to another fact, namely, that the observational basis of mathematics is, psychologically speaking, very minute compared with the observational basis of even a single minor branch of biology. Moreover, mathematics can at the utmost deal with only a very few factors, and cannot give any comprehensive expression of the complex relations with which the biologist has to deal. While, therefore, here and there the mathematical methods may aid us, we need a kind and degree of accuracy of which mathematics in absolutely incapable. For our accuracy it is necessary often to have a number of data in their correct mutual relations presented to our consciousness at the same time, and this we accomplish by the visual image, which is far more efficient for this service than any other means of which we dispose. When we wish to understand a group of complex related details, such as an anatomical structure, we must see them, and if we cannot see them no accurate conception of the group can be formed. With human minds constituted as they actually are, we cannot anticipate that there will ever be a mathematical expression for any organ or even a single cell, although formulae will continue to be useful for dealing now and then with isolated details. Moreover, biologists have to do with variable relations, some of which of course can be put into mathematical form, but we find that even the simplest variations become clearer to us when presented graphically. The value to every student of science of the graphic method has been immense. Biologists can work to advantage with quantitative

methods, we welcome the increasing use of measurements in biology, we welcome the English journal Biometrika, the organ of measuring biologists—but none the less we refuse to accept the mathematical delusion that the goal of biology is to express its results in grammes, meters and seconds. Measurements furnish us with so-called "exact" records, but the aim of science goes beyond the accumulation of exact records to the attainment of accurate knowledge, and the accuracy of our knowledge depends chiefly on what we see. The practice of science conforms to this principle, the definite affirmation of which may prove of continuing advantage."

We cannot help feeling, however, much as we admire Prof. Sedgdwick-Minot's forceful sayings and bons mots that his strictures on this matter are a little too severe. We call to mind a saying of the great English physicist, Sir J. J. Thomson. Referring to the feeling which seems to exist among certain men of science, who appear to hold it a virtue for a man to be "unmathematical," Sir Joseph points out that if this be indeed a virtue, it surely is of all virtues the easiest. We doubt if any but a mathematician of the highest order, a man like J. J. Thompson or Karl Pearson, is fully qualified to discuss the possibilities and limitatons of mathematics as applied to the several branches of science. The dictates of common sense would seen to concur with the practice of the best authorities to the effect that wherever mathematics can be successfully and usefully applied, wherever a complete judgment of the question at issue is impossible without precise mathematical analysis, there is it indeed true, that "no science is accurate until its results can be expressed mathematically," and there mathematics must be applied regardless of any prejudice that may exist against the expression of results in "grammes, meters and seconds."—Scientific American.

PRIZE ESSAY ON SOCIALISM.

Houghton, Mifflin & Co., have recently published a little book called "Socialism, a Critical Analysis," by Dr. O. D. Skelton, professor of political science in Queen's university, Canada. This work won a prize of $1,000 for the best essay on the subject. It is intended to be an impartial examination of the socialist philosophy, and it neither wholly approves nor condemns it—but Dr. Skelton is evidently not a socialist simself and he is skeptical about socialism's ability to deliver the goods. He reviews the numerous evils which exist in our social system today and which socialism proposes to remedy. His conclusion is, however, that the advocates of socialism paint the picture in too gloomy colors; they seize on exceptions and assume that they are the rule, he says, and they overlook the great advantages of the present competitive system. Under the existing order, he proceeds, "the most powerful and abiding force in human nature—self-interest—is harnessed in society's service," and "never was the social conscience so keen, never the sense of trusteeship of philanthropy and public service so complete as now." The socialists, he points out, lay great stress upon the evils of poverty and the inequalities of income under the present system, but these drawbacks are not enough to counterbalance the "qualities of character" which competition develops, he holds—character being of more importance than cash. He finds that the socialists leaders of today have drifted rather far away from the philosophy of Karl Marx and that they are falling back on the more general and hazy idea of utopianism.—Pathfinder.

THE VACUUM BOTTLE.

A great convenience is the modern bottle or flask which is jacketed by a vacuum in such a way that liquids can be kept in it, either hot or cold, for many hours. There has been a long legal battle over the patents on these bottles, and the case is an interesting one. It had been known for some time that a vacuum would to a large extent prevent radiation, and it was Prof. Dewar of London who first made use of the principle in a vacuum bottle. As early as 1873 he made a flask for use in his experiments in low temperatures, which was simply one vessel inside another, with the space between them exhausted of air. But no one saw the great practical value of the idea at that time. Later Prof. Dewar found that by silvering the inside of the flask he increased its heat radiating resistance sixfold. In pouring liquid hydrogen from one vessel to another practically all of it would be lost ordinarily, as this liquid boils and passes off into vapor at a temperature of 421 degress below zero. By using vacuum flasks, however, he was able to make such transfers with little loss.

It was a German named Reinhold Burger, of Berlin, who about seven years ago put on the market a vacuum bottle of the form now familiar—with a metal covering to protect is from injury. These bottles caused a sensation in the world and they met a large sale at $5 a piece and upward. But it was not long before others got into the field. The courts in this country held that Burger's patent was not broad enough to give him a monopoly of the bottle; all he had done was to strengthen the bottle by placing small pieces of asbestos between the walls, and the rival makers soon found other ways to accomplish this. As a result the prices have come down to about a third of what they were originally. It is possible with one of these bottle to keep liquids hot for nearly 24 hours, or cold for three days. Anyone carrying his lunch can thus always have a hot drink in winter, or a cold one in summer. It is probable that the vaccum principle will be made use of in many other ways, as for instance in refrigerators and other places where heat has to be kept in or out. It is a singular fact that these vacuum bottles after beieng used for a time seem to lose some of their virtue, and there has been much discussion as to the cause of this and how it can be remedied. It seems that though the bottle may be very thoroughly exhausted when it is made, air will be found in the supposed vacuum after a few months. The bottle does not leak and it is believed that the air must have been present in the glass itself.—The Pathfinder.

"What drove the lady exchange editor crazy?"

"Reading of bargains in cities a thousand miles away."—Toledo Blade.

IN THE SILENT ACRE.

"He left an estate valued at a million." The phrase has a familiar ring. It is often uttered in every-day speech, often published in the news columns; but there is one place in which man has thus far never dared to engrave it.

If success is to be measured by dollars, if the chase for money is the true aim of humanity and its highest destiny, then of all places it should be graven deep on that one shaft where it has never yet been placed—the tombstone.

No marble shaft, raised in reverence, love, pride or sorrow, has yet borne a dollar-mark. Every other standard of worth—save that of wealth—finds its place there. Upon the white stone, defying Time, is written every other tribute to the lives of men—their kindness, their fidelity to duty, their love of family, their probity and their integrity. And yet dashing along this broad road of life which must lead to the common goal, humanity seems to be possessed of the desire to attain the one object which in the end has no value.

Out in the Silent Acre the vision is, perhaps, straighter, and sees farther into things that are real, than in the downtown crowd. So it is that this judgment of the tombstone upon the true values of life is the reflection of all human hopes. For the tombstone is the signal station to eterni-

ty. And it is to the glory of mankind in a day when dollars seem to be the chief aim of existence, that deep in our hearts, we keep the scales of judgment so well balanced that no man ever yet wrote as his epitaph: "He left an estate estimated at a million." And as long as men yearn for love, for friendship for the sympathy and regard of the living, no man ever will. —*Jackson Daily News.*

WILLINGNESS TO WORK.

Attorney General Bickett recently made a speech in which he said that before any girl is allowed to marry she should have a certificate from some competent authority setting forth that she had learned how to cook. A lady of Monroe on reading this, remarked that it was not nearly so important that a girl have a certificate in cookery, as it was that she have one setting forth that she was willing to work after she knows how, that the trouble is not so much that girls don't know how as it is that they are unwilling to learn how and then do it. Any girl coming through the schools with ordinary intelligence can quickly learn to cook or do anything else if she only has the desire and ambition to do it

There is a great hue and cry now that our schools should teach this practical thing and that practical thing. There is no particular objection to this, but it will not take the place of the thing that must go before it, namely, the obligation that rests upon every human being to do some kind of useful labor in society. Whether that labor is cooking, keeping books, teaching school, keeping poultry or rocking a cradle, she must learn that there is a dignity and duty in doing some kind of work either for herself or for others, and doing it well—the best it can be done. The drone should have no more respect in human society than he has in a bee colony. No matter if one fancies that he or she is able to live without working, it must never be forgotten that the one who does it is living on the labor of some one else. Labor is the sole creator of value, and if you are not doing some useful work you are living on the work done by somebody else. So many persons are doing no work or useless work that the remainder of mankind is doing double or treble its share. If you are not working, you are riding on the back of somebody else, and surely that is an unworthy thing for anybody made in the image of a superior being to do.

Not only must the schools quit advocating short cuts to ease, and teach the value, dignity and necessity of labor—not necessarily with the hands, but something of use to mankind—but they must cease to hold out the idea that a little book knowledge is all that is required. They must go back to the fundamental idea that character is the first requisite. "Remember thy Creator in the days of thy youth." Did you ever think what that injunction really means? It means character formation. Our God is truth and justice and honor and righteousness, and a love of those attributes is what makes character, hence the youth is admonished to remember them early, that his whole life may be a success and a blessing..

Human character is the most important of all things, and the care of the body, the temple in which the spirit dwells, is the next important thing. Yet many of our schools are forgetting these things in the mad rush to teach less essential things, to teach how to make money quickly, to teach how to shine in society, to teach how to farm and manufacture and hundreds of other things. Now these things are all right in themselves, but the point we are making is that if the school course is not broad enough to admit both sets of ideas, the latter and not the former should be curtailed.—Monroe Journal.

THE SMALL COLLEGE VS. THE UNIVERSITY.

The tendency of modern institutions, then —if we disregard their distractions—is to make breadwinners, to fit men to earn money. State universities are necessarily of this character, and the influence upon all institutions which compete with them is strong. Size itself almost irresistibly drives this away. The revolution, indeed, seems to have gone from one extreme to the other; and as the old system had little place for men who sought technical training, the new system has but scant place for those who desire learning for its own sake. In fact, the old system outlasted the period of its greatest usefulness, and when the change came offered but slight resistance to new methods.

It is becoming evident, however, that the change has gone too far, and that there were some features of former methods worth preserving. The country is too large and the demands of society are too complicated to be served by any single system. One of the greatest misfortunes in the education of a nation, John Stuart Mill said, would be the establishment of uniformity under the name of unity. There is room in this great country for institutions of every kind, and an increasing need that different colleges turn their attention in different directions. Moreover, the new system is beginning to disclose some defects. Classes are so large that there is and at the same time the compensation of teachers is so low that the profession no longer draws into its ranks its due proportion of talent. While such conditions prevail, it is inevitable that college and university work throughout the country should be marked as it is by lack of seriousness.

It is for these reasons that at Amherst, for example, the movement has arisen which seeks in some respects to return to the old purposes of education. History can be taught better than ever before. We have far ampler means for instruction in democracy and the principles of government, while the need for unyielding moral standards in public opinion was never greater. It is proposed therefore to make the moral character of the student the first purpose of the college; to teach concentration and application, making the college work real as work in a business or profession is real; to give individual training of the best character; and to create an environment of vivid intellectual life, a current where yielding shall be easy and resistance hard.—Harper's Magazine.

—The United States Senate last Monday, by a vote of 64 to 24, passed a resolution amending the constitution to provide for the election of United States Senators by the direct vote of the people.

The Bristow amendment, providing that the federal government shall have supervision of such election, was adopted. The vote on the amendment was a tie, 44 to 44, Vice President Sherman casting the deciding ballot.

An amendment by Senator Bacon, qualifying the Bristow amendment so as to prohibit federal supervision of elections unless the state legislatures refuse to act, was defeated by a vote of 46 to 43.

—Mrs. Carrie Nation died of paralysis last Friday night, at the age of 67. She made herself famous by her raids on saloons illegally run in Kansas. Her efforts led to the closing of many saloons. Timid officers were encouraged by her example.

—Mrs. Ida Hill was murdered in the home of her mother, Mrs. Ragsdale, at Jamestown one night last week, being found in the morning with a strap round her neck and her hands tied and her mouth filled with pieces of cloth. It is thought that burglars tied her thus to prevent her outcry, though nothing seems to have been taken. Mystery hangs over the affair.

—Rev. Shuford Peeler has been elected as supervisor of Sunday school work in Guilford County. He will try to organize teacher training classes, also organized classes and township associations.

A Success.—The girl—"What's your opinion of women who imitate men?"

The man—"They're idiots!"

The girl—"Then the imitation is successful."—*Toledo Blade.*

RULES THAT JAMES I. MADE FOR THE TRANSLATION OF THE BIBLE.

The following are the rules under which the translators were ordered to do their work:

I. The ordinary Bishops' Bible, to be followed and as little altered as the truth of the original will permit.

II. The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, according as they were vulgarly used.

III. The old ecclesiastical words to be kept, namely, the word church not to be translated congregation, etc.

IV. When a word hath divers significations that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.

V. The divisions of the chapters to be altered either not at all or as little as may be, if necessity so require.

VI. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fairly be expressed in the text.

VII. Such quotations of places to be marginally set down, as shall serve for a fit reference of one Scripture to another.

VIII. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

IX. As any one company has dispatched any one book in this manner, they shall send it to the rest, to be considered by them seriously and judiciously; for his Majesty is very careful on this point.

X. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons; to which if they consent not, the difference to be compounded at a general meeting, which is to be of the chief persons of each company at the end of the work.

XI. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned man in the land for his judgment of such a place.

XII. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in tongues, and having taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge or Oxford, according as it was directed before in the King's letter to the archbishop.

XIII. The directors in each company to be the deans of Westminster and Chester for that place, and the King's professors in Hebrew and Greek in either University.

XIV. The translations to be used, when they agree better with the text than the Bishops' Bible, namely, Tyndale's, Matthew's, Coverdale's, Whitechurch's, Geneva.

XV. Beside the said directors before mentioned, three or four of the most ancient and great divines in either of our universities, not employed in translation, to be assigned by the vice-chancellor upon conference with the rest of the heads to be overseers of the translation, as well Hebrew as Greek, for the better observance of the fourth rule above specified.

A DOZEN DONT'S.

Don't default in payment of your due bills to the Almighty.

Don't call it a right for yourself if it would be a usurpation in another.

Don't count your misfortunes until you have enumerated your blessings.

Don't cut the value of your life in two by employing usefully only one-half of your time.

Don't pray for a bejeweled crown in heaven unless you are willing to lead souls to Christ on earth, for which the brilliants stand.

Don't put dishonest profits in the grip you pack for heaven.

Don't borrow your neighbor's knife to pare an apple, and then eat all of it yourself.

Don't consider it your inalienable right to "butt in" under any and all circumstances.

Don't imagine that all others would rather hear you talk than do a part of it themselves.

Don't arouse suspicion by continued protestations of your uprightness.

Don't mortgage your heavenly mansion to buy a little patch in hell.

Don't forget that the day-star from on high is doing a twenty-four-hour business for the man who is traveling in that direction.—Religious Telescope.

ASHEVILLE.

Two new members last Sunday. One baptism. Mrs. Hughs, who will join our church in Graham, was with us.

In the evening our congregation joined in a mass meeting at the city auditorium to approve of the recent enforcement of our prohibition law. It was an inspiring occasion. A silver pitcher was presented to Col. V. S. Lusk as a testimonial for his faithful efforts for law enforcement.

Last week many hundreds of gallons of liquor were poured into the French Broad River from the new concrete bridge. The policemen did the work. Police Judge Junius B. Adams was present to see that his decree would be carried out. The W. C. T. U. ladies were present also. The stuff was in bottles. The bottles were thrown against the pier under the bridge. The W. C. T. U. ladies broke many of the bottles just to have a hand in it. About a hundred bottles missed the pier and were fished out by thirsty boys and men and placed in canoes. But the officers seized these and broke them against the rocks.

The city is practically dry. Not more than three arrests for drunkenness in three weeks past. Large quantities of liquors have been returned, which were not taken out of the depot. J. S. W.

OUR BIBLE SCHOOL.

Lesson for Next Week.

First Samuel, second ten chapters.

—We call the attention of our readers to the advertisement of Elon College, located in the delightful hill country of Western North Carolina, which appears in this issue. This College is now entering upon its twenty-second year and has made a fine record. Last year there were 240 pupils enrolled in all department from twelve States and two countries. The College has all modern conveniences in the way of equipment and a strong faculty, and is famous for its healthfulness and high moral tone. The present year's catalogue, of 112 pages, gives all necessary information and may be had free by application to Pres. W. A. Harper, Elon College, N. C. We will thank our readers to mention this paper in writing for further information.

—Prof. W. F. Alderman, of Greensboro, died last Friday night, at the home of his daughter, Mrs. Chas. Ireland, at the age of 78. He was formerly professor of mathematics in Greensboro Female College. He leaves four sons and four daughters; among the latter, Mrs. J. Norman Wills and Mrs. Richard T. Wills.

—Elon College was fortunate in having a man so well prepared for the presidency as is Prof. Harper on the resignation of President Moffitt. Dr. Moffitt has done a good work for the college, but felt that his health would be permanently injured if he continued doing the work needed, hence his resignation. He will return to Asheboro and look after his business interests there. We expect to see continued progress under the administration of President Harper.

—Gov. Kitchin offers $400 for the arrest and conviction of the slayers of Mrs. Hill at Jamestown.

PASTORS AND PEOPLE.

Graham and Haw River Tidings.

The revival at Haw River has just closed. The good preaching which Brother Williams did was very much appreciated. Two souls professed Christ as their Savior. We are glad for the results we were enabled to see but sorry others did not accept Christ.

Because of bad health Mrs. Jno. Snotherly of Haw River went on last Monday to the hospital at Greensboro for treatment. The case of Mrs. Snotherly is one that should have the special prayers and attention of God's people. Dr. Goley has been on the sick list for some days, but is now improving. We trust he will soon enjoy his usual health.

Sunday school attendance last Sunday was 109 at Graham and 93 at Haw River.

Geo. L. Curry.

Friendship, Haw River Ct.

Bro. Raper filled his regular appointment Sunday, and preached an interesting sermon. The subject was the pathos of God's love and the pathos of the father's and mother's love. The text was Luke 15:11. To say the sermon was good does not near express it, and if the people would only do as he said, and I don't see how we children that heard what he said about disobedient children could disobey our fathers and mothers and feel right over it. Two of Mr. J. D. Pritchett's little girls joined the church.

There were 81 present at Sunday school; collection, 51 cents. We were sorry our superintendent was sick and could not be with us. There will be Sunday school next Sunday evening at 2 o'clock and Rev. Elderdice will preach at 3:30.

Blanche Weatherly,, Rep.

Corinth, Littleton Ct.

Second Sunday of May afternoon Bro. Fishel filled Bro. Taylor's appointment.

Prof. Forlines visited this church the next week. Showed and told us much of "God's Glory in the Sky," which set us to thinking, quickened our imagination, broadened our ideas, and left us wishing for more information and for minds better prepared to receive such information when imparted to us.

Held a circuit rally here first Sunday of June. All day service. Dr. Swain preached before noon. Gave us a splendid discourse.

Afternoon, had a prayer-song service followed by a proposition from Bro. Taylor: That we "Close and sell our church," do away with it. Of course this proposal was to arouse us, to help us realize what our churches are for, couldn't see into his proposition at first, but it flashed in writer's mind, at once, that Bro. Taylor was talking out of his head, if he thought we would let our church go. No, sir, not a bit of it. Why, my church is my life. More to me of the two I would say, Take my life, it means so little in comparison to the church. Let that stand, it means much more than much. It's the light and life of town and community. Excuse me, I'll go back where I left off. Bro. Taylor asked all who opposed his proposition to hold up hands. We all opposed it. Then he told us if our church meant anything to us 'twas worth while to put our best into the church. We should be and do all we could for her. This was not meant for the members of Corinth alone, but the members of any church should do their best for their church.

All churches on this work were represented but one, and many churches of different denominations were represented. After Bro. Taylor's short talk, he called on Dr. Swain and the laymen to make a few more remarks. Bro. Swain said enough had been said, but he re-impressed the necessity of being and doing all we could for church, and finished telling us he hadn't said anything. Those things he didn't say filled us with inspiration, made us willing to work in perspiration to make this a year of aspiration.

Having been stirred by Bro. Fishel, Prof. Forlines, Dr. Swain, our pastor and different laymen, since we reported, we wish for more wide awake, broad-minded, consecrated men of God.

Fannie Barnes, Rep.

Moriah Church, Tabernacle. Ct.

Our annual Children's Day service was held Sunday afternoon, which took the place of the regular preaching service. After listening to the splendid program rendered by the children, we had the pleasure of hearing Prof. Barnhardt, of High Point, North Carolina, who delivered an able address on Missions.

The collection amounted to $17.06.

Our Sunday school is in a very flourishing condition now. More of our older members are taking part, which adds very much to the interest of the Sunday school.

Reporter.

Flat Rock.

Our pastor gave us an excellent sermon drawn from that sweetest book and sweet writer, James. We have often wondered if Christ did not hold him especially dear, too. And that it was not expressed. "That apostle whom Jesus loved next to John."

The text: "Blessed is the man that endureth temptation for when he is tried, (hath been approved), he shall receive the crown of life which the Lord hath promised to them that love him."

The pastor poured forth, seemingly, his soul in the following. Though under oppressive heat we caught some of these:

We must endure temptation, that it is not a hindrance to advancement in the Christian life, but helpful.

That the trying of our faith worketh patience, that we may become perfect and entire, wanting nothing.

Even the Son of God was made perfect through suffering. This more distinctly we recall.

That when on the mountain famished by the ravages of hunger, the evil one appealed to him as he does to us all today, especially along the lines of bread or material want. Convert these stones into bread. And we thought, we yielding, build our $1,000,000 hospital to palliate and vote to keep the saloon open; but we shall go into God's presence with stained hands and a sullied soul.

We are glad of the proposed hospital, but what our cities need a thousand times greater are five thousand men each, with clean hands and clean lives, though only a hundred in the bank.

That will swipe from the groceries and drug stores all the soft drinks and dope that follow in their wake.

Destroying our youths by the thousands, by deadening their intellect, killing all that's manly, and drawfing their souls for gain.

But Christ dallied not with Satan, but answered promptly and emphatically and once for all, "It is written." and so must we.

Some time since when sorely tried along business lines, there came born o'er our spirit as by a breeze from heaven, this passage: "He that despiseth the gain of oppression, and shaketh his hands from the holding of bribes; he shall dwell on high. His place of defense shall be the mountains of rocks; bread shall be given him, his waters shall be sure."

The churches should pray especially for a great awakening among their officials. Our church we believe is especially clean along these lines. We must pray for these.

A Confederate soldier slowly dying of cancer in our midst, having walked the floor of a Richmond hospital for twenty hours, in agony of prayer, found peace.

Says the church runs on too narrow grade roads. We must pray for all; says I pray for everybody. And perhaps God will over-rule satan and cause him to change his tactics.

The minister said, "I had rather lie down hungry tonight than to sit at the richest banquent of a dishonest man."

Satan has great power, "Is the prince of the power of the air." But he met more than his match in that he could bruise the heel of the Son of man; but Christ could bruise his head.

So much we would like to quote from this sermon, but the waste basket.

Mrs. William Pegram, a sweet little woman, a real Dorcas or Lydia in the Bethel church, worshipped with us yesterday. She and her husband having disposed of their home place, are some what at sea. We trust that they may never leave our church.

Mr. J. T. Price, through whose generosity, I think, our vestibule is largely due, has kindly consented for us ladies to change the coloring of the windows.

Mrs. Pegg of Greensboro attended services with Mrs. James Williams. In her girlhood we called her Lilly, and "Time which sheds its blight o'er all," has left her in exterior, much the same. May her life be as fragrant.

Mrs. Frank Pegram is very ill.

Mrs. R. S. Ogburn was sufficiently recovered to hear the sermon from a carriage by the window. Reporter.

June 12th.

Mt. Pleasant, Liberty Ct.

Children's day service will be held here next Sunday, June 18th. A large attendance and a liberal collection are hoped for.

The attendance at S. S. yesterday was 69; the contribution, 46 cents, averaging about three fourths cents per members.

The special meeting will embrace the third week in August. Rev. N. G. Bethea will assist the pastor.

Uncle Alson Amick, whose illness has been previously reported, continues very unwell and manifests no great evidence of a speedy recovery. His children are worthy to be commended for their presence and aid since he became sick. Last Sunday week Bro. S. A. Alexander held a prayer service at Uncle Alson's. Quite a number were present.

Mrs. Mary E. Amick, member of the church and Sunday school here, has been critically ill from hemorrhage of the lungs, but is improving nicely now.

Little Virginia Dare, the ten month old daughter of Mr. and Mrs. Vance Smith of Burlington, was buried here last Friday. Rev. W. D. Fogleman conducted the funeral. The sorrowing parents have the sympathy of many friends and relatives in their sore bereavement.

Will H. Neese.

Hartshorn, N. C., 6-12-11.

Zoar, Mecklenburg Ct.

Our Superintendent was with us yesterday, June 11. We had a large attendance, and they took an interest in the work. We are glad to have them with us. It does me so much good to see them all come out and help us in our Sunday schools and prayermeetings and hope they will continue to do so.

I think that everybody will be prepared for preaching the third Sunday in this month and we hope our pastor will be ale to meet his appointment. Our meeting will begin the fourth Sunday in July, and I hope it will do much good.

Best wishes to all.

A. B. Osborne.

Concord.

We were glad to have Brother J. E. Mercer, of Charlotte, preach for us on the first Sunday and on Sunday night.

At a meeting of our church, some time ago, when we were considering painting, and improving our house of worship, Rev. D. A. Braswell suggested that we convert it into a "brick-veneered one." After considering the matter, and counting up the cost, as near as possible, our people have accepted the proposition of Brother Braswell, and are now at work getting subscriptions to cover the cost of building two S. S. rooms; and making the house a brick veneered one. So we hope soon to begin the work that shall add much to the appearance of our church.

The congregations at both Concord and Fair View are fairly good. Pastor.

Liberty Church.

Dear Herald:—Our pastor, Rev. W. D. Fogleman filled the regular appointments here yesterday morning and night. At the morning service the Lord's Supper was commemorated and we were glad to see so many commune.

We are planning to have children's day services on the fifth Sunday in July, beginning at ten o'clock and all friends are cordially invited to attend.

The Sunday School has decided to give an outing to the members of the three children's classes, and the teachers of these classes and any other grown people of the Sunday school who will do so, are requested to be there to help entertain the children.

Our prayer meeting is still alive and is enjoyed by us who attend. We are sorry to have so few out to these meetings and would gladly welcome many more. Mr. John Hurley, a faithful young man from the M. E. Church, will conduct the prayer service this week.

We are glad to have in S. S. and other ervices Dr. Joe Hamlin, a M. P. young man who is practicing dentistry here during his summer vacation. Several of our young people who have been off at college or teaching, have returned home for the summer and have taken their old places in our services.

Miss Ethel Wells of Greensboro has recently spent about a week with her brother, Mr. E. R. Wells. Reporter.

Liberty, N. C., June 12, 1911.

St. Pauls.

We began a special meeting on the second Sunday in May and closed on Friday night before the fourth Sunday. My help the first week was Rev. J. E. McSwain; the second, my son, Rev. T. A. Plyler. We had a good meeting throughout. There were twelve conversions, and there have been three accessions; namly, Mrs. Clapp, Mrs. Jordan, and Mr. Jones.

E. A. Plyler, Pastor.

Union Hill.

T. A. Williams filled his regular appointment here the first Sunday night; he preached an excellent sermon. We all enjoy having Brother Williams with us.

We are having a very good Sunday school now; we have 61 enrolled.

There were two deaths near here last week. Messrs. Reps Martin and J. G. Joyner.

Mrs. Hamp Stimpson is very ill at present.

Best wishes to the Herald and its many readers. Hester Baker.

Rehoboth, Granville. Ct.

While Rehoboth has been getting busy and doing things, her reporter has been idle and negligent. Hence our long silence. Our new pastor has been with us a good while, yet we occasionally hear the question.—How do you like Brother Bethea? And invariably the answer comes—All right; and we do like him. We enjoy the splendid sermons he gives us. We enjoy his good fellowship and friendliness and appreciate it too. So far we have found no fault in him at all (something wonderful for Granville Ct.) Indeed, there is some danger of our working him too hard. For he must preach to us, make speeches for us, sing duets and solos, and do many other such things whenever we have a mind to ask him. And we suppose there is a limit even to a preacher's powers of endurance. Bro. Bethea's wife also seems to be in every sense of the word a help meet for him.

Our S. S., we think, is improving in some respects. There were 93 present last Sunday, the highest number on record for one Sunday.

Bro. Bethea has organized for us a teacher training class which he teaches every first Sunday morning. We trust that much good may come of this. Our great

need is, not more teachers, but better ones.

Our Ladies' Aid Society will meet at the home of Mrs T. V. Bobbitt next Saturday afternoon at 3 o'clock.

We attended the Children's day service held at Union Chapel 4th Sunday in May. It was fine. The children did their best, and some of us know what that means, for our young folks at Union Chapel. But the best of all was the collection and offering which amounted to something like $17.00.

In the absence of our pastor Mr. S. R. Harris gave us an excellent address on Foreign Missions. He told us exactly what we needed to hear, no more, no less.

May all who heard profit by his good advice. Mrs. J. W. Davis.

Hope, Chatham Ct.

Rev. J. H. Bowman filled his regular appointment at Hope Church June 11, 1911. He presented to an attentive congregation, a strong, forceful sermon from the text: As was his custom. St. Luke 4:16. Showing clearly and simply the power of habits. The more we see of our pastor the more we realize his worth and our good fortune in having him with us.

The Sunday school at this place is still growing. An attendance of 81 on June the 4th. A. L. H., Reporter.

Haw River Ct.

We were at Friendship yesterday and there was a large congregation present. It is uplifting to preach to this people. so attentive and appreciative. After I closed the service Bro. T. H. R. Pritchett came to me and said two young girls were crying, and I enquired the cause, and he said they wanted to join the church. Their mother was sick, and their father and mother could not come. I said well, we will call the congregation to quiet, which we did. and I received them into the church. Then they seemed happy. I found they were Bro. John Pritchett's daughters and that I had baptized them when I was on the circuit before. This speaks loud for infant baptism They were intent and remained and cried. It reminded me of the little boy that was crying because he could not get his lesson. Someone said, It will do no good to cry, but he said, It will, it brings someone to my rescue. Why have our people abandoned this precious duty? I am writing a book on infant baptism, only waiting till I am able to have it published. I baptised one child for Bro. John Pritchett last November, and am to baptize another soon. Bring the little ones into the fold. These girls would have been unhappy, yes, grieved had they not joined and they looked so bright and happy after they had joined. Get the lesson, will you?

On last Saturday at Iron Works Mill I baptized Bro. George Wrenn; he was 75 years old. Sister Minnie Wrenn, his granddaughter, and Sister Ethel Creasy, by immersion. Five to join in two days. The first two came in through the training of their parents. The last three through the influence of the home prayer meeting. Bro. Archie Sheldon professed and joined Midway last fall, and he has gone into the work and has been holding prayer meetings at the homes around Midway and at the church. Consequently, an old man happily converted, also two girls, and they have been added to the church. Others made happy: Bro. Arch. encouraged to go ahead. Oh! if the members of the church would only work. Last Thursday I was called to go below Lawsonville to attend the funeral of old Bro. John Sawyers, 84 years old. He was a good and highly respected neighbor, a faithful member of Penile M. E. Church for years. A large congregation present. The funeral was at his home as his wife is a cripple. He was buried in the family graveyard near-by. This is a busy life.

Rev. H. L. Elderdice, D. D., of Westminster, Md., will preach at Fair Grove at 11 A. M. June 18; at Friendship at 3:30 P. M., June 18; at Brown Summit at 8:00 P. M.; will address at Mispah at 8 P. M. June 19; Midway at 8 P. M., June 20; at Bethany at 11 A. M., June 21.

Subject of address, Old Time Sweethearts.

Fraternally,
C. E. M. Raper.

P. S.—85 in Sunday school at Friendship yesterday. Bro. James Weatherly, Supt., was not able to be there. He was missed so much. Bro. T. H. R. Pritchett, Asst. Supt., acting. Children's day in the future.

THE ASHEVILLE BUILDING FUND.

From the Concord friends:

Mr. L. A. Blackwelder	$20.00
Mr. J. M. Mercer	12.00
Rev. A. O. Lindley	10.00
Mr. Marshall Austin	10.00
Rev. D. A. Braswell	10.00
Mr. Marshall Blackwelder	5.00
Mr. L. H. Sides	4.00
Mr. W. H. Scarboro	4.00
Mr. T. F. Robbins	4.00
Mr. P. J. Blackwelder	4.00
Mr. W. W. Bean	3.00
Mrs. E. V. Blackwelder	2.00
Mr. B. G. Nash	2.00
Mr. Sam McCommons	2.00
Mr. John Garmon	2.00
Mr. Calvin Garmon	1.00
Mr. J. B. Garmon	1.00
Mr. J. K. Foster	1.00
Mrs. Mattie Thompson	1.00
Mr. Cletis McCommons	1.00
Mrs. Dora Wadell	1.00
Mr. W. R. Earnhardt	1.00
Miss Ida Thomas	1.00
Mr. A. F. Blackwelder	1.00
Mrs. Effie Teeter	.50
Miss Irene Teeter	.50
Mr. S. H. Teeter	.50
Total	$104.50

It is reported on Cleveland Circuit that Bro. Reed has received a dog on his salary, and because of this fact one good brother is going to give the $5.00 he was to give Bro. Reed to the Asheville church. The dog is a valuable one, a watch dog. He stays awake all night and keeps others awake (other people). This is a good way to make money for the Asheville church. Any one wanting a good dog write to Bro. Reed at Fallston, N. C. He will be glad to set them on the track of a good dog or set a good dog on the track of them.

J. R. Williams, Col.

BURLINGTON.

For the past two Sundays our attendance has been 204 and 214. High Point seems to be a little ahead of us now, but we are expecting to grow some more soon. Just watch us.

We were glad to have Rev. G. L. Curry preach for us last Sunday night in the absence of Bro. Williams, who was at Haw River. He has been assisting in the meeting at that place for the past week, and they are having a good one.

Our special meeting begins next Sunday. Rev. T. M. Johnson of Asheboro will assist. Pray for it.

More next week. Hastily,
Reporter.

Burlington, N. C., June 14.

IVY CIRCUIT.

Mrs. William Drake was received into the church at Democrat Sunday morning service. There are others we hope to take in soon.

Our third quarterly conference will be held at Pensacola Saturday before the 4th Sunday in July. Hope we will have better attendance than we have had in the past. D. R. Williams.

THE POSTAL CARD.

W. F. Kennett, Editor.

It seems easier for us to get out a weekly than a monthly—it has been more than a month since the last issue of the Postal Card appeared.

Our second quarterly conference was held in Bethel Church on Saturday before the first Sunday in May. The attendance was

good. Rev. W. R. Lowdermilk was with us and preached an excellent sermon at 11 A. M., and delivered a very helpful address at the opening of the business session in the afternoon. Bros. J. B. Ogburn and P. H. Angel were selected as nominees for delegate to the next Annual Conference.

There is general regret in the Bethel community over the removal of Bro. Wm. N. Pegram and wife from the community. Bro. and Sister Pegram have been most earnest workers in church and Sunday school—always present and ready to do anything for the advancement of the church. Their presence and faithful work will be greatly missed. Bro. R. W. Jones is the new Sunday school Superintendent at Bethel with Bro. F. M. Pegram as his faithful assistant. Palestine Church now has a Sunday school for the first time in several years. Bro. D. P. Lemons is the new S. S. Superintendent at Gideon's Grove, with Bro. Wirt Angel as assistant.

The Flat Rock Sunday school is unusually well attended. The pastor has a very large class which he teaches twice a month. Children's Day exercises will be held the fourth Sunday in this month. Bro. Walter J. Williams, the old Superintendent, is yet at the helm and is as popular as ever.

A number of our aged church members are in very poor health. Bro. Jere Highfill, nearly 85 years of age, and our oldest Flat Rock member, is yet very feeble. "Uncle Jim" Sharen, our oldest Palestine member, has been very sick. He is in his 80th year, while "Uncle Allen" Pegram, our oldest Bethel member, now in his 87th year, is also quite feeble. Mrs. Rankin Pegram, of Flat Rock, has been quite sick. Mrs. R. S. Ogburn has been sick, but was able to go to church last Sunday and sit in the carriage under the shade of the trees near the church and listen to the sermon.

Our schedule of special meetings with help promised, is as follows:

Palestine, 5th Sunday in July, Rev. A. L. Hunter to help.

Bethel, first Sunday in August, Rev. G. F. Millaway to help.

Gideon's Grove, first Sunday in October, Rev. Edward Suits to help.

Flat Rock, fourth Sunday in October, Rev. Edward Suits to help.

The long drouth is making many of our people feel a little blue. We have heard of one preacher who says it is sent on us as a judgment for our evil ways and lack of faithfulness to the Lord. If this is true, we would better hasten to repent and to reconsecrate ourselves to the Lord. Anyway there is need of greater faithfulness and more genuine right living, and we would close this number by quoting Isaiah 52:1—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

FROM BAXLEY, GA.

I do not know of anything of interest to send to the readers of the Herald unless it be concerning this section of the country.

I presume that Pastor Dixon and members at High Point continue to tell you of the good work being done there. Under the efficient pastorate and earnest efforts of the officers and members there, I feel sure that the congregation and Sunday school work are moving steadily up to the high standard set at the beginning of the conference year. Each Sunday morning, through heart and mental vision, I watch the throng of interested children and earnest men and women as they gather at the church for school and preaching. I likewise see in their room my class of junior philatheas maintaining a splendid record.

During the last ninety days I have been in South Georgia, and have not had the privilege of regularly reading the Herald. I have found the church people here about equally divided between the M. E., South, and the Baptist.

Baxley is the court house town of Appling County, situated on the main line of the Southern Railway, about centrally between Atlanta and Jacksonville. While the political division and native citizenship are old, yet the development is new and modern. Recently the attention of the outside world has been attracted by the wealth that lies in the untenanted soil, and in the many undeveloped resources that have been practically concealed by the large timber and turpentine interests which have been the large sources of wealth here for more than a generation. These industries still exist, but the fountains that have so generously flowed into the coffers of the ceaseless grinder are rapidly failing, and the builder is following in the wake of the despoiler. Lands that hitherto were valued only for the pine are now rapidly growing in price for the plow. Fields are following the forests, and sand-clay roads are succeeding the trail. The lumberman's hut has been torn away for the planter's home. The "pinerooter" is losing his prestige to the blueblooded berkshire, and the long-horned scrub is yielding his grass to the shorthorned durham. The deer has abandoned his range to the goat, and the industrious hen scratches where the heron waded and swam. Civilization's hook has emptied the alligator's hole, and the heel of the "streeker" has crushed the serpent's head. Indeed, old things are passing away, and all things are becoming new. The Russian, Syrian, the indominable Jew and the ubiquitous sparrow chatter on our streets, and the drummer and insurance agent are here dispensing the same old yarns. These things show that the new country soon gets up with the old, and may go by. North Carolinians have always been on the lookout for good, cheap, land, and they are here, as are also many from every neighboring state. The native is in the minority.

The soils here are: the black alluvial, the gray sand loam and the red "pebbly." In the order named they appear on the flat, the gently rolling, and the hilly lands.

Fishing is one of the chief sports, and is an industry with some of the natives who make a living from the sale of their catch. They usually provide for the accommodation of parties that often go to these rude fisheries for a fry which is prepared by the fisherman's wife while the members of the party try their luck with the hooks. I recently joined one of these parties for an evening on the river. As we went I challenged the crowd with the statement that I never fished, but I caught more than any one else along, and generally as many as all the others. Some of the experts assayed to give me a Waterloo, but my record was sustained by one luckless cat that chose my hook, and the crowd was beaten.

Recently I visited Saint Simon Island, a reviving summer resort near Brunswick. On an infrequented spot still remains some of the old town of Fredereca and the Chas. Wesley oak in the broad shade of which he taught the early settlers a new form of worship, and planted the "religion of feeling" and the seeds of Methodism in the hearts of a free people. Few visitors are shown this ancient village that sleeps quietly several miles removed from the hotels and cheap places of amusement. Perhaps present plans may restore much of the ancient glory of St. Simons. In a large pasture there is one of the prettiest spots ever seen. The old Lovers' Lane is now only a farm road that leads more than two miles between two rows of grand old oak trees whose bows lap and form in unbroken regularity and grace the loveliest vista one ever sees. Other history and relics give some idea of the old landscape beauty of this historic island.

Space is too much taken for further detail.

South Georgia is now a popular section with the home-seeker. He finds here the best land for the least money. Every thing points to rapid development and increased population. R. T. P.

THE STANDARD FOLDING TYPE WRITER.

A practical typewriter, fully guaranteed. Weighs only five pounds. We especially recommend this machine to ministers who need a typewriter, but whose work does not require a high priced machine. Price $50.00. We add our guarantee to that of the manufacturers. Send for descriptive circular.

WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

NORTH CAROLINA BRANCH.

Report of Corresponding Secretary.

In presenting to you the ninth annual report of the North Carolina Branch, I do so with the sincere belief that we are advancing and I trust the advance is being made thoughtfully and prayerfully. Our labors, trials, and experiences only serve to bring us closer together, to broaden and fit us for ever increasing responsibility. I can bring you no new story of large increase in members or finance, but I can give to you the story of greater fidelity to our work and a more abiding interest among our workers. Many agencies have come forward to foster and educate and bring together the great throngs who are willing to unitedly engage in this wonderful movement in missions.

God said, "Behold, I have set before thee an open door and no man can shut it." Our part is to make it possible for those who know not Him in the forgiveness of sin to pass through and enter into the joy of a loving Savior; for them to throw off the shackles of shame and degradation and sin and come out on the side of Him who gave his only begotten Son. Last year missionary enthusiasm spread over our country; business men spoke on the commercial side of the subject; ministers preached about it from an educational and religious standpoint; women and children plead for the cause for love and sympathy for their fellow brothers and sisters. This was particularly pleasing to those who have worked and prayed for the spread of the Gospel, and it was easier to believe that the world could be evangelized in the twentieth century.

The work of the Woman's Board of Foreign Missions has progressed, not rapidly, but steadily. The women in Japan have proven themselves capable along all lines and have won praise nd respect from high Japanese officials. The money entrusted to their care has been wisely and judiciously spent. Great care has been taken in training students, not only in Christianity, but in everything to make well-rounded, honest, upright citizens. Every influence has been brought to bear upon the women to induce them to establish christian homes. In order for us to compete with the government schools, give our pupils equal advantages with theirs, it has been necessary for us to provide for a new building in which Domestic Science and other branches can be taught. Our treasurer, Mrs. Marshall, has instituted the Gold Bags as a means by which to raise the money for this needed addition . In China Bro. Heininger and his new wife are doing a good work. They need the prayers and co-operation of our people at this time. Miss Mallett, our own missionary, has endeared herself to all who have had occasion to know of her sweet sacrificing spirit. She was remembered at Christmas time with a cash present which amounted to about $15 by some of the members of the N. C. Branch. This came in nicely as she had been in a hospital undergoing an operation for appendicitis. Pray that she may continue to gain strength and be able to serve those for whom she gave up friends and home. During the past year the Ex. Com. has had three meetings. At the first it was decided that the "Contest" plan for increasing attendance, the Birthday Fund for the China work, and Calendar plan for Japan would be adopted. These plans were printed and sent to each corresponding secretary with the request that they be used in auxiliaries. At the second meeting the Cor. Sec. was ordered to divide the names of ministers, send to some willing workers with request that each write and ask minister to send names of two women in each church with whom she might correspond with intention of organizing an auxiliary and getting representatives to attend the Branch meeting. Few responses came. The last meeting was called on account of a request from Board to release them from coming to North Carolina on account of so much expense. This was granted and partial arrangements for Branch meeting made. Thank-offering programs were sent to every minister and corresponding secretary with request that a service be held in each church, as it is the only time during the year that opportunity is given for a collection for the women's work| Your Corresponding Secretary has tried to aid in carrying out the calendar plan and is sending out gold bags. On March 1st report blanks were sent to all the corresponding secretaries and from them the following report has been arranged:

Henderson was the first auxiliary to report. Twelve meetings have been held. Eleven members. $16.42 sent to Branch and Mrs. F. R. Harris responded to the Gold Bag call. They hoped to send delegates to Branch meeting but were unable to do so. Henderson is one of the best and strongest churches in the State, and all of the smaller churches wonder what Henderson and Greensboro are going to do.

Mt. Moriah reports 11 meetings. 15 members. They are using calendar plan, have readings and varied programs. They are always prompt to obey the call of duty.

Elise in Moore county has disbanded, but Mrs. P. A. Williams sent $1.00 in gold bag for Building Fund.

Graham has no society, but Mrs. Geo. L. Curry collected $2.43 for gold bag and wanted to send representatives to Branch meeting, but could not.

Siler City has no auxiliary. Mrs. E. B. Siler sent $1.00 Gold bags. The church is small there, but they are interested both in foreign and home missions.

Burlington report comes full of regrets and good resolutions: interested, willing workers, few leaders. God didn't call all of us as leaders. Some of the best work is done by those who cannot lead. Society has 21 active members, 2 honorary. Five subscribers to Missionary Record. They use mite boxes and calendar plan. Two delegates attended Branch meeting.

The Aid Society at *Julian* always responds to every call through Mrs. W. T. Hanner. They pay $15.00 toward Miss Mallett's salary. Mrs. W. T. Hanner and Mrs. W. C. Lassiter attended Branch meeting.

High Point comes bristling with the best pledge of $50.00 overpaid by $1.27. An increase of 9 members, making 38. The largest active membership of any auxiliary in the Branch, also largest number of honorary members. 10 subscribers to Missionary Record. They use mite boxes. Total amt. sent Branch Treasurer, $131.84. High Point reports Precious Jewels society, which sent $2.50.

Liberty is disbanded. Mrs. A. W. Curtis is making effort to collect money for building fund.

Kernersville Society has not met since 1907. Mrs. Joseph Hepler doesn't know whether it can be reorganized or not.

Asheboro sends in the best report in the history of the auxiliary here. Pledges $25 this year on Miss Mallett's salary and $15 each year while she is in Japan. Use mite boxes and birthday fund plan: raised $27.23 in gold bags through their efforts by different members sending bags to friends and interested persons. Had a "Golden Shower" meeting and Thank-offering service. Sent $106.68 to Treasurer. Are aiding in carrying out calendar plan. Busy Bee S. S. Class sent $1.70 for Birthday fund.

Mebane auxiliary died, but Mrs. Henry C. Nicholson hopes it may be revived and prays for the success of the work.

Mrs. W. C. Whitaker reports no society on Halifax Circuit, but sends $1.00 from C. E. Society and $1.00 for herself for Golden Shower.

Bethel sends in a letter with report telling of the difficulties under which country auxiliaries work—long distances to drive. Many excuses. On other hand gives account of interesting programs of how some of the dear women love the work and are willing to make sacrifices. They have 20 active members, 2 honorary: held the Thank-offering service and sent $5.42 for Miss Mallett's salary.

Mt. Pleasant, Liberty Circuit, sent a delegate to Branch Meeting. They want more interest and knowledge, two good omens for a progressive organization. Number of members, 14; amount for Miss Mallett's salary, $10.00; amount sent Branch Treasurer, $10.50.

Winston has a very good society, but on account of absence of secretary no report

was sent to me. Treasury shows that Winston was heard from.

Fair Grove, Why Not Circuit, is another society that never fails to respond. One plan they use would be helpful to all of us: it is that they have an auxiliary fund, made in various ways—entertainmnnts etc. From this fund contributions are made. If any members fail to pay dues, it is drawn from this fund. Thank-offering service was held. Calendar plan used. Number of members, 14. $4.00 collected in gold bags.

Last but by no means least is our hostess auxiliary, the *Greensboro*, which sustains her former reputation as to leading in finances, having sent $313.08 to Branch Treasurer. Their $50.00 pledge on Miss Mallett's salary is raised by mite boxes. Thank-offering collection amounted to $23.41. Through the auspices of the W. F. M. Society the Sunday-school has adopted the Birthday Fund plan, but it is too new to be heard from in a substantial way. This society holds the banner also for Record subscribers, the number being 24. A contest has recently been used and the number increased. There are three memorial members in this society, the only ones in the State.

As I come to the close of this year's work I cannot refrain from thanking you all for the confidence placed in me, for cooperating with me in the carrying out of plans to extend our Master's work; and pray God's richest blessings on the work in which we are all interested and especialy on my successor who I hope may have more time and thought for this great work. May we not labor in His vineyard, try to adhere to our motto, "More members, more money, more missions," and in the end hear the words "Well done."

Mrs. W. C. Hammer, Cor. Sec.

NORTH CAROLINA BRANCH—TREASURER'S REPORT.

Receipts.—For Year Ending April 21, 1911.

Dues and Conting. from Aux.	$203.02
Mite Boxes	36.74
Thank Offering	71.48
Salary of Miss Mallet	397.18
Mothers' Meeting	3.01
Memorial Members	30.00
Birthday Fund	5.75
Precious Jewels	5.50
Busy Bee S. S. Class, Asheboro	1.70
Christmas Present for Miss Mallet	15.00
Branch Conting. col. by Mrs. Dixon	3.00
Calendar Plan	36.05
"Golden Shower"	58.42
Yard of Dimes	2.60
Int. on Deposit in Savings Bank	2.18
Cash on Hand at Last Report	226.22
Bal. in American Exchange Bank	181.81
Balance in Savings Bank	250.60
Total	1,530.26

Disbursements.—From April 5, 1910 *to April* 20, 1911.

To Mrs. Marshall, Ex. Tr.,	$1090.50
To Cor. Sec. for Printing and Postage	9.75
To Mrs. Dixon for Exp. to B'rd Mt'ng	20.00
To Mrs. Hammer for Exp. to B. M.	14.79
To Miss Mallet as Chris. Pres.	15.00
To Br. Tr. for Postage two years	2.50
Cash on Hand	142.87
Bal. in American Exchange Bank	143.68
Bal. in Savings Bank on Salary	91.17
	1530.26

Velna McCulloch; Treas.

MY GATEMAN'S FLAG.

When I get off the train in the late afternoon, I invariably call out to the gateman as I pass his little house: "See you tonight, Mr. Butler." For it is a stormy night indeed when I do not slip over to the gatehouse, after my work is done, to eat an apple with the gateman.

Many a pleasant chat have I had with this old, crippled gateman, when all is quiet at the unfrequented crossing. He can see my student lamp from his little window, and when it burns too long and I come to see him later than usual, he never fails to advise me in a serious manner "to turn in, in good season."

As we became better friends, my curiosity about his wooden leg increased. I thought that the deep lines about his mouth, evidently caused by sorrow and disappointment, had some connection with the Grand Army button in the lapel of his coat and with a tattered flag hung on the wall of the gatehouse.

My curiosity was satisfied and my surmises were proven correct by a chat we had one Friday evening. I was telling him ters, the sugar-houses, and the plantation about ten miles up the river from New Orleans. I had described the old slave quarters the sugar-houses, and the plantation mansion. The mansion was one of the few surviving ante-bellum homes. It was a fine old house, famous in war times. There is still a rumor that it is haunted by a Union soldier who disappeared there.

I pictured for the interested gateman a little hut, the last one out on the way to the sugar fields. The hut was dilapidated when I saw it. Through its broken walls crept fragrant clematis. A stunted banana palm had grown up at the threshold, as a guard, and four magnolias stood as sentinals at the four corners.

An old negro mammy had told me that it was from this hut that some ruffians had dragged a negro to lynch him. It was during war times, she told me, that the lynching occurred, but even now she could remember every detail of the affair. And as she stood there, puffing her pipe, she pointed out to me a tree near the levee, where they were about to lynch the negro, when three Yankees climbed over the levee and interfered. Evidently they saw an open fight was useless, for one of them unwrapped a union flag and wound it around the negro's body, warning the lynchers not to shoot.

But they fired, and with the shot the negro and two soldiers fell. The other clapped his hand on his knee, staggered a moment, and then sank down. The ruffians, realizing that their only safety lay behind the rebel's line, took the wounded soldier and disappeared.

"I allers wanted to know whareber they tuk dat sojer. He tried to sabe ma bruder," the old negress said and her face lighted up with true emotion, under the soiled bandana.

"There," I said, eager to praise the hero, "is an example of silent, unpaid"—I got no further, for Mr. Butler interrupted: "That plantation was the old Craighead place, wasn't it?" and his voice had a tremble in it which I didn't then understand. Surprised that the crippled gateman knew anything about my story, I nodded assent.

"Well, I guess I can finish the story," he said, "but I don't ever tell anybody. Jack Woodman, Henry Dorr, and I were out scouting one day when we heard a fracas and jumped over the levee to see what was up. The old negress told you what happened when we tried to break up that lynching.

"When the rebels fled, they strapped me on a mule and took me along. We traveled fast for a long time, I can't say how long, for my knee bone was crushed and I fainted about every so often. The next thing I remember, I was in Libby Prison, with one leg shy and mighty sick.

"How I lived was a wonder, for the food wasn't fit for a hog. But I worried along, hoping to die, for I had a fever that I could feel rotting my insides. After the surrender they shipped me up North. Once back in God's country, I picked up fast. But the doctor told me that I could not work inside, so I came on here and have been keeping other people from having their legs cut off ever since.

"I wasn't cut out for a gateman," he said, after a pause. "I left high honors at Yale to go to the war. No, I wasn't cut out for a gateman. But I guess that I have had more real satisfaction in life than I would have had if I had let that negro die without a struggle."

Finally he looked up with a queer light in his eye I shall never forget. "Boy," he said, "that is the flag I wrapped the negro in," and he pointed to the tattered flag on the wall of the gatehouse. "I have kept

it ever since I grabbed it when I fell, shot through the knee. I knew it would be the only tangible thing I should have to show for my life. This flag has stood for humble duty and sacrifice. I'll be getting through pretty soon now, and, when I do, I'd kind of like you to keep the flag for me. It will help you as it has helped me, if you let it stand for humble duty and sacrifice."

An express was coming, and the crippled gateman went out to put down the gates. —Frederic Batterfield in Zion's Herald.

RITA AND THE BIRDIE.

Rita was getting over a hard spell of sickness. The doctor had left medicine for her to take which did not taste at all good. Rita knew she must take it, but, oh, how she hated it. She cried and make it very hard for mother to give it to her, which worried mother very much, for she was so anxious that her little girl should be well once more and she knew she could not be if she did not take the doctor's medicine.

One day when it was time for the medicine Rita's young lady cousin Isabel happened to be there. She opened her eyes wide when she saw the fuss Rita made about taking it, and how hard it was for her mother to give it to her.

"You'd make a fuss, too, if you had to take such horrid stuff," cried the little girl, with tears in her eyes, turning her head away from the spoon mother held to her lips.

"Why don't you take it the way the birdies do?" asked cousin Isabel, suddenly.

Rita's eyes opened.

"How?" she asked.

"Don't you remember when we were in the country last summer how we watched those baby birds in the nest in the big apple-tree, and how we saw their mother feed them?"

"Yes indeed." Rita's face brightened at the recollection. "They opened their whole heads when their mother fed them."

"Now, you play you are a birdie and I will feed you."

Cousin Isabel took the spoon with the disagreeable medicine in it from mother's hand.

"Open your mouth wide—that's the way!"

Rita laughed and tried to open her mouth wide as she had seen the baby birds do and, before she realized it, the medicine was down, and she had scarcely tasted it or minded its unpleasantness.

"Why, it was not half as bad as it usually is," she said, wonderingly, to her mother.

"That's because you were thinking of the birdie and not of the medicine," nodded cousin Isabel. "You know, whenever there is something unpleasant to do or to take, if you will only try to think of something pleasant at the same time, it helps a whole lot, and sometimes you forget the disagreeable thing entirely."

"Well," said Rita, "if it makes me not mind taking that horrid medicine I'll try it all the time."

After that, whenever it came time for the medicine, mother would say, "Open your mouth, little birdie!" and Rita would open her mouth very wide and, in a twinkling, the disagreeable stuff would be gone.

It came to be a by-word in the family. After Rita got well and did not have to take the medicine any more, there came other times when she had to do or to bear something unpleasant, and then mother would say, "Remember the birdie!" and Rita would laugh and try to think of something pleasant to take her mind off the disagreeable thing and to make the best of it.

Even when she grew to be a big girl, she still "thought of the birdie" whenever there was anything unpleasant to be borne, and, somehow, the hard thing was not half as hard as it would have been if she had thought only of that and worried because of its unpleasantness.—Anna Guilbert Mahon, in The Sunday School Times.

THE COMMON FOLKS.

Madam Frog was taking a sunbath on a clump of moss, close beside a merry little stream that ran, bubbling and tinkling, in the cheeriest way possible, over green slimy stones and smooth white ones, through the clover in the meadow and down to the big dark wood, that cast its giant shadows over everything within reach.

Almost at her elbow, as you might say, she heard a voice: "Good morning, my dear, I hope you are enjoying this fine weather!"

Madam Frog knew that voice, and with one leap she stationed herself on a gray bit of rock in the middle of the water.

Mrs. Grass Snake lifted up her head very close to the clump of moss. She was peaceably disposed at present, as she had just made a comfortable breakfast on two young frogs that ventured too near for their own safety.

Madam Frog's heart was beating so fast she could scarcely breathe, but of course she would not let her enemy see she was frightened.

What a lovely dress she wore—yellow laid upon a bronze-green ground in stripes and spots, the longest stripes at the back, and a short stripe on each side. She fanned herself slowly with the four fingers of the right hand, which was also her front foot, and gazed pensively at Mrs. Grass Snake, who had coiled herself in a lazy heap.

"I am so glad I do not have to creep along like you," remarked Madam Frog, "I should hate to come in contact with the dust and dirt; and, too, it is rather wearing on one's clothes."

"Creeping is a graceful exercise if you are made in the right fashion to indulge in it," replied Mrs. Grass Snake. "I have seven hundred little bones in my spinal column, fastened together with ball-and-socket joints. A pair of ribs is also fixed on each of these bones, and I may really be said to walk on the ends of my ribs. This helps to give me that lovely gliding motion that is so refined and noiseless. Now, your movements are rather jerky; you should practice the glide, my dear."

Madam Frog took a dip in the cool water. Her skin dress was growing dry and liable to crack, as it was a tight fit. When she rose from the water, an insect alighted on the rock. Out went the funny tongue that had been hanging down her throat. It was sticky, and the insect was speedily captured.

Sometimes, when the insect was horny, she would have to use the few teeth on her upper jaw to help grind it up before swallowing.

"What a miserable mouthful!" cried Mrs. Grass Snake in derision. "If you had a skull put together loosely like mine, you might eat something worth having."

Madam Frog closed her lips tight. Any one, to see her, would suppose she might be thinking twice before she answered back; but it was only because she needed air, and, having no ribs, must swallow the air in her mouth, as it was drawn in through her nose.

Seeing that Madam Frog was not in a talkative humor, Mrs. Grass Snake hastened away to find a more congenial companion.

Although it was fall, and cool winds blew the colored leaves in rainbow showers over the ground, still the sun shone warm and bright, and the gray rock was hot enough for any cold-blooded creature.

Grandfather Frog lifted his head above the water, his gold-rimmed eyes blinking with delight as he saw his favorite daughter.

"Good morning, my dear," croaked Grandfather Frog. "I am glad to find you alone, without any of those troublesome children at hand. You should train them better, my dear. Their voices are really earsplitting, so shrill and harsh. They

grate upon my nerves, and there is no getting away from such a crowd."

Grandfather Frog was very old. His teeth were worn out, so they failed to grind up the horny insect he had swallowed for his breakfast. He felt grouchy and grumpy, and inclined to find fault, not because there was any true reason for it, but a bad digestion is not apt to make one sweet.

"Look out, Grandfather!" called Madam Frog, in warning tones, as she dived into the cool depth.

Before he could turn around he, too, had slipped into the depths, not of the sparkling water, but Mrs. Grass Snake's throat.

He made a tough morsel, perhaps, but one cannot always select the best for a free dinner.—Lizzie DeArmond, in Zion's Herald.

AN AIRY BEDROOM.

It used to be fashionable when two women met to discuss their respective ailments, but now such talk is altogether out of date. Happily, it is becoming the style to be healthy, and one of the subjects on which the comparing notes is frequent is the various methods and arrangements for outdoor sleeping. One family who have become zealous devotees to sleeping in the open air began the practice in this way:

A playhouse for a little girl of the house had been built by an indulgent uncle on top of the side piazza. The lower part was composed of some old-fashioned inside shutters which had been resurrected from the cellar. Beams rising from the floor of the piazza supported a shingled roof. The space between the top of the shutters and the roof was left open and fitted with mosquito netting. The warm summer weather was just beginning when the playhouse was ready for occupation.

"I'm going to sleep out there," announced the little girl of the house one warm night, "and I want some one to come with me."

After a little demurring on the part of the grown-ups, a mattress was dragged through the window, a bed made up in the playhouse and the little girl and her aunt settled themselves there for the night. The next morning they were both enthusiastic about the delightful coolness and the refreshing sleep they had enjoyed.

A few nights later another mattress was placed beside the first one and other members of the family migrated to the outdoor sleeping quarters.

As the summer wore away and the cool nights of fall came on, other accessories were added to the sleeping arrangements, but there was no talk of returning to the house.

Another mattress was laid over each of the first ones to make warmer, softer couches. The number of blankets and comfortables increased as the weather grew colder. Pieces of oilcloth were placed on the outside of the beds to keep them dry.

As winter approached, hoods of outing flannel were constructed to tie snugly under the chins, leaving only the faces exposed. Hot water bottles put in the beds early in the evening heated them like miniature stoves. It was found that ordinary jugs filled with very hot water retained the heat better than anything else. One of these set upright, the bedclothes forming a tent over it, gave by bedtime as warm and cozy a little nest to creep into as one could desire. It was not necessary to cool the house bedrooms by leaving the window open all night; they could be kept warm and comfortable for the dressing in the morning.

These people found that the sleep in the outdoor air was sounder and more refreshing than indoor sleep. For those members of the family, especially, who must be within walls much during the day, the long nightly draughts of oxygen proved to them indeed an "elixir of life."

Then, too, there was the delightful closeness to nature. Awaking in the morning, the first sight to greet their eyes was always the strip of sky above the roof of the next house. Sometimes it was dotted with baby clouds tinted by the pink of sunrise; at other times it portended a storm, and again it was clear, and the first sun-rays brightened into gold a corner of their airy room. If they chanced to open their eyes in the night the stars in Orion's sword glittered before them, or the planet Mars gleamed ruddily. The moon, too, often wandered into their peculiar strip of sky, and the man in it grinned at them. The birds peered at them from the next roof; the branches of the elm and the apple tree in the yard were about them so close that they felt like the baby in the Mother Goose rhyme who was "rocked in a tree-top."

When their friends shiver and say: "I don't see how you can ever stand it," they smile and reply: "And we don't see, for our part, how you can ever stand sleeping indoors."—Good Health.

PRAY FOR RAIN.

Now up to this, June 12th, we are suffering (as we think) for rain.

We are taught in the word of God to pray for what we need. Of course there is abundant rain for some—for many—but will those who have the abundance pray for us.

Even if you were to learn of better seasons with us, for which we hope, we need your prayers. We need your sympathy, and if you pray for us, even in this case, you will, in connection with the spiritual laws, sympathize with us more.

A distant friend remarked that "We hear from you through the paper, but come to see us." He has had rain of late. Calling through the paper is one of the very convenient ways and is a pleasure, is cheap—if those who publish please. Of course we are not frightened, but this is really a social call. By the grace of God we are contented. "Godliness with contentment is great gain," as we read; but the only way to be contented is to trust in God. We can't trust in God without praying to God, and humbling to God. It is one of the very reasonable things to ask for an interest in the prayers of the people of God. Seeing the parched ground and the danger as it now appears is enough to excite us to see "what helpless creatures we are."

We could not live in this community without rain. However, the promise is that "seed time and harvest shall not fail."

It is our duty to try to do well, and in order to do well for bread, etc., we need rain. It is our duty to pray for rain; to think seriously about what we need and to pray for our various needs. It is a privilege and a great honor to us to call upon God and to look to Him for our needs. The thing to do is to be practically faithful on our part and then we can look up confidently for the smiles of heaven. (It belongs to stupid humiliation, and even degradation, to look to man when we ought to look to God.) But the idea in view is to humble to God. Humility that comes by (human) oppression and degradation does not help to godliness.

The humility connected with worship is the thing for our spiritual good. Of course we are hoping for rain and for the lineage of "seed time and harvest," but it is our duty to pray about it, and it is a grand social privilege that we have of calling on our friends far and near to pray for us and to sympathize. It is a great thing, under God, for us to have to use means to live, and even to be thoughtful of the interests of our commonwealth in church and state. W. F. Grabs.

Superstitious Methodists.—Nutley, N. J., June 12.—Children were baptized with water from the river Jordan at the Vincent Methodist church yesterday. The water was brought from the holy land by Miss Helen Wilson, of Newark.

C. E. TOPIC FOR JUNE 25—A FEW SUGGESTIONS.

By Rev. R. P. Anderson.

Missions in China.

Scripture: 2 Cor. 11:21-28.

The Leader's Talk:—One of the most interesting figures at the Nanking Christian Endeavor convention in 1909 was Ding Lee May, a native pastor. When twenty-eight years old, he entered the ministry, in the year of the Boxer uprising, but before the storm burst. One day he was seized and tortured with fiendish cruelty. His flesh, says Rev. Chas. Ernest Scott, was beaten to jelly with bludgeons. Long, flat, saw-edged bamboo staves hissed like serpents and fell on his naked body. When death was imminent at the five-hundredth stroke, he was thrust into a hole so vile that words cannot convey an idea of its horrors. Even there he preached the love of Christ, like Paul, to his jailors.

Deliverance came, however, before his enemies got time to murder him. Then bearing in his body the marks of the Lord Jesus, he went forth to do a wonderful work. Revivals sprang up everywhere he went. To give a single example, in Chou Fu 1,398 inquirers were enrolled as a result of his ministry. In other cities hundreds and thousands flocked to Christ.

College-bred Chinese students can get from $30 to $150 a month out of secular work, while the best churches pay only from $5 to $20 a month; hence there has been a dearth of educated Chinese pastors. Pastor Ding visited the colleges, and hundreds of students have definitely consecrated themselves to the ministry. Pastor Ding has been asked the secret of his success. His reply is characteristic: "I have no secret, except prayer.' And this is the great secret of spiritual power. If the church had a baptism of prayer it would have a baptism of power that would bring all the earth to the feet of Jesus

Mission Notes from China.

Five years ago, September 20, 1906, China issued a decree to abolish opium-smoking in the empire within ten years. This is the most extensive warfare ever inaugurated by any nation against a private habit, and puts to shame our half-way measures against alcohol. There are—or were—twenty-five million opium-smokers in China, but the authorities do not say, "It it better to have no law against opium than to have a law that is broken." They punish the law-breakers. One official in Anhwei, disguised as a coolie, found eight dens filled with smokers. He had the inmates bambooed on the spot, the smokers getting 200 strokes, and the proprietor getting 300.

Woman in China is "despised and rejected." When a lady missionary told her that her husband did not get drunk, smoke opium, or beat her, a poor Chinese woman said: "You have been talking to me about heaven and hell in a world to come. Your life now is heaven and mine is hell."

Infanticide is horribly common in China. M. E. Ritzman says that a missionary lady in South China once asked a group of women how many of them had destroyed their baby girls, and all confessed to having killed one at least, while one acknowledged that she had destroyed five. The reason is largely poverty. It is unprofitable to bring up daughters, since they get married before they reach the wage-earning stage, and are only a burden to parents.

Girls are often sold into slavery in China. In ordinary times girl slaves can be bought at prices varying from $5 to $100. In famine times one may get a bargain. During one of the great famines some years ago 3,000 female children were sold to dealers in a large city, and were carried like poultry in baskets. The price of some was fifteen cents. Some are used as domestics, while others are kept for immoral purposes.

A Chinese proverb says, "For each pair of bound feet there has been a whole kang, or big bath, full of tears." The mothers of lily-footed girls usually sleep with a stick near them, and rarely hesitate to use it if the child in her pain disturbs the household with her wails. That is, if the girl is not sent to sleep in an outhouse.

In China there are three hundred million people that cannot read and write their own language. Thought has moved in narrow grooves for centuries, which makes it hard for the people to understand even the simplest teachings of Christianity.

The Presbyterians have a mission at Lien Chou, in Southern China. In a near-by town called Sam Kong there was a riot, and a group of disturbers talked of marching to Lien Chou and sacking the mission. The men of a number of villages near Lien Chou, however, held a mass-meeting and said that they would go to the defence of the mission premeses if necessary. This ended the danger. Thus some of the Chinese began to recognize their friends.

For the first time in human history the Christian Sabbaths are marked, along with Confucian feasts and holy days, in the Chinese calendar. This calendar is in a way an official book. It is a guide to correct conduct for the year, telling what days are best for visiting, for offering presents, and so on. It is said that three out of five Chinese houses possess these books.

In the best-manned province in China there is one missionary for every 40,000 of the population, while five other provinces have only one missionary for every 100,000. Four provinces have one missionary for every 250,000, which would be like having 12 missionaries for New York City. Suppose New York had only twelve ministers, poorly supplied with funds. Somebody might well write books and tell how Christianity had failed there!

The China Inland Mission reports that during the 35 years of its work preceding the Boxer rising in 1900, 12,964 persons had been baptized by the mission's workers. In the nine years immediately succeeding the Boxer crisis the mission has received 20,176 communicants into the church. That is one effect of persecution.

In Hanknow, last December, great meetings were held by native leaders of the Chinese church. The conference discussed problems of religious work during the day, and in the evening held evangelistic meetings. It is estimated that 10,000 people heard the gospel each night, 2,000 of this number being students. Chapels were crowded and hundreds of inquirers were enrolled.

In 1895 nine hundred cities in China were closed to the missionaries. Today every city in the empire is open to teachers and every province has representatives of the gospel.

China has its Pocket Testament League, the members of which pledge themselves to carry a Testament with them and to read it every day. The aim is to have a branch of the league in every Christian Church in the land.

Bishop J. W. Bashford says that China has made more progress during the past year than any other nation on the globe. She has done without a tremor big things that have taken many years to grow in the West. Thus a beginning has been made in representative government, and the old despotism is under the ban. The regent has abolished the custom of the people's prostrating themselves before the sovereign. A decree has abolished slavery. And then, there is substantial progress in opium reform. Besides, lotteries have been abolished.

Leprosy is common in China, chiefly in the southeastern maritime provinces. Dr. John Jackson, of London, says that he found 800 lepers crowded into dark hovels in narrow lanes, one mile outside the East Gate of Canton. A pathetic sight was blind Un Ho hobbling through the street on crutches, one leg having been amputated. She was converted before

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,
V-P. and Gen. Mgr., Washington, D. C.
S. H. Hardwick, P. T. M.
Washington, D. C.
H. F. Cary, G. P. A.,
Washington, D. C.
R. L. Vernon, D. P. A.,
Charlotte, N. C.
W. H. McClamery, P. & T. A.
Greensboro, N. C.

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her leprosy was discovered. When the stroke fell she came to this leper heathen village and introduced Christianity to these "butt ends of human being," as Stevenson calls the sufferers. There are twelve stations where work is carried on for lepers, and the need for more is crying. $25 supports a leper in comparative comfort for a year.

From Shanghai comes an account of a little evangelistic band of native Christians. They visit the homes of the Christians where they sing hymns that soon attract the crowd. Then the gospel is preached. This gives the native Christian a chance to explain to his neighbors what Christianity is, and directs inquirers to some place where they can get more instruction.

A German missionary from the province of Shansi tells of a man who came to the mission station to buy a Testament. He lived a long way off, and never had seen a foreigner or heard a preacher of the gospel. A copy of Matthew's Gospel had come into his hands, and he wanted to know more of the doctrine. When he arrived at the station the missionary was not at home. The man waited, and in the meantime read the New Testament through nearly three times. When the missionary returned the visitor was ready for baptism.

Miss A. M. Jones of South China tells of the village of P'ik-t'aam whose entire population, 200 souls, asked to be received into the faith. They gave an ancestral hall for a chapel. Another village in the same district did the same things. As the missionary taught them the commandment, "Thou shalt have no other gods before me," they said that they had no gods, for they had burned the paper ones and drowned the stone ones that would not burn.

For Answer in the Meeting.

What is the most striking fact you know about missions in China?

Tell of the first Protestant missions to China.

Tell one incident or fact relating to the work of the China Inland Mission.

Give one fact about the work of your denomination in China. (Give this to several). Tell some of the effects of the gospel in China. (Give this to several).

What changes have come over China of recent years?

What do you know about blindness in China?

How can your society help Chinese missions?

Bible References.

Small beginnings.—Gen. 12:1; 21:18; Zech. 4:10; Exod. 4:2; 1 Sam. 17:20; Matt. 13:32; I Cor. 1:27.

Boldness.—Eph. 3:12: I Tim. 3:13; Mark 15:43; Acts 4:13, 31; 9: 29; 14:3; 19:8; 28:31; I Cor. 1:23; Gal. 1: 16; 2 Tim. 4:2.

Suffering.—Rom. 8:17, 36; 2 Cor. 1:7; Phil. 3:10; 2 Tim. 2:12; 1 Pet. 2:20.

Persecution.—Heb. 11:36; Acts 4: 3; 5: 40; 8:1.

WHO CARES?

If Christ be a reality in your heart, if you really commune with him, if you have caught somewhat of the spirit that made your Master forsake the Father's house that he might come to earth to save men, then you will seek for men. You will not wait for the set seasons, when your pastor shall lead; but as you come to know men about you, you will be interested in their welfare, and will find a place for the simple, direct word for Christ. You are not hampered by the taint of professionalism, as sometimes your pastor is. Ofttimes when the preacher speaks out of the depth of his heart, men feel that this is his profession; "we expect him to say such things." Where the man is bigger than the preacher, he will not be seriously hampered by this; but it is a fact that many times the layman has a more direct approach to men than the pastor has.

Next to the fact that the Master cares, the fact that men care for your welfare is one of the most potent forces in constraining men to live as they should.

But the Master did noot hide his great heart of love in heaven; he came to earth to make sacrifices for men, to win men and to tell them of the Father's love. It is not enough that you care for the welfare of the men of your community. You need to make your interest practical and real, and go after men. Then will men see the yearning face of the Christ through the kindly interest of the disciple.—Alabama Christian Advocate.

—Clifford Cox returned Wednesday night from Chapel Hill where he completed the freshman year at the University.—Randolph Bulletin.

A MOST IMPORTANT MEETING.

Health Officers of the State to Organize. Meeting June 19th-20th in Charlotte with State Medical Society.

Very probably the conference of the county and municipal health officers of the State, for the purpose of organizing a North Carolina Public Health Association, to be held in Charlotte during the meeting of the State Medical Society, June 19th-20th, will prove to be of more far-reaching importance than any other assemblage that will take place in the State during the year.

One must be blind to the future needs of public health, to the advantages of organization, to the axiomatic wisdom of multitudinous counsel, to the value of interchanges of experiences, to the importance of deciding upon and adopting uniform methods and standards, in short, to a truly progressive step, not to see in the proposed meeting great potentialities affecting the State's valuable asset—the public health. The Secretary of the State Board of Health is in correspondence with the various county and municipal boards of health and with the county and municipal health officers of the State, endeavoring to interest them sufficiently to secure a large attendance at the meetings.

It has been suggested to the various boards of health that the small fees and salaries attached to the public health service will preclude the attendance of many of the health officers, and it is earnestly hoped that county and municipal boards of health will see it to their advantage and will feel able to defray the expenses of their health officers to this meeting. This seems reasonable, because the benefits to be derived from such a meeting will be received by the public at large. The returns of such a small investment by the board of health will be manifold. Their health officer will return to his field of duty with a larger vision of the opportunities of the public health service, with new ideas to put into his work, and with a deeper determination to make his official life worth while.

The following instructive program has been arranged: The health officers will meet Monday evening, June 19th, at eight o'clock, to organize. After a paper by Dr. Richard H. Lewis, the former Secretary of the State Board of Health, on the Advantages of a North Carolina Health Officers' Association, and a paper by Dr. L. N. Glenn, County Superintendent of Health of Gaston County, submitting a Plan of Organization for a North Carolina Health Officers' Association, followed by a general discussion, committees will be appointed to report on the proposed plan of organization the following morning. Tuesday morning the health officers will meet at nine o'clock and hear the following papers: A Proper basis of Comepnsation for Public Health Service, Col. J. L. Ludlow, Winston-Salem; Quarantine, by Dr. O'H. Laughinghouse, Greenville, N. C.; The Advantages of Removing Quarantine from Smallpox, Dr. H. D. Stewart, Monroe; The Importance of a Uniform System of Disinfection for the State, Dr. Morrison H. King, Concord; The Quarantine of Diphtheria. Culture v. Time Limit, by Dr. Spencer P. Bass, Tarboro; The Handling of Nuisances, Dr. Geo, M. Cooper, Clinton; The Relation of Public Health Officers to the Tuberculosis Problem, Dr. H. W. Lewis, Jackson. These papers will be followed by a general discussion, in which each speaker will be limited to five minutes. At 12:30 p. m. Tuesday, June 20th, the report of the Committee on Organization will be heard, and the Constitution and by-laws will be adopted. After the election of officers the meeting will adjourn.

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W. A. HARPER, PRESIDENT, ELON COLLEGE, N. C.

—Hubert Morris of Greensboro, aged 22, was drowned in Neuse River last Sunday. J. J. Wiley of Newburn was drowned alsa.

—Bro. W. C. Bain, of Greensboro, bears a striking resemblance to Mr. Carnegie, the multi-millionaire. Numbers have noticed it.

—Our Christian brethren dedicated a splendid house of worship at Revolution (near this city) last Sunday. Dr. J. O. Atkinson, editor of the Christian Sun, preaching the sermon. The house cost about $3,500. The membership is 72. The Sunday school has about 150. They have done well. Dr. Wicker, of Elon College, is the present pastor.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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A BOTTLE OF TEARS.

The following story is vouched for by Rev. J. B. Culpepper of Georgia, who received it from a man in Virginia who said he knew the party and confirmed it in all of its features:

"Some years ago a noble young man of Virginia was happily married to one of the most beautiful young women of that grand old State. He possessed a beautiful mansion and a twenty-six mule farm. But a bar was near his home. The bar-keeper became his personal friend and in time induced him to drink and gamble. As the years rolled by his financial interest failed until his sole possessions were reduced to a home and a one mule farm. One night in the gambling saloon of the bar-room near by, he was brutally shot to death. After being buried by some negroes under an apple tree in his own garden his wife received the following note from the bar-keeper.

Dear Madam: "This will inform you that I hold a mortgage over your late husband's mule and farm, also the farm implements, also the household and kitchen furniture, also your household goods including trunks, wardrobe and wearing apparel. As I wish possession you will do me the kindness to vacate at once. I herewith send a man to take charge of the premises, the keys, etc., and represent me in all things."

Signed, ————————

The following is the answer to this note.

"Sir: You demand the keys. I send them herewith. The one with a red string unlocks my wardrobe. In the right side you will find my wedding dress. I never wore it but once. It is yours now, by action of my husband, whom I never disobeyed. In the folds of that dress, you will find a small phial, with a few tears in it, the last I had to shed, but they are historia. They stand for the birth of a little girl born under a happy roof—of fifteen joyous, girlhood, schoolday years, of a short, sweet courtship and marriage, to the bravest, best man I ever knew, but for whiskey, of the day we moved into this palatial and well-kept home, of the—alas! so short honey-moon spent here. You will find all of these sweet sacred pleasures in the bottle of tears. A change, sharp and sudden came. You may read it, sir, in the tears I bequeath you. They will tell you of the first time my husband crossed your villainous threshold; of the first time I detected liquor on his breath, and of how he put me gently aside with a shower of assuring kisses, saying that for my sake, he would never be brought under the baneful effect of strong drink; of how he became a constant tippler; of the first time his step was unsteady; of his rapid decline in home-keeping and home love; of the ease with which he would misunderstand me; of the first time he spoke a cross word to me; of the first oath in my presence. You will find it all in the bottle of tears, sir. You will find there, too, one rainy, wind-shaken, thunder-boomed, lightning-torched night, in which it looked as if the building would be demolished. It was that storm-shocked night that our first-born little Mary, came into this old whiskey-soaked world. You will also find in the bottle of tears, the greedgored part you played in my house that night—for while one physician attending me, in an adjoining room, stood over my poor drunken husband, who was the victim of imaginary serpents, gorillas and devils. In reality, he was only your victim. But you will find it, sir, in the bottle of tears. I saw in the lightning's glare the storm as it toyed with the shade trees, I heard the rain dashing in fury, against the windows; the room was jarred by angry thunder. But louder than thunder, to me, were the groans and screams and oaths of my erstwhile noble and manly, but now fallen and cowardly, husband.

You will find it all, sir, in the bottle of tears. I heard the low strange cry—the advent cry of the baby—a cry which ordinarily fills a mother with joy but which filled me with a new anguish, as I thought of such a fit beginning, to a career, destined to be one of piercing shame. I at first prayed that we all three might meet death in the storm, which now seemed to be urged forward by all the furies of Pandemonium. Then I asked that the little one might live and win papa back to the path of sobriety, from which, you, for gain, had led him.

The next morning, he came and stood uneasily upon his feet, looked from bloated eyes upon us, stooped and kissed me and baby, and vowed he would never drink again. I believed him. The peach came back to my cheek; a girlish lustre kindled in my eye; a wife's and mother's pride began to lay plans for life and home—but they were soon dashed and broken, for before I was up from that bed, he came home drunk again. My sun went out in sudden, irretrievable midnight; my heavens, if heavens they could be called, became starless, my heart petrified. But, sir, you will find it all, and much more, in the bottle of tears. I need not tell you of the next few sorrow-laden years, and the coming of the second girl; of the flight of luxury, of the desertion of friends; of the absence of visitors; of the curtailing of expenses and enforced economy, in order to meet your liquor claims; of the loss of my health; of other efforts to keep the wolf from the door; of the times I have fled, by night, with frightened children, from a rum-crazed husband and father; of a cheerless hearthstone; of a bare table, and the birth of the third child, in the midst of the squalor, to which only a drunkard's home is familiar; of my vain efforts to keep the

children clothed and fed; of the deeper depths into which you pulled my, now helpless husband. One night there was such a pain in my heart that I cried out. It awoke Mary, who came to me and asked what the matter was. I told her that I was in so much pain, that I must be dying —that she would have to take mama's place and care for papa and little sisters —that papa was a hopeless drunkard, and that she would soon be the only bread winner. You will find in the bottle of tears, how we spent that night, Mary and I, in praying and planning; how little Mary took her seat, at dawn, in the doorway, and watched for her papa's return, how with the rising of the sun, he came staggering up the once flower-bordered, now weed-infested, road, how Mary ran down, threw her arms about her father and said—O my papa! Our mama came near to death last night. She said I would have to care for you and little sister, too. "O my sweet papa, you won't drink any more, will you?" With an oath, which might become a demon, he raised his strong arm, and slapped the child—a blow that sent her to the gravelled walk, and left her bleeding and weeping, while he came on to curse and beat me. But you can read it all, sir, in the bottle of tears, the only thing I had in my own name and right, to leave you, as a reminder of what these possessions have cost.

Only three mornings ago four of your obedient henchmen bore my precious husband home to me, at break of day, and laid him dead on the floor, and hurried back, I suppose, to the gambling table, over which your victim had just been shot. I found some friendly negroes to dig the grave—in what I thought was my garden. and we laid him down, under his favorite apple tree. I thought to put flowers there in the summer and shells in winter, and teach my girls of how noble he was before he fell into your clutches. But it seems I buried him in your garden, and under your apple tree! Indeed, he was laid on your floor. It is marked with your victim's blood. After some kind colored friends helped me to shroud him, and while sitting up with his precious remains that night, I tried to wash out the stains of blood, thinking I could not bear to look at it and walk over it. But it turns out that it is your floor, on which he who gave his vast property, his manhood, his family, his very soul, found a cooling board. You will find it all, sir, in the bottle of tears. You order me to vacate. I obey. When you read this I will be on my way, down the road east. I take that route, only because it leads me away from you and your den of destruction. I don't know where I, with my three girls, will spend the night. But one thing I promise you. Whatever there is in a widow's wail, or an orphan's cry, if there really be a God, we will meet you at his judgment bar—there to tell, and the truth to say, as to how you came by this home, which we now leave. You will find it all, sir, in the bottle of tears."

A CALL TO THE CHURCH.

God help the church to awaken and go to work. Mt. Sinai appeals to man's reason and says, God is just and will punish sin. Calvary appeals to his heart and says, God is merciful and will pardon transgression. All that could be done to arouse a lost world to a sense of danger has been done; and yet the world sleeps on, and knows not the power of the spiritual life. Satan is busy applying his drugs to all who will take them, as long as he can sooth the conscience of the poor, sleeping church member and quiet the guilty fears. For while the church sleeps the Devil creeps into the church and does his most effectual work as an angel of light.

And so often we fall asleep and dream of bright days that end in dreams. God has taken the Church as His co-worker in this great enterprise to awaken the lost, and how can a sleeping church member awaken a dead sinner. We may talk in our sleep, but we can't work in our sleep. The seasons of refreshing which we all so much need will come when the church awakens and the human instruments are brought into touch with the Spirit of God.

Our Lord seems to have confided His interest to the church, and not only does his glory depend on the fidelity of his people, but the salvation of the world also. There has never been a genuine awakening among men that did not come from the co-operation of a few who were brought in touch with the Spirit of God. May the God of love awaken the church to a sense of her duty and responsibility. Jesus said, Occupy till I come. If it had not been necessary to warn men of the danger of an endless hell to awaken them to a sense of the importance of fleeing the wrath to come, the Savior would not have said, And if thy hand offend thee, cut it off; and if thy foot offend thee, cut it off; and if thine eye offend thee, pluck it out; it is better far to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire, where the worm dieth not, and the fire is not quenched. It is not only necessary that the gospel should be preached in all its faithfulness, but personal application should be made of its teachings.

There is work here for all who personally enjoy spiritual life. When they had found the life they forgot self, in the fullness of their joy, and brought their friends to Jesus. Yet we have homes, father, husband, mother and wife, brother, sister, and friends, out of Christ, and never speak to them to try to awaken them, and tell them that death is out in the near future. Should we wonder at the unsaved question? It is this state of things that hangs like a pall of death over a sleeping world.

The Song of Solomon three and one:

By night on my bed I sought him whom my soul loveth. I sought Him, but found Him not. A sleeping church seeking Christ.

A church vever will find Christ as long as it is sleeping. Christ is not pleased with a church asleep. The pastor needs the church to help him awaken poor lost sinners, and not spend all of his time calling out danger to he church members.

Yours in Christ,

D. R. Williams.

A LOCAL HISTORY.

If space in the M. P. Herald can be found, perhaps the following sketch might be put into "written history."

This section seems to be "favored" with some crooked "systems." Our R. F. D., instead of being started at King "in due time," was neglected, and then later on started from Tobaccoville. The post office is in Forsythe County, but nearly all the route lies in Stokes. The route is about 20 miles long, and is, perhaps, the crookedest rural route in the world. However, the service is good, and there is no complaint on any part. Since I admire the "romantic" in its place, I "most wish" that our mail route had been called "Crooked Run."

Perhaps the carrier is right often reminded of the "romantic," too, since he crosses the stream at a very rugged, rocky, "romantic" place amongst the hills—and the stream named by shape Crooked Run. The ford is in deep water, shaped by the wide rock in the stream—and is such that whenever the creek gets up a little it can't be forded.

Eighty years ago when my grandfather, John Godfried Grabs, left Bethania and settled here on this stream, he bought a tract of land that was encompassed by a very crooked line—as was the case with several other tracts adjoining.

The case, or cause, was that an aged man by the name of Curry, having to travel on his slide, marked out his dividing lines, and crooked as the slide went he scored the trees. He secured his hundreds of acres of land by entry, and later divided it up amongst his children. Why he should have traveled so strangely, on his slide, and thus made his lines so

crooked, is a question. Perhaps it was a freak of human, "romantic"—and perhaps he thought that the lines of his lands might run in keeping with the stream—because he had located on rather the crookedest stream in the country.

One of the main branches to this crooked stream starts from the town of King. The stream, by the roadway, is about seven miles long. We might be reminded that Crooked Run Church got the name from the crooked stream. However, we are glad of the church, and the name seems to be very appropriate—since the church is located on or near the stream that was so very crooked eighty years ago, and since the people in this section live on lands that are deeded with some of the most romantic crooked lines; and because our daily mail is brought to our doors by the travel of one of the crookedest rural routes.

Our "famous" Crooked Run stream empties its waters into the grand stream called the Little Yadkin.

By tradition we have some of the particulars about how very crooked our "Crooked Run" was eighty years ago. At one place it crooked about to the extent of a half mile through a bottom not more than three hundred yards long. This sketch, however, gives but a slight glance at the crooked stream.

The following incident is rather what I thought of when I started to write this article. About eighty years ago, or near those days, a man by the name of Robertson had occasion to build a mill, with a strong new dam, as will be noticed later on, on the Little Yadkin stream, three or four miles southwest from our Crooked Run Church—or from where it is now. One Saturday eve, about the time the mill and dam were completed, Mr. Robertson and hands were in the act of starting away, and one suggested that they leave certain harness, a new set, in the new mill, but one of the company suggested that "the mill might wash away." At once Mr. Robertson spoke by affirming(?) that "God Almighty can't move that mill." They at once went to their homes, while leaving the fine structure secure(?) Next morning the mill and dam, new harness and all, were all clean gone—but all done without any rain near.

The location was in Forsyth Co., a few hundred yards south of the Stokes line. Later it was learned that a mighty rain fell that night up in the mountains of Stokes County, some ten or fifteen miles from the place of that new mill.

By the instructions of my father I wrote out something of the above account near twenty years ago. I have forgotten about the disposal of the writing, wish that I had it. However, if something of it has gone out I hope that this too may find place in the "written history."

Friends at a distance, in the west may be glad to hear, and their request now is that friends near will please bear and forbear. Our churches are on higher ground than was that new mill.

We who live near this Crooked Run Church are still needing rain, as is the case wider out, and we need help; as while we think we so much need the refreshing rain, we need more of the spiritual refreshing. The urgent request is still extended for an interest in the prayers of those who have sympathy and have their hearts tied to the commonwealth.

W. F. Grabs.

P. S. Sunday, the 18th, we had a fine rain, and signs up for more. I hastily send in this post script, hoping that it may serve in the way of returning thanks and acknowledging the over-ruling power of God, and His kind providence.

June 19th. W. F. G.

THE MASTER'S TOUCH.

He touched her hand and the fever left her,
He touched her hand as he only can;
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man.
And the fever pain in the throbbing temples
Died out with the flush on the brow and cheek;
And the lips that had been so parched and burning,
Trembled with thanks that she could not speak.
And the eyes where the fever light had faded,
Looked up by her grateful tears made dim;
And she rose and ministered to her household,
She rose and ministered unto Him.

He touched her hand and the fever left her,
Oh, blessed touch of the "Man Divine:"
So beautiful then to arise and serve Him,
When the fever is gone from your life and mine.
It may be the fever of restless serving,
With heart all thirsty for joy and praise;
And eyes all aching and strained with yearning,
Toward self-set goals in the future days.

Or it may be the fever of spirit anguish,
Some tempest of sorrow that dies not down;
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown.
Whatever the fever this touch can heal it,
Whatever the tempest His voice can still;
There is only joy as we seek His pleasure,
There is only rest as we seek His will.
Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hearts, let the fever leave us,
And so shall we minister unto Thee.

PRIZING THE CROSS.

If thou impatient do let slip thy cross,
Thou wilt not find it in this world again;
Nor in another: here and here alone
Is given thee to suffer for God's sake.
In other worlds we may more perfectly
Love Him and serve Him, praise Him,
Grow nearer and nearer to Him with delight.
But then we shall not any more
Be called to suffer, which is our appointment here.
Cans't thou not suffer, then, one hour or two?
If He should call thee from thy cross to-day,
Saying: "It is finished that hard cross of thine
From which thou prayest for deliverance."
Thinkest thon not some passion of regret
Would overcome thee? Thou wouldst say,
"So soon? Let me go back and suffer yet awhile
More patiently. I have not yet praised God."
Whensoe'er it comes, that summons that we look for,
It will seem soon, too soon. Let us take heed in time
That God may now be glorified in us.

—From Ugo Bassi's Sermon.

Presenting the case against the cigarette, *The Standard* says the evil not only reacts upon the smoker himself but draws heavily upon the life blood of the nation. It cites two recent disasters as glaring results of cigarette smoking. One was the Washington Place fire in New York City, in which 143 persons lost their lives; it was caused by the careless dropping of cigarette stubs in a pile of rubbish. The other was a conflagration in Bangor, Me., on April 30th. A spark from a cigarette, thrown on a pile of hay during a high wind, was quickly fanned into a great fire which destroyed one-third of the city before it was checked. Two lives and the destruction of $4,000,000 or $5,000,000 worth of property were the price paid for that "coffin-nail."—*Biblical Recorder.*

"Preachers are in demand—we mean preachers who know the Lord and are devoting time and strength to His work—no other kind can be useful in any marked degree."

HOW LIFE CAN BE TRANSFIGURED.

Life is strong and peaceful if whatsoever we do is done unto God. Life connected with God is sublimely beautiful and inspiring. Human applause or dissent should die away before one's feet. It is a splendid thing to detach oneself from all bondage to men, submitting himself constantly to God. The life of a Christian would be transfigured in proporion as the apostolic injunction is heeded, living not with eye-service as men-pleasers, but in singleness of heart unto Christ; this brings life into living touch with the great fountain of all life. A man-pleasing life is servitude and brings corroding care and chafing anxiety. Living in constant fellowship with God and committing one's work unto him, brings an abounding and abiding peace, and a precious assurance that the life "flows on in endless song." Such a life is transfigured, and in its influence will be a benediction to all whom it touches. Paul declared: "For me to live is Christ." That was his purpose and goal. It transfigured his life.

Human life has a Godward and a manward relation. When its deep under-current flows Godward, it lends dignity to all other rlations, and it becomes sublime; even in its lowliest phases, service will not be menial or commonplace or desecrating. All phases of life are under the transfiguring power of grace and the illuminating influences of the Holy Spirit. All is on God's altar and is sacred unto the Lord, so that the whole life is sacramental. This thought and experience give to the most ordinary life divine honor and permanet rest and delight, as well as permanent value. Every service becomes royal, and every deed noble, and every influence inspirational.—*Selected.*

THE BISHOPS TO TRY CONTINUUS SUPERVISION.

There will be widespread satisfaction throughout the connection when the recent action of the Board of Bishops relative to episcopal supervision becomes generally known. Our chief pastors have just adjourned after holding their semi-annual meeting at Winona, Minn., and, while many important matters have come before them as the leaders of a great denomination, there was none fraught with the significance that attached to the discussion of episcopal supervision. And the conclusions that were reached are of the utmost importance.

We are violating no confidence when we state that the whole question of episcopal supervision was gone over at length. The recent discussion in the church, the unrest that is being felt among the laymen, as well as among many of our thinking and active ministers—all of this was matter for long and serious consideration. The church is to be congratulated upon the fact that it has for its episcopal leaders so many men who are willing to listen to the voice of the people and give to it due heed.

Zion's Herald heartily congratulates the Bishops upon the action that was taken. After going over the situation with the utmost care, the assignment of Bishops to preside at the Fall Conferences was made in response to the expressed desire of the church for close personal and contiguous supervision so far as it seemed possible under the present system. In looking over the list it will be seen that some of the Bishops have been returned to Conferences to preside for the third time this quadrennium, and in several instances for the second time. Moreover, the assignments were also made with due regard to the residences of the Bishops, so as to give them charge of the Conferences, in so far as possible, in the territory contiguous thereto, thus helping to develop local leadership, or at least giving opportunity for this to a greater degree than is the case when Bishops are given Conferences hundreds or thousands of miles away from their residences. Of course, with the present system still in operation, it was impossible to make both the continuous and contiguous supervision work perfectly at this time. It is gratifying, however, to know that our Bishops have done so splendidly in their attempt to meet the wishes of the church at large.

That this is the very earnest and emphatic wish of the church is not to be gainsaid. It was this that was the burden of the whole discussion on the matter of episcopal supervision at the last General Conference. It is this that is back of the resolutions adopted by Lay Conferences and Annual Conferences. It is this that has prompted the agitation that has taken place during the past few months. And because of all this *Zion's Herald* is glad to congratulate the Bishops on their action. For in all the discussion in which we have entered on this matter, this has been our only purpose—to interpret and express the mind of the church at large. Our criticism has fallen upon the system under which the Bishops have been working, because convinced, along with a vast majority of the church, that it is entirely inadequate to meet the demands of the present age and needs.

In the course of the debate that took place concerning the matter of episcopal supervision, a most important plan was presented by Bishop Cranston, which was discussed at length, and which will doubtless go before the church in some very definite form. With his usual statesmanlike foresight and his keen and sympathetic interpretation of the wishes of the people, he had thought long and seriously over the situation, and the result was a plan which can be put into operation by the Bishops themselves, and that without any constitutional amendments. The church will rejoice at the announcement of this fact, for it means that our Bishops are to be the leaders in the readjustment that is being demanded by the needs of the present age.

There is onemore year in this quadrennium. That the wishes of the General Conference of 1908 had been unjustly ignored to a very large extent, has been the feeling of the rank and file of the thinking men and women of our church. Of course it has been announced that it was very difficult to bring about continuous and contiguous supervision without great changes in the dates that are usually assigned for the holding of Conferences. Aii of which is true. But it is equally true that many have felt, justly or unjustly, that there was a disposition to iguore the whole matter and go along in the same old way. And many have not been pleased at this attitude. It will cause hearty gratification to know that the Bishops are now determined to give the system a trial even if it be late in the day.

It may be, of course, that our Bishops have not fully realized how serious the church is in this matter. It is not an agitation confined to a few, but rather has it become a world-wide situation, growing out of the urgent needs of the work. Conditions are such that a close and personal leadership is absolutely necessary. That we have grown under the old system is no argument in the tace of the situation as it is today. The church is demanding that its Bishops shall be able to give their time and energy between the holding of Conferences to the work contiguous to their episcopal residences, leading, directing, inspiring, counseling, helping, lifting—doing the real work of Bishops in the church of God, in such a way that it will tell in the spread of the kingdom and the extension of Methodism.

While it was impossible, doubtless, for the Bishops at this time to do as much to meet the demands that are being made as they would desire, we are glad that they have found it possible to make the assignments as they have done. We believe it will result in the increasing advancement of the work. The Bishops who return to their Conferences for the second and third time will know the men and the churches as they did not and could not the first time, and better work will be done by all; while those who are to be given the privilege of looking after the Conferences near to their homes will be able to do so with better success and with greater ease than they could otherwise.

We therefore heartily rejoice with Methodism in this important action on the part of the Bishops.—*Zion's Herald*, M. E. Church.

PEACE, IF POSSIBLE.

Christ pronounced a blessing on peacemakers and Paul exhorted the Christians of Rome to live peaceably with all men, if possible. If there are men with whom you cannot live peaceably, it becomes a question whether you ought to live with them at all. But it takes two to make a quarrel, and most of the strife among men would be prevented if one of the two parties were duly cautious; all of it would be prevented if both were on their guard.

It is painful to hear of discord in a church, a community, or a family. It indicates a wrong moral disposition somewhere. All parties may not be blameworthy in all cases, but we believe it is commonly the case that there is fault on both sides.

It is amazing what small things will destroy the peace of families sometimes. Two brothers who should be more to each other than any amount of money will fall out about a little piece of property left them by their dead father, and never be brothers in spirit again.

Churches are sometimes split up over very small questions. It is painful and shameful in most instances. Yet there are times when duty demands that one take a position which will not be pleasing to others, which will indeed call forth the condemnation of others. There is a spirit in the world that will always antagonize the cause of righteousness, and with that spirit there should be no compromise. But there is a great difference between standing for a principle and going against the brethren. Quarrels over questions of expediency are out of order. More is lost when harmony is lost than is gained by the triumph of the wiser plan, in most cases.

NOTES.

—Rev. W. D. Fogleman was here on Tuesday, still active in behalf of the new church at Pleasant Union.

—It is rather an uncommon gang of crooks that Brother Grabbs tells about this week.

—Flavius O. Plunkett is among the new doctors recognized by the State Board of Examiners at Charlotte.

—Now it is the powder trust that is to be dissolved. The U. S. Circuit Court of Delaware says so.

—Mrs. B. E. Sergeant, one of Greensboro's oldest ladies, died last Monday, aged 84 years.

—We were glad to have Dr. Fox and wife, of Guilford College, in the congregation at Grace Church on Sunday morning.

—Bro. D. H. Hunter seems to be recovering rapidly at St. Leo's Hospital. He is naturally of strong constitution. The chloroform did not even nauseate him.

—Bro. Suits has received seventeen members into the Thomasvile Church since the last of April. This Church moves forward. Some churches move backward.

—Mr. Fain, the new editor of the Greensboro Telegram, spoke at a children's day service at Centre Meeting House, on "The Importance of Bringing All the Children into the Sunday School."

—An ugly crime was committed near Brown Summit, for which Caleb Hanes is to be tried tomorrow. He is charged with assaulting a young woman to whom he was engaged to be married.

—Mr. James Swain, linotype operator in this office for the past year, has gone home for the summer, his place being taken by the editor's son Warren, who is home from college. We expect James back in the fall.

—Mr. Mickey, of Pinnacle, called in our office on his way from Westminster, Md., where he has been a college student for two years. He expects to return in the fall. He works out part of his expense, which argues well for him.

—In the collapse of a house occupied by 25 convicts, working near Waynesville on the Transcontinental Railroad, four of the convicts were killed and three others were seriously injured. Every man was injured to some extent. The guards were caught also.

—Rev. Homer Casto has gone to Asheville in the interest of his health. He spent some time there before and was benefited. We hope he will be helped this time also. He is so useful a worker that we do not like to think of his being kept away long.

—President and Mrs. Taft celebrated the twenty-fifth anniversary of their wedding with a great reception, attended by five thousand people. Messages of congratulation were received from the German Emperor, the President of France, the Emperor of Japan, the Kings of Italy, Spain, Denmark, Sweden and other nations.

—The revival services that have been conducted in the Methodist Protestant church for the past ten days by Rev. Mr. Bethea have awakened unusual interest. Each service has been well attended. There have been twenty-five or thirty conversions, and a number of reclamations. The church has been much strengthened, and the community benefited.—Mebane Leader.

—Richard Brooks, Jr., the bright little son of Bro. R. H. Brooks, after an interesting life of two or three years, died this morning at three o'clock, and is to be buried this afternoon at 5 o'clock. He had been sick for a week or more, and he was repeatedly prayed for in Grace prayer-meeting last night, but the Lord saw best to take him. This is a very great affliction to his fond parents, but they have the sympathy of many friends in their loss, and the divine grace can sustain them even in this. Surely God thinks most of the life beyond, while we short-sighted mortals are disposed to think too fondly of life here. But how uncertain this life is! How fast we pass on to that!

—Fayetteville, June 19.—As a result of swallowing a particle of a pinewood splinter which he used for a toothpick. W. B. West, of Godwin, died in High Smith Hospital here today. West was brought here last night and the splinter was removed by an operation.—Greensboro Telegram.

What is called "the most dangerous animal on earth" is—what do you suppose? Why, simply the common house-fly which has followed mankind since the dawn of history and lives only where man has made his home. It is said that the people of this country spend over $10,000,000 annually for screens to protect themselves against flies and mosquitoes. The fly causes thousands of deaths every year. The fly is a plague today as truly as it was in Egypt when "the land was corrupted by reason of the swarm of flies." Remember that, as our health officers are saying, the fly is born in, lives and thrives upon filth. Renew the war on "the most dangerous animal."—*Biblical Recorder.*

OUR BIBLE SCHOOL.
Lesson for Next Week.

—Rev. George H. Miller, who was unanimously re-elected pastor of the Methodist Protestant Church at the recent annual election, formally accepted, subject to the will of the annual conference, last night at the Wednesday evening services, and, if confirmed, will enter upon his twelfth year as pastor of the church next September. Rev. Miller has been re-elected year by year by ballot without a dissenting vote in his congregation. This is a remarkable record, and shows the sincere love of his people.—Steubenville *Herald Star.*

—Of the eleven hundred prisoners in the United States prison at Leavenworth, Kansas, forty are bankers—or were bankers before donning the stripes.

PASTORS AND PEOPLE.

Mebane Charge.

Revival services began in Mebane on the first Sunday in June. Rev. N. G. Bethea came on Monday and did all the preaching for ten days. His preaching was of a high order, and judging from the large congregations who heard him from time to time, we would say greatly appreciated. The services resulted in forty-three conversions and reclamations, besides the church was wonderfully awakened. We have heard many who are not in any way connected with our church say, "It was the best meeting ever held in the town of Mebane."

This great meeting can not be altogether due to the efforts put forth within the last six months. But as pastor I feel that much of it is due to the preaching of Holmes, Andrews, and Fogleman.

The church here is composed of faithful men and women, who are always ready to stand by the pastor and church to the very best of their ability. It being the daughter of Hebron, the other church on the charge, we can not expect anything else but loyalty and faithfulness.

The people as well as pastor are very much encouraged, and we feel sure that a good report will go up to the Annual Conference from this charge.

Pastor.

June 18, 1911.

Mt. Carmel, Granville Circuit.

June 11th there were 64 present at S. S., and the following Sunday 55. Our S. S. is very encouraging. Our Children's Day is to be the second Sunday night in July. Bro. Bethea has been assisting Bro. Edwards in a special meeting, with much success. Picnic season will soon be here, which is an enjoyable time of the year.

June 19. Polk Garrett.

Chapel Hill, Davidson Circuit.

Bro. Hulin preached for us, giving us a good sermon. I was glad to see as many as were present, but would be glad to see more. Quarterly meeting will be held at this place on Saturday before the third Sunday in August. We feel encouraged. Our preacher gave us such a good sermon today. We only have one a month. I wish Bro. Hulin could preach oftener. May we get on a higher plane of Christianity,and may we get more interested in the work, and I say, Lord, forgive us for being so careless and unconcerned about church work. Living right is the most needful.

It seems to me our S. S. is not what it could be if the older people and young would come and take part. Most all do take some interest. There are but a faithful few that come. We have 50 on roll. We were glad to have Bro. Hulin to open our S. S. last Sunday, and take part in the lesson. We have four classes, one Bible Class.

Lizzie Cranford.

Mt. Zion.

Brother Hunter filled his regular appointment here yesterday. He gave us a helpful and inspiring sermon. To say the sermon was good does not half express it. He will preach for us again the first Sunday night.

Our Sunday school is moving along nicely. It seems that our people are becoming more interested in the Sunday school than they have been. Let us all strive to do something for the cause. Remember every Sunday school member has certainly a responsibility, that is, being present. Pray for us that we may make this the best year of our lives.

Reporter.

Mt. Pleasant, Guilford Circuit.

Dear Bro. McCulloch:—

As I don't see much in your valuable paper from our church (as our reporter does not write much) I thought it would not be any offense to try to give a few items of news from our part of the Moral Vineyard. I want to say, first, that we are all pleased with Bro. Plyler; he is a strong preacher, a good pastor to mingle among his people. We all enjoy having him and his estimable wife in our homes.

Our Sunday school at Mt. Pleasant is doing fairly well, though it is not what it ought to be. It seems that so many of the older people expect too much of the children and are not willing to go themselves, but send their children.

O how we yearn for the power of the Holy Ghost to come down on the heads of some of the families and arouse them to a sense of duty, that they would come out and help us, as we so much need them. I want to say lest I am misunderstood that we have some godly consecrated men and women that do go and do all in their power to hold up our hands and help carry on the work of the blessed Master.

Our dear little granddaughter, Helen Louise Payne, aged 14 months, daughter of Mr. and Mrs. W. D. Payne, died June 5th, and was laid to rest in the cemetery at Mt. Pleasant June 6th. She was a precious flower plucked from us, but we trust that the Master had need of her, and that she is now with Him who said: Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.

Mr. J. Wesley Craven, near Mt. Pleasant, at a ripe old age, passed away last Monday morning after two weeks' suffering. Funeral was held from the residence by his pastor, Rev. C. A. Davis, of the Primitive Baptist Church. Mr. Craven was of a quiet, unassuming disposition always ready to do an act of kindness for his neighbors, and the large crowd that assembled to pay their last tribute of respect attested in a large measure the esteem in which he was held in his community.

We will hold Children's Day services at Mt. Pleasant on the fourth Sunday in July in the afternoon, as Bro. Plyler will fill his appointment in the morning of the fourth Sunday.

J. R. Stone.

Bethany, Haw River Circuit.

Dear Bro. McCulloch:—

Will you please allow me a little space in your paper this week? I take the Herald and like to read the letters from the other churches on the Circuit, and see what they are doing, and I have not seen a thing that Bethany is doing.

Bro. Raper comes around once a month, and gives us some good food for the people to carry home with them, and we should as church members apply this food to our every day life in such a way as to become a brighter Christian each day, and let us live such a life that will be helpful to our fellow man and will be pleasing in the sight of God.

Bethany is having a nice Sunday school at the present time. Our membership is increasing each Sunday. We organized with 32; we had on June 18th 54 present.

We are now getting some literature for a Children's day and expect to have a Children's day as soon as we can arrange for it.

I would like to say that the year 1911 is passing by and what have we done? Paid our assessments for the different interests of our church and paid our pastor's salary which is due him at this time? If not, let us see that this is done at once, for Bro. Raper has a family to support and a horse to feed and of course he would like to keep those bills all paid as he goes, for we can certainly buy cheaper with the cash. Let us do our part, so far as we can, and I am sure we will feel good over it at the end. Fourth Sunday at 2 P. M. is S. S. and preaching at 3 o'clock. Let us give our pastor a large congregation, and I am sure he will not turn us away empty.

J. D. Baynes.

June 19, 1911.

Uwwharrie Circuit.

Our second quarterly conference con-

vened at Mt. Zion on June 3, with all the churches represented but two. The business transacted in harmony. Bros. Harris, Hill, and William Thayes are the nominees for delegate to the Annual Conference. There are five live S. S. on this work, but am sorry to say that there are two churches that have no S. S. at all. I trust that God may roll the burden of the great need of a S. S. on this community till they may not rest until they start one and go to work for the souls of the children.

The congregations at all the appointments are good, and we feel that there are some as faithful Christians on this work as anywhere, and we are looking for a good year. But there is not as perfect a union in some of the churches as there will have to be before the Lord can give us the blessing He has in store for us.

I earnestly ask that you pray that the Spirit of Christ may drive back the powers of darkness all over this work, that our dear Lord may give me souls for my hire, though I may suffer financially. This is my first year in the work, and, dear reader, dont' forget to pray that my labor may not be in vain. The prayer of the righteous availeth much.

I am yours for Christ,
Joel Trogdon.

Antioch.

We didn't have a very large attendance yesteray. Our superintendent was absent, but our assistant was present, Mr. Phifer. Our secretary, Mr. Jno. Robinson, was absent also. We havent' decided when Children's Day will be yet, but I was asked to send for the literature for the Children's day exercises. Will you please kindly send it to us as early as possible, for which we will be very thankful.

Wishing the Herald every success,
I am your friend,
A Teacher.

[We do not keep the literature. Send to Rev. F. C. Klein, 316 N. Charles St., Baltimore, Md.—Editor.]

Hawkins' Chapel, Littleton Circuit.

Brother Taylor filled his regular appointment here Sunday; he preached a good uplifting sermon to a large congregation. Bro. Taylor announced that he wanted to have an old folks' meeting the second Sunday in July; hope there will be a large crowd out. Sorry our president could not be with us. Glad to say that some of the sick ones are able to be out at church again; hope it will soon be so all can be with us in Sunday school again.

Mr. Jemmie Hawkins departed his life here last Sunday morning about nine o'clock, the 4th of June. He was near seventy years old. His sickness was short. He had the pneumonia and heart trouble; he bore his suffering patiently. He was one of our good strict members at Hawkins' Chapel as long as his health would permit. He lost his eye-sight and couldn't see to get about very much. Some of the family had to see after him most of the time. It was sad and hard for them to give him up. He had been a member of the church thirty or forty years.

Vannah Shearin, Rep.

June 12, 1911.

Burlington.

Last Sunday we had 213 at Sunday school. New officers were elected for the ensuing term as follows: Supt., J. G. Rogers; Asst. Supt., G. L. Amick; Sec., C. B. Way; Asst. Sec., Miss Dallie McPherson; Organist, Mr. Walter Thomas; Asst. Organist, Miss Flossie Loy; Librarian, Miss Agnes Heritage; Asst. Librarian, Miss Evie Lamb. We feel sure that these officers with the new teachers who are to be elected next Sunday will see some good work done under their leadership during the next six months.

Our special meeting began with the Sunday morning service and is progressing nicely. Rev. T. M. Johnson, of Asheboro, is assisting Bro. Williams, and is preaching some excellent sermons. There have, as yet, been no conversions. The first two nights we were practically rained out.

The Baraca Class is making preparations for Baraca Rally Day in July. The class is expecting a large attendance on this day, and it is hoped to have at least 300 in S. S. that day.

Next week, there will be nothing from this reporter. We believe our pastor, Bro. Williams, has not reported this year, and we want to give him a chance, so have set aside next week for a long report from him. Reporter.

Burlington, N. C., June 21.

Tabernacle, Forsythe Ct.

Our pastor, Rev. T. A. Wliilams, filled his regular appointment here June 18, at 3 o'clock, and preached an interesting sermon to a large and attentive congregation, from St. Luke 13:6, 7. To say the sermon was good does not nearly express it, for if the people will only do as he says, there will be many souls brought to Christ before the present year ends. The more we see of our pastor the more we realize his worth and our good fortune in having him with us. On account of sickness Mrs. Williams could not be with us Sunday.

Our prayer meeting is still alive and enjoyed by all who attend.

Third Sunday in May the Lord's Supper was commemorated and we were glad to see so many commune.

Our Children's Day service will be held Sunday night, June 25. There will also be a lawn party Saturday night, June 24, the profits for the purpose of painting the interior of the church.

Pray for us a better S. S. at Tabernacle.

Blanche Speas, Reporter.

—Our memorial services at Mt. Moriah on Saturday before the second Sunday in May were attended by a large crowd. Bro. Self was with us and gave us a good sermon in the morning. In the evening we held memorial services. Bro. Self also preached twice on Sunday. The people were glad to hear him at his old home church. W. D. R.

Asheville Building Fund.

From Lincoln Circuit.

$5. each, Mr. J. P. Bean, Mr. T. W. Baxter.

$2.50, Mr W. M. Hull.

$2.00, Mr. Ed Ben.

$1.00 each: Mr. S. D. Sain, Mr. Joseph Willis, Mr. S. N. Warlick, Mr. J. T. Warlick, Mr J. J. Kistler, Mr. and Mrs. P. P. Richard, Mr. R. A. Tillman, Mr. Jesse A. Willis, Mr. W. M. Warlick, Mr. N. C. Carpenter, Mr. W. W. Richard, Mr. W. B. Boyles, Mr. T. O. Bess, Mr. J. W. Baxter, Mr. N. J. Lenhardt, Mr. W. L. Lenhardt, Mr. F. A. Boyles, Mr. M. W. Linhardt, Mr. W. R. Bean, Mr. D. C. Heavner, Mr. E. A. Wehunt, Mr. J. W. Heavner, Mr. D. P. Beam, Mr. J. A. Wright, Mr. D. A. Williams, Mr. David Huss, Mr. J. F. Sain, Mr. D. H. Sain, Mrs. W. C. Childers, Mr. A. F. Craft.

$0.50 each: Mrs. S. D. Sain, Mr. O. V. Warlick, Mrs. Dora Foster, Mr. L. J. Linhardt, M. C. O. Childers, Mrs. H. A. Dellinger, Mrs Mary Hull, Mr. M. W. Wright, Mr. C. L. Davis, Mr. Belia Sain, Mr. Hoke Young, Mr. Preston Sain, Mr. A. P. Sain.

$0.25 each: Mr. J. M. Wehunt, Mr. S. J. Lacky, Mr. Henry Britton, Mrs. Ida Sain, Mr. A. A. Sain, Mr. Walter Sain, Mr. A. H. Wright, Mrs. D. J. Huss, Mr. J. S. Williams, Mrs. H. A. Willis.

Total, $53.50.

Caroleen.

$5.00, Mr. C. W. Atkins.

$2.00, Mr. S. C. Tate.

$1.00 each, Mrs. Laura Gault, Mr. H. C. Roach, Mr. Billie Childers.

$0.50, Mr. H. E. Waldrop.

$0.25, Mrs. Mattie Gault.

Total, $11.75.

Jessie R. Williams.

Friendship, Stanley Circuit.

Our Sunday school is growing and moving along nicely. The attendance is not what it might be. The average attendance is from sixty to seventy on a roll of one hundred.

We held our Children's day service the first Sunday in June. The children did well. We had a good turn-out; collection a little over twenty-three dollars. There were two premiums offered for the ones that collected the most missionary money. Miss Bessie Mason won first prize, having collected $8.48. She has been a student for the last two sessions at Denton school. Homer Furr won second premium

Mrs. Lowdermilk is visiting home folks.

H. B. Furr, Rep.

Obituary.

Solomon Herbert Moser was born Dec. 13, 1882, and died April 28, 1911. He professed faith in Christ at the age of 13 and joined the M. P. Church at Shoals where he was a member at his death. He was afflicted about 11 years, and was confined to his bed 7 years and 8 months. During this time he was a great sufferer all the while and most of the time it seemed that it was more than anyone could endure, yet he bore it all with patience, and submission, never seeming to grow angry because of his afflictions, but bore it all as if he thought it was best; and we trust that there has been much good accomplished by his life of patient suffering, teaching us a lesson that one possessing enough of the grace of God can endure all things, and also cause those who have often visited and conversed with him to live nearer to the Master and feel more grateful than ever before, for the many blessings they enjoy. And while he will be missed in his home more than tongue can express, or pen describe, we all should feel glad to think he is now sweetly resting where there is no more sickness, sorrow, and suffering, but all is joy and happiness. It is said by those who were with him all the time that he often spoke of his church and never forgot to pray for his people, his neighbors and his friends, which were many. Those who knew him best learned to love him most, and no doubt will be greatly missed by all, but who should not grieve for him as those that have no hope. He told his people just before he died that he was going home and asked them not to grieve for him.

Burial services conducted by the writer assisted by Rev. S. W. Hall, at the home of his parents, after which his remains were interred in Shoals cemetery.

The bereaved family have our heartfelt sympathy and especially the afflicted brother who seems to be diseased very much like the other and is now almost entirely helpless. May heaven's richest blessings rest upon them. A. L. Hunter.

In Memory of Helen Payne.

The death angel called at the home of Mr. and Mrs. W. D. Payne and claimed for its victim Helen Louise Payne. Helen died June 5, 1911, aged 1 year, 2 months and 2 days.

Gone to the grave where the flowers may bloom;
Sweetly she sleeps in her silent tomb,
And angels their low vigils keep
Over the place where
Helen doth peacefully sleep.
Gone from our side to rest 'neath the sod,
Her spirit to rest with the angels of God;
Ah! yes, she has crossed the mystic tide,
Rejoicing and safe on the other side.

May we all live such lives as to meet dear little Helen when we are called.

Ada Craven.

W. R. ODELL, PRES. N. C. S. S. ASSOCIATION.

Mr. Odell was born in Randolph County. He was prepared for college at the Concord High School, and graduated from Trinity College with distinction in 1875, and is now a trustee of this institution. Mr. Odell s secretary-treasurer of the Odell Manufacturing Company, and a director of the Concord National Bank. He is active in the administration of the government of his city. In 1905 he was State Senator from Cabarrus and Mecklenburg counties.

He has been superintendent of the Forrest Hill Methodist Sunday school of Concord since its organization in 1882. This school is located in the suburbs of Concord, in the mill community. One of the organized classes of this Sunday school has a membership of 120. This school has the distinction of having more men than women in its membership.

Mr. Odell attended the first International Sunday School Convention, held in the South, in Atlanta, in 1872. As soon as he returned from this convention he organized Cabarrus County, and that county has maintained its organization ever since. —S. S. Beacon.

MANNA IN THE DESERT.

The most undesirable and unattractive work will develop charm if one puts his whole heart into it and endeavors to do it better than it has been done before. The most commonplace lives have about them possibilities of romance, tragedy and humor that discover themselves to the one who ministers to these lives with a brave and resolute heart. Browning's masterpiece, one of the very greatest poems that was ever written, "The Ring and the Book," sprang out of the manuscript report of a law case found in an old curiosity shop in Florence and purchased for eightpence. To most people that old document would be worth no more than its value as waste paper and of as little interest as the dead leaves that the wind scatters over the fields. So in the midst of the most unpromising conditions, if one puts his whole soul into his work and looks for its values he may find it invested with a beauty and a delight that were quite unsuspected. There the Christian worker will find the companionship of him who loved the common things of life and may see the visions of grace and glory that those of stir and frame never note.—Northwestern Christian Advocate.

EVERYDAY RELIGION.

That religion which isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery on Sunday. If it doesn't show itself in the home, breathing upon everyone therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all. When we speak of everyday religion, we speak of the only genuine kind of religion there is. And it is its homely, everyday quality that will commend it to the world and will in the end win for it the allegiance of the world. Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who has everyday religion in good wholesome quantity can easily afford to be without a good many other things.—*Christian Guardian.*

An East Indian convert dying. "I am so happy!" she said: "I have Christ here," placing her hand upon her Bible; "and Christ here," pressing the Book to her heart; "and Christ there," pointing heavenward.

THE PRAYING ENGINEER.

One winter, several years ago, there was a good deal of religious interest in a certain western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, and she said to him:

"Allie, tell me what led you to want to be a Christian? Was it your home teaching, your lesson in the Sabbath school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up at his mother's face he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here, that I wanted to go on the engine and ride with the engineer? You were afraid to let me till the conductor, whom you know, told you that the engineer was a remarkable man, and that it would be just as safe on the engine with him as in the parlor car with you?"

His mother assured him that she remembered the circumstances very well.

"Then," continued Allie, "you allowed me to ride on the engine where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive. I asked him many questions about its different parts, and about places and things which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. As he did this often, I tried to see what he was doing; and finally after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

" 'My little lad, do you ever pray?'

"I replied, Oh, yes, sir! I pray every morning and evening.'

" 'Well, my dear boy,' said he, 'when I kneel down I pray. God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all, or many, of those two hundred souls into eternity. So at every station I kneel for just a short while and ask the Master to help me, and to keep from all harm till we get to the next station, the many lives he has put in my hands. All the years I have been on this engine he has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I never had an accident.'

"I have never before mentioned what I did or said, but almost daily I have thought about him, and resolved that I would be a Christian, too."

For four years the life and words of that praying engineer had been constantly present with this lad and became at length the means of leading him into a Christian life.—Michigan Christian Advocate.

A PICTURE OF JESUS.

If I were painting a picture of Jesus I would not paint Him as a king with a crown of gold and a garment of purple and a retinue and life-guard. I wouldn't do that. That does not appeal to me. Christ appeals to me when His arms are bare and browned with the sun; when His head is naked, open to light; when His tunic buttons at the shoulder; when His feet are touched with the burning soil, and in His right hand a shepherd's crook and on his left shoulder one lost sheep. When Christ comes so, He touches every fiber in my personality that hath music in it. I answer to him as the pipe answers to the wind. There He stands, bronzed, magnificent in might, crowned with love, sweet with comfort, infinite with tenderness. Then that Christ makes my heart ache, and if He wanted to He could with a lift of his hand and a look of His eye make my heart break.

And I would have Him wear that shepherd's crook for a scepter. When a man is at work, that is a sign a man is kingly. When his hands are dirty with the soil and his face is sweaty with the sunlight and the toil, then the man stands up regal. And what I would have you consider is that this Christ shepherd, this man with help in his left arm, this man with help in his brawny right hand, this man with the springtime wonder of life in His eyes, this man with summer wild smells at His heart, this man hath regality. He is what a man ought to be. He does what a man ought to do. And when we find Christ so vestured and so seen and so engaged, then a Hercules at his task, we know him not; an Atlas holding up his sky we do not see. This man that comes to put His arm through the shield of the world and carry the earth into heaven, that is the man that ravises our souls and lifts us to highest praise. And beside Him they who thought themselves great have found they are very little. "The Beautiful Shepherd." And on the Bethlehem hills and out over the rocks and down in all the dungeons of the deep billows of yellow canyons and out on Galilee's shore and across the green earth, this Christ, the Beautiful Shepherd, is coming to help the world. Oh, beloved, beloved, I want you to look at Him. Is He not the Beautiful Shepherd?—Quayle, in Deaconess Advocate.

WOULD EXTERMINATE THE CHURCH.

"There should not be any compromise with fanatical prohibition. Every American citizen should rise up to exterminate the un-American institution, because church rule is at the bottom of it."

So says a liquor paper published in Texas and so says the liquor traffic and those who advocate it. An uplifting sentiment, isn't it? Opposition to the saloon should be crushed because the church is at the bottom of it? This implies, of course, that the church should be eliminated. It follows that if the church is wiped out the religion of Jesus Christ is to be swept away. Imagine this country without churches and without Christianity! What kind of a country and a government would we have? What kind of a citizenship? What would be our standard? Who would want to live here? What would we be doing?

And yet the organs of the liquor business advocate such a change because the church is opposed to the saloon. The liquor gang would trample the most sacred institution under foot because it interferes with the license of the liquor men in their efforts to debauch and brutalize humanity.

The saloon cares nothing for humanity so long as it can wring money from men. It will ruin lives, wreck homes, break hearts, and damn immortal souls for the sake of the almighty dollar, and when the church objects it cries, "down with the church!"

But the church wil not down. Like a mighty army the church of God is moving forward eradicating the traffic and in its place are found prosperous homes, happy wives, emancipated men and well-fed and well-clothed shildren, and this army of God will march on and on until in this country, founded upon the teachings of Christ, there will not be found one dramshop.—*The American Issue.*

—Danville, Va., suffered a severe wind, rain and hail storm last Sunday, inflicting property loss to possibly $200,000, and working much inconvenience to traffic and travel in the city.

—The Crop Reporter of the U. S. Department of Agriculture estimates that the wheat crop now being harvested will yield 724,291,857 bushels, an increase of 68,848,857 bushels over last year, and the largest crop ever produced.

MY BROTHER'S KEEPER.

By Victor P. Hammer.

Am I my brother's keeper now,
As in the days of old,
To lead him in the ways of right
And keep him from the cold?

Must I forget he is my kin,
Deserving of my care,
As though he lived his life alone
And in mine had no share?

Shall I reproach my risen Lord
And all his works ignore,
In driving goodness from my heart,
Then shutting tight the door?

Yes, I must help my brother friend
And lead him not astray,
But guide him safely on through life
Into eternal day!

Still not forgetful of the tie
Of universal love
That binds us all in one great band
While marching home above.

My risen Lord shall be the first
For me to follow near,
And, when I've blessed mankind as he,
I've helped a brother dear.

To keep my brother from all harm
And lead him home to God
Is charged to me, yea, if I go
The way my Master trod!

Request for Prayer.

Benaja, N. C., June 21, 1911.

Dear Editor:—

Will all Christians who read this please pray for the recovery of our little Harry, if it be the Lord's will. If not, may we be resigned to his will. For He knows best. He never makes a mistake.

J. M. and Jennie Weatherly.

Hartis-Johnson Nuptials.

On the 14th of June, 1911, at 2:30 o'clock at the country residence of Mr. and Mrs. D. W. Hartis, of Steel Creek, near Charlotte, N. C., was celebrated a wedding of rare beauty and of much interest to friends and relatives, the marriage vows being taken by their fair young daughter Irene and Mr. Lesker Eugene Johnson. Seated at the organ was Miss Bessie Grier of Steel Creek, surrounded with choice ferns, with evergreens banked in artful profusion about laced windows on the piazza and graceful festoons of clinging vines, when sweetly chimed forth the first faint notes of "Mendelssohn's Wedding March," during which from out the arched doorway slowly proceed the bridal party in order thus:

Miss Elizabeth Brunson, of Beaufort, S. C., wearing opalescent silk and laces, with Mr. C. Sherrell of Statesville, N. C. Next came Miss Rader Stearns, of Matthews, N. C., in opalescent silk and laces, with Mr. Ross McCoy, of Charlotte, N. C. In turn came Miss Bula Johnson, maid of honor and sister of the groom, attired in pink silk and laces, carrying an arm full of sweet peas and maiden-hair ferns, with Mr. Herbert Cline, of Charlotte, N. C., the groom's best man. Just at this point the waiting company were attracted by a vision of loveliness, the bride hanging on the arm of her betrothed, handsomely attired in white messaline ornamented with pearls and rich laces, wearing a sweeping veil caught up with orange blossoms and carrying a shower of roses and carnations in a tangle of ferns; the groom and his men becomingly attired suited to the occasion.

The solemn words which made these two husband and wife were spoken by Rev. W. D. Reid, assisted in prayer by Rev. J. W. Self, of Cleveland and Mecklenburg respectively, and of the N. C. M. P. Conference. The marriage was followed by a delightful reception in the home. The bowl of fruit punch was lavishly dispensed, Miss Grace McDowel presiding in a queenly and efficient manner. Misses Ellen Peoples, Kate Wall and Elva McDowel served a delicious ambrosia in orange bowls, garnished with crisp garden lettuce, with several dainty and toothsome kinds of cakes, this done in the same hospitable way. Guests in numbers, a probable estimate of 125 or more, representing neighbors, school friends and others, with relatives, near and from a distance, of Statesville, Lexington, Charlotte, Matthews, Rock Hill, S. C., and Beaufort, S. C., Providence, and Steel Creek.

Mr. Johnson is a promising young civil engineer of Charlotte, whose life and character are reputed to be such as his bride and new-found relatives can be justly proud; and the bride, cultivated and winsome, as well as useful and domestic.

Immediately after the reception, Mr. and Mrs. Johnson, having donned her going-away suit in cloth, navy blue, black hat and gloves, departed amid a shower of rice, kindly good-byes, and well-wishes galore, for future happiness, to enjoy a few weeks of "honeymoon" with Mr. Johnson's relatives, thence to Asheville in the "Land of the Sky," and other points in Western N. C. and Tennessee.

A wish for their safe return to the home country, spending remainder of the summer with the "old folks at home," sparing them a bit of the keen loneliness that pervades everywhere when "Sis" leaves the home nest to sit under another "gourd-vine," and be his companion for life.

Quite sensibly selected were the many tokens of esteem left them here in the Bride's house, and awaiting them at the "home-coming" in Troutman.

May wafts from the perfumed wings of these tender memories come to them even in the after-years:

"As music heard stealing o'er the still waters,
As the sleepy pines when the wind passes by,
As pearls in the depths of the ocean,
As stars that anamel the sky.
Like June and the odor of roses,
Like dew and the freshness of morn,
Like sunshine that kisses the clover,
Like tassels of silk on the corn.
As notes of the thrush in the woodland,
As brooks where violets grow,
As rainbows that arch the heavens,
As clouds where the sun dippeth low.
Like dreams of Arcadian pleasures,
Like colors that gratefully blend,
Like everything breathing of pureness,
Like these is the love of a friend."

DIED.

Thompson.

Glenn Melvin Thompson, the son of Mr. and Mrs. Alfred S. Thompson, was born Sept. 5, 1909, and died at the home of his grandparents, Mr. and Mrs. Monroe Linens, at Bellemont, in Alamance County, on June 11, 1911, at the age of one year, nine months and six days. Glenn was a bright, sweet child, and a source of great joy to his fond and loving parents and other relatives. The writer became very much attached to him while teaching at Bellemont the past winter, and his death brings a pang of sadness. We feel that in some mysterious way this little life was given to be a light to the home for a short space of time, and then taken to shine in another Home where there is no death.

"God moves in a mysterious way, His wonders to perform," so we know that it was best that Glenn should go, for God does not err, and does only that which is best for those who love and trust Him.

May the Lord in His wisdom comfort the bereaved relatives and friends, and show them that although they can not bring Glenn back, they can go to him, and live with him in that celestial clime where death is unknown.

The last rites over the body of the departed child were conducted in the M. P. Church at Bellemont, by Rev. J. R. Burgess, and the remains were laid to rest in the cemetery at that place.

T. T. S.

Burlington, N. C., June 19.

Bro. J. T. Hawkins departed this life June 4th, aged 69 years. He had been so near blind for several years that he could see to walk about but very little. He always submitted to his afflictions with Christian patience. He was confined to his room a few days before the end came with pneumonia. All that a devoted wife, sons, and physician could do was done, but none could stay the hand of death. God in His wise providence called him unto Himself, where there is no more sickness, sorrow, pain, nor death. He had been a member of Hawkins Chapel M. P. Church for a number of years, and was always ready to give of his means for the support of the gospel. He was a good citizen, kind neighbor, and was highly honored by all who knew him. Truly a good man has gone to reap his reward in the mansions above prepared for the people of God. He was twice married; his first wife preceded him to the great beyond a good many years ago; that union was blessed with seven children, five boys and two girls. The boys and last wife survive him. We know that it is hard for the bereaved ones to part with him, yet there is that blessed assurance that you shall meet him in heaven if you only live as he did. We know you miss his voice. The light of a home has been put out by death. Where once were joy and gladness now all is darkness. Grief now fills the hearts of those behind. May we all so live and trust God here on earth that we may meet him in heaven. His remains were laid to rest in the family burying ground on the 5th in the presence of a large assembly of relatives and friends. The burial service was conducted by his pastor, Rev. S. W. Taylor. The pall bearers were G. W. Morgan, P. N. Stainback, Jr., Z. V. Story, T. M. Allen, Richard Morris, W. T. King. The writer would say to the bereaved ones to look to Christ who is able to comfort you.

Our Father in His wisdom called
The boon His love had given,
And though on earth the body lies,
The soul is safe in heaven.

C. M. Hawkins.

Tribute to the Memory of George R. Davis.

Have you been back to the old home when it seemed as if the light had gone out of it, and a sad gloom was over all? So it seems to us now when we go home and miss the familiar presence of our dear Father so sadly. We miss the kindly greeting, the hearty welcome shining in his eyes. Until he became too feeble to do so he never failed to meet us at the gate.

Mr. Davis was one of the best men I ever knew. Kind, gentle, considerate toward all. His good influence and example was felt throughout the community in which he lived. In it I am sure there was not one who did not count him a friend in time of need, helpful and sympathetic in time of trouble. I will never forget the night when through misfortune our little family was thrown out in the world houseless and homeless. Then how kindly Mr. Davis and his good wife took us into their hospitable home, and how surely they made us feel that we were welcome there. After this we lived with him in his own home two years. There I learned to know him and love him as if he had been my own father.

Mr. Davis possessed the faculty so rarely found in our men, of understanding and sympathizing with the women of his household in the petty trials and annoyances of the everyday life; things that are to most men trifles light as air. Many times when I have been hurried and worried with so many things waiting to be done, and perhaps myself getting a little cross, Grandpap would come in and with a kind word and a smile somehow smooth matters over. Then he would take Baby Leah out—and away, thus enabling me to give my time and attention to the work in hand.

Mr. Davis was one of those people who never get to be old, or who grow old so gracefully that we do not perceive it. In the language of the times we would say that he was seventy years young instead of seventy years old. He loved young people, and always had a kind word for our children, whatever they were interested in was pleasing to him.

Through his long illness of six months or more his mind was bright and clear to the end. He spoke freely to the family of his business matters with the same composure that had characterized his life, then quietly fell asleep in Jesus. May the virtues of his useful life and triumphant death be an inspiration to his friends and loved ones.

Mr. Davis was one of our Confederate veterans. How pitiful and sad to look around us and see how thin their ranks are growing as the years go by. It is to the memory of these that our people of the South should pay tribute; a tribute that is justly due, deserved by the living who won it, and by their comrades who have given answer to the roll call on another shore.

"The Boys in Gray are growing old,
Their locks are silvered now,
But courage that has ne'er grown cold
Illumines every brow.
Their battle-flags are rent and torn,
But thus the story tell,
Of those who now all bent and worn
Once fought and fought so well.
They're growing old, the Boys in Gray,
Their march is sad and slow,
Let's help them on their weary way,
They have not far to go.
They're growing old, the brave old boys,
The dear old Boys in Gray.
Let's cheer them on with hand and voice,
Let's help them on their way.

Jamie Davis.

WHAT IS REST?

Eminent Specialists Show Value of Exercise and Dangers of Fatigue.

That no consumptive can hope for a cure of his disease without following the most rigid routine with regard to rest is the conclusion of four interesting articles in the Journal of the Outdoor Life for June, by Professor Frederick S. Lee of Columbia University, New York, Drs. Lawrason Brown and F. H. Heise of the Adirondack Cottage Sanatorium, Trudeau, N. Y., Dr. Joseph H. Pratt of Boston, and Will M. Ross of Stevens Point, Wis.

Professor Lee, writing on the subject "The Physiology of Exercise and Rest," shows by experiments on dissected frogs the way in which exercise tires the muscles and, in fact, all the organs of the body. He says:

"There is no known antidote to fatigue, unless it be rest, with all that rest implies. Sleep allows the reparative process of rest to be performed most quickly and completely. A moderate degree of fatigue, or even a considerable degree when not too often incurred, is not detrimental to a healthy body and is even to be advised. The healthy body is provided with great recuperative powers, and does not rapidly succumb to even excessive demands on its energy. But it should be allowed the proper condition for recuperation, and that condition is adequate rest. There is danger when the fatigue of one day's labor is not eliminated before the next day's work is begun. The effects may then be cumulative, the tissues may be in a continued state of depression, and the end may be disastrous."

Drs. Brown and Heise in an article on "Properly Regulated Rest and Exercise in Pulmonary Tuberculosis," holds that the action of the poisonous germs of the disease on the body is very similar to that of over-exercise. The poisonous irritation caused by the germs gives the organs and tissues of the body a double load to carry. They emphasize the importance of rest in the treatment of tuberculosis, but also insist that properly regulated exercise is very necessary. They state their conclusions thus:

"Exercise when properly regulated and systematically graded is an important factor in the treatment of pulmonary tuberculosis. Through it the patient is in many cases returned to home and family with lessened chance of future relapse. At the same time part of his earning capacity is restored and he is consequently financially less dependent upon others, relieving him of much worry, expense, and hardship."

Dr. Pratt, who was founder of the first Church Tuberculosis Class in the United States in the Emmanual Church in Boston, claims that in the treatment of tuberculosis absolute rest, often in bed, must be extended over a period of months, before the consumptive should take any exercise. He says, "Prolonged rest in bed out of doors yields better resutls than any other method of treating pulmonary tuberculosis. Patients will have a better appetite and take more food without discomfort and gain weight and strength faster than patients with active disease who are allowed to exercise. Complications are much less frequent. When used in the incipient stage recovery is more rapid and surer.

Mr. Ross, who is himself a cured consumptive, and a writer of considerable prominence, holds that unless resting becomes a business to the tuberculosis patient, he might as well give up his fight for health. "The period of infection with tuberculosis," he says, "is not a vacation. It is a twenty-four-hour-a-day job. True it is a period of idleness, but one of intelligent, directed idleness. The day's work should consist of rest; rest should be the only business on hand. The light exercise, or hour of reading should be considered as the reward of a good day's work, like the evening of slippered ease to the tired business man at the end of the day. This recreation, however, should be considered only as an incidental result of the patient's work, not the main object."

REPORTING OF TUBERCULOSIS.

Required in 25 States—No Provision in 28—Value of Registration.

Reporting of living cases of tuberculosis is now required by law or health regulation in 25 states, while in 28 states and territories, no provision whatever is made for keeping record of cases of this infectious disease, according to a statement published to day by the National Association for the Study and Prevention of Tuberculosis in its official organ, the Journal of the Outdoor Life for June.

Conneticut, District of Columbia, Kansas, Maine, Maryland, Michigan, Mississippi, New Jersey, New York, Rhode Island and Vermont, are placed in the honor class as having laws which provide specificially for the reporting of tuberculosis and which make provision for the proper registration of living cases of this disease. In fourteen other states, laws or regulations of the state boards of health require that tuberculosis be reported simply as one of a list of infectious diseases. These states are, Alabama, California, Indiana, Iowa, Massachusetts, Minnesota, Nebraska, North Dakota, Oregon, Pennslyvania, Tennessee, Utah, Washington, and Wisconsin.

The following 28 states and territories have no provision whatever for the reporting or registration of tuberculosis cases: Arizona, Alaska, Arkansas, Colorado, Delaware, Florida, Georgia, Hawaii, Idaho, Illinois, Kentucky, Lousinana, Missouri, Montana, Nevada, New Hampshire, New Mexico, North Carolina, Ohio, Oklahoma, Philippine Islands, Porto Rico, South Carolina, South Dakota, Texas, Virginia, West Virginia, and Wyoming.

Several cities in non-registration states, as for instance, Chicago, Cleveland, St. Louis, and New Orleans, have local ordinances requiring that tuberculosis be reported. In all, there are about 100 cities in the United States which have ordinances of this nature.

The National Association insists that the first requisite for a comprehensive campaign for the elimination of tuberculosis in a state or city is a well-enforced law requiring that every living case of tuberculosis be reported to the health authorities.

CLEAN-UP DAY.

It is very gratifying to see so many cities and towns having "Clean-Up Day." It is certainly to the interest of improved health as well as improved appearance in our cities and homes. As usual the women all realize this, and are leading the movement in many places to have their cities improved in appearance and health. Through organization of their clubs they are enabled to operate as a power for good in this and other matters.

Clean-Out Day.

Now let us have in every city and town in North Carolina a "Clean-Out Day"—a day in which we will not clean up our streets and lots, but will clean out our cellars and garrets, and all parts of our houses and premises where combustible matter has accumulated. This will mean a great check to our fire waste. At least two-thirds of our fires are preventive. It is right and necessary for us to spend thousands of dollars to support fire departments with which to put out fires after they once start, but money spent in preventing fires will go further and accomplish more.

Will not our women's clubs and municipal officers help along this line?

James R. Young,
Insurance Commissioner.

Raleigh, N. C.

AFTER GRADUATION.

Stepping out from the halls and shaded paths, coveted diplomas in hand, with clear eyes that shine with the joy of living, and with hearts where the high purpose and confident courage feel only an occasional tremor of doubt and wavering—so comes the latest army of graduates from the many schools and colleges of the land.

The world needs them. It has a place and a welcome for them all—just as the ocean welcomes many rivers, and yet is never full. Nor is the world the cold and hostile place which many of them have pictured it. They will do well to get rid of the idea that life is a battle. Life is a problem to solve, a task to perform, a summit to scale, but it is not a warfare unless the individual prefers to make it so.

Moreover, the graduate makes a mistake if he thinks that life is something complex and complicated, a struggle in which much wisdom is essential to success—wisdom in which cunning and duplicity are leading elements. The best kind of a life is really a most simple thing, after all. A few plain rules, honesly followed, lead to the goal that is most worth reaching.

The graduate will find it desirable to forget some things he has learned, but there are many things he can not learn too well—that push is far better than "pull", that the established order has some commendable things about it, that honesty is the best policy, that most men are good fellows when you know them, that money is an unsatisfactory standard of values, that service is the highest expression of worship, that growth must not be allowed to cease, and that a clean and kindly life is the one fitting expression of gratitude to the Giver of life and all its numberless opportunities.—*Youth's Companion.*

TO PREVENT MOULD.

To prevent mould on preserves or jellies, put a few drops of glycerine around the edge of the jar before putting on the cover.—Home Department, National Magazine for June.

MILK TO PUT OUT FIRE.

It has been proved that milk will effectually extinguish the flames from gasoline, or any form of petroleum, since it forms an emulsion with the oil, whereas water only spreads it.—Home Department, National Magazine for June.

AN UNEXPECTED DIALOGUE.

There are two linotype machines in the office of the M. P. Herald, one five years old and a new one. The new one stands in the rear of the room in one corner. This may help to explain the following dialogue which the editor caught last night after the hands had all left the office, and everything had become quiet:

Old Machine: Hello, there, little sister!

New Machine: Don't call me "little sister." It is true, I am not quite as tall as you are, but I am not your sister. I belong to a different and better family.

O. M.: I meant no offence. I beg pardon. I felt lonesome, and wanted to talk to someone. But as we are both engaged in the same kind of work, I don't see that you have reason to feel stuck up.

N. M.: Well, I am a new Model 5, and you are an old Model 3.

O. M.: That is true, but don't you see how much more I am thought of? You are back there in a corner. Nearly all the visitors in the office look at me, while very few look at you.

N. M.: You are welcome to all the attention you get. I saw an old woman looking through her glasses at you yesterday: she couldn't tell a type-making machine from a windmill. The greenhorns all stare at you, but I notice when an expert linotype operator comes in, he passes you by, and comes and looks at me, and never fails to speak of the splendid features I have that you do not have.

O. M.: I do more work than you do, in spite of all your new features.

N. M.: But I do better work than you do. Quality counts for something in this world.

O. M.: Let us talk of something more pleasant. Have you perpetrated any jokes lately?

N. M.: I tried to get off a good one the other day and would have succeeded if the Proof Reader hadn't interfered.

O. M.: I came near getting off a good one, too. I was setting up an account of commencement at a high-toned college. The writer spoke of the "exhibit of fine arts," but I slipped the r in before the a, and made him say "exhibit of fine rats." I would have had some fun out of it if Mr. Proof Reader hadn't noticed it.

N. M.: Mr. Proof Reader spoils a lot of fun. I can't see why he is so strict.

O. M.: Nor I either. One time I heard a man offer the editor a reward if he would print an account of a pounding just as it was written. The writer gave a long string of things people had given him, and in the list was what seemed to the man offering the reward a new and strange article of diet—"pork eggs." But Mr. Proof Reader knocked the editor out of his reward by changing it into "pork and eggs."

N. M.: Proof Reader is a dumffigzqxraffkqqxzvbgkqjemfwyparedylwg.

O. M.: Yes, old Proof Reader is a cranfantidagoppqxrrgfirfwgfidlwkfiwfp.

On hearing this, we put on our hat, locked up the office and started for home.

ANGEL MINISTRY.

Of the many stories of the late Edward King, Bishop of Lincoln, the following, is one of the most striking. It appears that in his curate days King was sent for to visit a man some mile and a half away, who was said to be dying. The night was dark and the way lonely, but the young curate trudged on, only to find, however, when he reached the house, that there was no one ill at all, and he returned home puzzled and perplexed. Years passed, and the incident faded from his memory. When he was a Bishop he visited a man in prison under sentence of death, and to his great surprise, the criminal asked the Bishop if he remembered this incident. "It was I," said the man, "who gave the false message; I wanted to lure you out that I might rob you in the lonely road." "Why didn't you attack me then?" asked the bishop. The reply was extraodinary: "I hadn't the pluck. I lay in hiding, as I had determined to attack you on your way back; but when you came near I saw you were not alone." "But I was alone," persisted the bishop. "No, you were not," retorted the man; "there was a mysterions looking stranger walking close behind you, and he followed you to your house and then disappeared. My chance was gone, and I experienced a sensation I never felt before." "Can it be," it is asked, "that in that dark night the angel of the Lord stood by him and made the fact known?"—Selected.

WRONG DIAGNOSIS.

Mrs. Slingchin put her head over the fence and thus addressed her neighbor, who was hanging out her washing:

"A family has moved into the empty house across the way, Mrs. Mangle."

"Yes, I know."

"Did you notice the furniture?"

"Not particularly."

"Two loads and I wouldn't give a sovereign a load for it. Carpets? I wouldn't put 'em down in my kitchen. And the children! I won't allow mine to associate with 'em. And the mother! She looks as if she had never known a day's happiness. The father drinks, I expect. Too bad that such people should come into this neighborhood. I wonder who they are?"

"I know 'em."

"Do you? Well I declare! Who are they?"

"The mother is my sister, and the father is the superintendent of the Sunday-school."

"Oh—ah—um! Do you think it is going to rain?"—*Selected.*

—*Earnest but Prosy Street-Corner Orator*: "I want land reform; I want housing reform; I want educational reform; I want——" *Bored Voices* "Chloroform."—*Manchester Guardian.*

—A school inspector in a rural district of Iowa asked the pupils to spell a word which he pronounced "Eggwiped." When they failed he roundly berated them for their ignorance, and then spelled the word himself — "E-g-y-p-t, Eggwiped." — Zion's Herald.

—"Yes, I *am* opposed to American girls marryin' furriners," said old Mrs. Sipes. "I'm jist that opposed to it that if *my* girls can't marry people of their own sex, they needn't marry at all, that's all there is about it!"—*Lippincott's.*

—What's the matter, got a cold?"

"Yes. I suppose, like every one else, you want to tell me what to do for it?"

"No, not particularly. But I can tell you what I used when I had one."

"Go ahead, one more won't hurt me. What did you use?"

"A handkerchief."—*Houston Post*

—Some time ago a man joined the Boston Young Men's Christian Association. When he signed the membership roll, under the head of "Denomination, he wrote, "Auth." The clerk said, "Isn't that a new denomination, sir?" "Not much," replied the new member. "I never heard of it," said the clerk. "What?" exclaimed the man in great surprise; "you never heard of that? Why, that is authodox!"—*Association Notes.*

Federal Judge K. M. Landis at Chicago in sentencing a white- slave trafficker to the penitentiary took occasion to denounce in the most scathing terms the five-cent theaters, which he said were the destroyers of girlhood and altogether a demoralizing agency.

A Pittsburg man while at sea six weeks ago tossed a sealed bottle into the water containing a check for $1 payable to bearer, to see whethr it would ever be found. This check has now turned up and been cashed. It wos found by Pearl Etheridge, an 11-year-old girl of Kitty Hawk, N. C.

The old Sicard homestead, one of the oldest houses around New Rochelle, N. Y., built about 1700, was purposely burned the other day, with 3,000 spectators looking on, to furnish a spectacle for a moving-pictnre concern. A child was rescued from the burning house and other stunts performed.

C. E. TOPIC FOR JULY 2—A FEW SUGGESTIONS.

BY CHARLES A. HINES.

Scripture: Esther 4:1-17.

This is a Patriotic Consecration Meeting. It has been truly said, "Make a man a Christian and you make him a good citizen." The good and faithful church member or the Christian Endeavorer should be always ready to serve his country.

The majority of people in the United States are moral people. While the church does not have a majority in membership, it has a majority of sympathizers. If immorality openly exists or is carried on in the open, it is because church members are not doing their duty.

Many people still live with the idea deep-rooted in their minds that if they go to church on Sunday, and live reasonably clean lives in the week they have done all that God expects. I have no sympathy with this kind of religion. I believe that negative religion is just what it purports to be—nothing represented by .000.

Church members and Christian Endeavorers must do something positive. Some of the ways of serving one's country are at the ballot box, in civic organizations, in moral movements, in local option fights, for better sanitation, more schools, cleaner public shows, vaudeville and theatre attractions.

The Southern people are moving in this direction. Saloons are gone, and the result was brought about by the church members and the good women of our Southland. Other questions must be solved—our theatrical attractions must be improved, the "blind tiger" must go, the public dance hall must be closed, the pool room must be shut up, or the game lifted from its bad surroundings.

When you compare them closely you will find that work for the country is work for church, and vice versa. The week-day work of the church member is to be a good citizen, a charitable man, one who lifts up the fallen brother, who helps to make better his neighborhood, his town and his State.

Illuminating Illustrations.

When a foreign visitor to an ancient city remarked that the city was without walls he was answered: "But we are walled. The citizens are the walls; every man is a brick."

Are you a brick? If so, are you in your place; are you where you can be of service? If you are not where you can ward off the blow of the enemy, if you are of no service to your country, you are not a brick.

"Nobody has any right to find life uninteresting or unrewarding who sees a wrong that he can help to remedy or an evil within himself that he can hope to overcome."

In an address made at Greensboro a few years ago Mr. Bryan, the famous orator, said: "No man is great on account of any office he has held, by reason of any honor that has been conferred upon him; he is great because he has done something for humanity. A hundred years from now we shall not be remembered by what the world has done for us, but by what we have done for the world."

Do not think that being a soldier is the only way of serving your country, or war the only opportunity of service. As Carlyle says, "It is not the manner of death, but the cause for which a man dies, that makes him a martyr." There are hundreds of ways in which one can serve his country, or his neighbor (for both are the same) without going to war. This thought is very prettily expressed by Joaquin Miller in a famous poem:

"The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not,
'Twas fought by the mothers of men."

And again:

"O ye with banners and battle-shot
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways."

For Answer in the Meeting.

Give a Bible instance of service to the Nation.

Give an instance of service to the nation from American history.

Tell some way in which young people can serve your town or community.

How may we prepare to serve the nation?

Tell of some humble ways in which one can serve the nation.

Show the relation between serving God, the nation, the community, and single individuals.

VICTIMS OF MOODS.

One of the elements which make for happiness and unhappiness in life is the vigor and persistence of moods. Will means something definite; intellect, if it is properly used, moves to certain ends; the affections are positive and real. Moods, on the other hand, are mere states of feeling; drifting fogs which arise now on one point and now on another of the landscape; changing nothing, unstable, unreal, driven away by a passing wind, and yet for the moment obscuring the view as completely as if they had destroyed it.

To a great many people the mood is a finality. They accept and act under it as if it were a normal thing. When certain moods tend to recur at short intervals and merge into what we call temperament, many people yield control to them, and set up temperament as a shield between themselves and responsibility. "With my temperament," a man says, "I cannot do otherwise;" or, "No man with my temperament could succeed in such a position;" or, "With my temperament I can be neither contented nor happy." Temperament is a serious matter. So is a pronounced mood a fog bank which lies persistently over one section of the landscape, and will not move for sun or wind. But to be the slave of temperament, the victim of a mood, is to accept any other form of tyranny.

The beginning of manhood is to keep one's will acting freely and vigorously; to protect one's intellect from the false coloring which comes from emotion and feeling; to assert one's self in the face of the passions and influences which assail the stability of a man's integrity and independence. This is never an easy thing to do. In some cases it is a very difficult thing to do; but it is always an imperative thing, something which no man can leave undone and be a man in the full sense of the word.

For the victim of moods or the slave of a temperament is never a free person. In a very thoughtful discussion of these and kindred matters in his book on "The Temple of Virtue," Rev. Paul Revere Frothingham puts the matter of moods with admirable clearness:

"First of all, there is the district in the mysterius land of selfhood which is occupied by our moods. It appears to me that over this each one of us may exercise a useful, if not an easy, system of control. All of us, that is to say, have our alternating periods of sunshine and storm, of cheerfulness and depression, of energy and relaxation, of faith and doubt, of hope and despair, of confidence and weak uncertainty. Now we are lifted into conscious joy and throbbing hope; but again we feel ourselves forlorn and desolate. Life to-day appears a privilege and radiant opportunity for usefulness; tomorrow we seriously wonder whether anything is really much worth while.

"So there are times when our work, our duties, even our drudgeries are done easily and gladly. Instead of finding them burdensome, we rejoice in the various cares and responsibilties which fill the hours of each day so full. But then deep gloom oppresses us, and we can neither seem to do nor be our best. And all such moods are natural. They come upon nearly all of us. Very few people can hope to live in such divinely ordered latitudes of soul that their sky is always clear. We cannot, therefore, put an absolute end to these various and changeable conditions. But we can and should control them. Little by little we may learn by very commonplace experience that the gloom and the depression

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55, p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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Charlotte, N. C.
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Greensboro, N. C.

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need not cause us genuine despair. However dark the curtain of the cloud may hang, the blue sky is behind it still. Night falls, and yet the stars shine out.

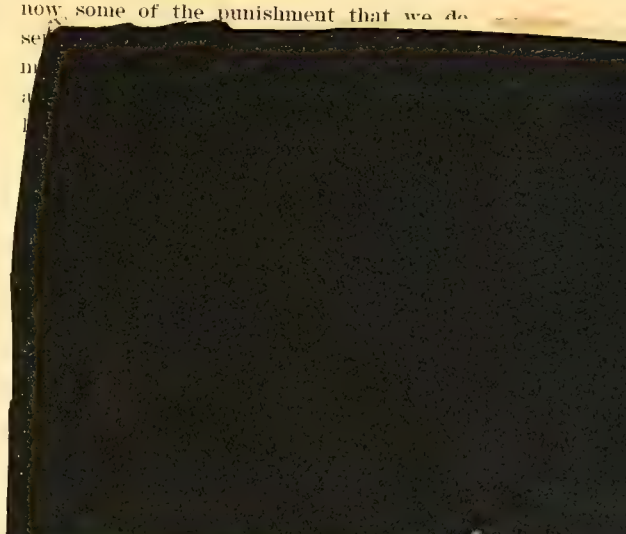
"All of us may work out for ourselves a very practical and helpful philosophy in this respect, and we ought to work it out and discipline ourselves to live by it as well. When the soul is feeble to believe, when we feel ourselves indifferent to the good and true, when things seem burdensome and life appears a giant load of care, it is possible to remind ourselves that we have been along that very road before, and have watched the leaden darkness of those same great clouds, and yet beyond them we have come out into sunlight and have been refreshed. We must have our discouragements, indeed, but we need not therefore be utterly cast down. We may despond, but we need not feel despair."

No man or woman, however well poised and vigorous, can at any moment throw off any mood. There are moods rooted in physical and nervous conditions which will persist; there are periods of depression from which one can escape only by long periods of rest. But there is one thing which every man and woman can do, and that is to refuse to be controlled by temperament or guided by mood. Everybody ought to come after a few years to understand himself; and when a man discovers that certain moods are recurrent in his experience, and gains familiarity with them, while he may not be able to throw them off, he may absolutely refuse to be led or diverted by them. In a dense fog it is well sometimes to lie at anchor, to recognize the obscurity, but not to be led into wrong channels by reason of it. In a moment of profound discouragement no man ought ever to decide any important matter. While it is not always possible to throw off depression at the moment, it is always possible to refuse to come to any important decisions while it lasts. It is better to lie at anchor. It is never necessary to follow one's fears and go in the wrong direction. The beginning of strength is to resist one's moods and to control one's self by intelligence and will, and not be the victim of passing conditions and states of mind.—*The Outlook.*

GIVE HIM ANOTHER CHANCE.

We know that he doesn't deserve it. We have all been there ourselves. That is why we know just how mean a thing it is that he has done. But, strange to say, the experience doesn't seem to give us very much sympathy for the other fellow. True, the meanness in ourselves may not have shown itself in precisely the same way that it cropped out in the other chap; but it is the same brand of meanness, having its origin in the same streak of cussedness which seems to run through the human race.

Just how often and how much we should forgive is a question which has puzzled many a philosopher and a good many more self-appointed judges. There are plenty of men who would enjoy serving in the capacity of the Lord's high executioners, they hate the sinner so much. But the Lord doesn't hate the sinner; he hates sin. These would-be executioners have gotten the thing twisted around. As a matter of fact, we are punished not so much for our sin as by our sin. Few of us need to wait until the hereafter to get what is "coming to us;" we are getting it right along in good, big doses. Perhaps the devil thinks that he will miss getting some of us in the end, so he's giving us here and now some of the punishment that we do



sin or shortcoming, ask yourself if it isn't true that you are down on that sin because it has shown its head so often in your own life; and if you've conquered it, be glad, and help the other man to conquer it. Give him another chance, remembering that if you have been thrown down and out for good and all when you fell short, you would be a long way from your ideal, which seems so near. It may not be much of an ideal. No doubt you should have aimed higher, because it didn't cost you much of a struggle to reach it; but who knows how hard the other sinner fought to win out, and how through tears

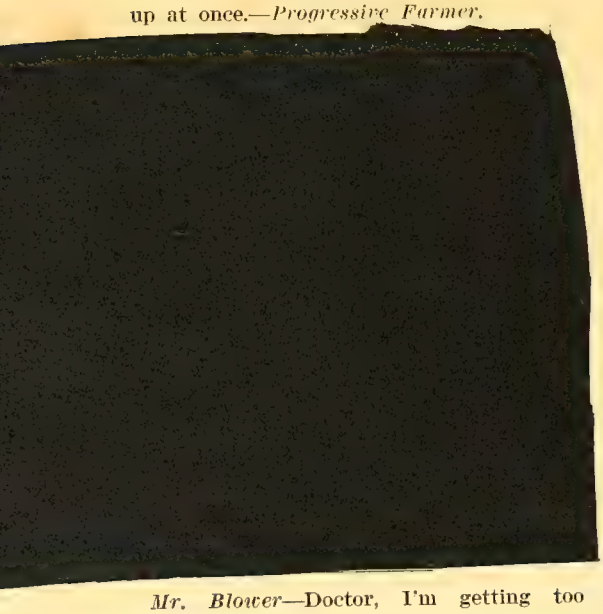
and heartaches he actually conquered where you, put to the same test, would have miserably failed?—*Rev. Charles Stelzle, in the Temple Bulletin.*

A VERY POISONOUS WEED.

A writer in the Statesville Landmark says that the water hemlock (Cicuta maculata) is becoming very common in Iredell County meadows and several horses have already died from eating hay which contained it. It is described as follows:

"The stem is large, hollow, purplish in color; the leaflets are ovate-lanceolate, sharp-pointed, coarsely toothed or serrate; the umbels or flower-stems are large, many-rayed like the wires in an umbrella; the flowers are white, grow in clusters, are small, something like the wild carrott; the fruit or seed is roundish in shape; flowers in July; grows in wet, marshy places from Florida to Mississippi and northward. The entire plant is very poisonous and is what botanists call a perennial, lasting from year to year and grows from seed or root-stalk."

The only way to get rid of it is to plow up infested lands and cultivate for a number of years. If any reader has reason to think his land infested, he should send a specimen to the State Department of Agriculture at once and find out. Care should be taken also to let no plants ripen seed. In fact, every plant seen should be dug up at once.—*Progressive Farmer.*



Mr. Blower—Doctor, I'm getting too stout. Can you suggest something to reduce my weight?

Dr. Wise—Yes, nothing reduces flesh quicker than worry. Just spend a few hours every day thinking about that bill you owe me.

There are two Indians in the Maine Legislature—Lola Coly and Lewy Mitchell. The first represents the Penobscot tribe and the second Passamaquoddies. They are allowed to explain what the Indians of the State want, but not to vote.

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EVERLASTING REMEMBRANCE.

Nobody wants to be forgotten. Jesus Himself revealed the longing in giving His disciples the last supper, that He might be remembered. We are making our own memorials all the common days. It is the good and useful whose memory is blessed. They live lives of usefulness and service, and they are remembered by what they have done. Of course, the character of the remembrance will depend upon the life. If we would leave a sweet memory we must do beautiful things. "The righteous shall be held in everlasting remembrance. Those who do good, who perform, wherever they go, deeds of kindness, will leave behind them a memory which shall always be fragrant. One cannot live selfishly, impurely, dishonestly, or dishonorably and hope to have a good memory.—*Exchange.*

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—Fifty French aeroplanists started out on a great flight (to London) from Vincennes last Sunday, and two were killed and one fatally injured within a few hours of the start. "Remember the Sabbath day to keep it holy" is a commandment those Frenchmen will not heed.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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In requesting change of post-office, give the old post-office as well as the new.
We cannot supply back numbers.

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"HE NEEDS ME."

"Yes, I need Thee every hour—
But can it truly be
That Christ, my blessed Master,
Hath really need of me?
Can one so great, so mighty,
Who formed the boundless sea,
Use such a poor weak creature?
Hath Jesus need of me?

"Oh blessed, blessed knowledge,
That one so weak may know
That he is really needed
To work for Christ below:
To help Him in the vineyard—
The Vine's own branch to be;
The Vine needs all its branches,
So Jesus does need me.

"Needs me? Why not some other
Who works more swift and true?
Hark! I can hear him whisper,
'Your work must be done by you.'
Dear Father, give me wisdom
To live my life for Thee;
So when my work is ended,
Thou'lt still have need of me."

—Bro. R. A. Swaringen, who has just been graduated from the college at Hickory, is to move to Westminster in September to enter the seminary. He has been conducting a sales agency during his summer vacations to meet expenses. He is now in Indiana where he is directing the work of thirty-seven salesmen. He writes: "God has been good to me and blessed me, even in temporal things." Bro. Swaringen has ability that would bring him success in the business world, but he feels that his talent should be devoted to the higher work of saving men, and so he is preparing for the ministry.

CHRIST'S POWER TO BLESS.

Christ must have bene conscious of a mighty power to bless men. His invitations reveal both his power and his willingness to bless. At one time we hear him saying, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Rest! what a great boon to the weary and oppressed.

Again, we hear His voice lifted up in the gracious invitation, "If any man thirst, let him come unto me and drink." The figure has changed, but the great fact is that Christ is still offering to satisfy the souls of men by a power which He alone posseses.

Again He says: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." What relief and comfort in these words to all the perplexed and distressed and ignorant sons of men! The light of life shall shine upon their pathway, and their course shall be plain if only they shall follow the true light.

The figure changes again, and He is the good Shepherd, and knows His sheep, and will lay down His life for them. But He shall take His life again, and His sheep shall hear His voice, and there shall be one fold and one Shepherd. What a comfort to our hearts in this picture! The Lord is our Shepherd! We shall not want.

But in all cases, Christ's power to bless is conditioned upon our attitude toward Him. We must come unto Him, if we would find rest of soul. We must drink of the water He offers us, if we would have our thirst quenched. We must follow Him if we would walk in the light. We must hear His voice if we would have Him for the Shepherd of our souls. To the rich young ruler who came inquiring the way of eternal life, He said: Free yourself from all else, and come and follow Me. Sell your property, give away the proceeds to those that need, and join my disciples. Companionship with Christ is necessary to our good. Apart from Him we cannot receive His blessing. He is the author of eternal life to such as come unto Him and abide with Him. He makes fruitful the ingrafted branch. The severed branch withers and dies.

O that men knew what a mighty source of blessing Christ would be to them! Surely every one who knows Christ in His power to save owes a great debt to those that know Him not.

—An aged brother said in the *Herald* office a few days ago that he had been studying much of late about what would beome of his soul at his death. He had in mind the question as to whether death is a state of unconsciousness or not. There is a sect known as "soul-sleepers" who teach that there will be no consciousness until the resurrection, but surely the intimations of the Bible are against this view. This view was condemned by councils of Lyons (1274), Ferrara (1438), Florence (1439), and Trent (1545—63), though Pope John XXII (who died 1304) accepted it and openly advocated it. Calvin wrote against it in his "De Psychopannychia" in 1534. Practically the question does not seem very important, it being swallowed up in the infinitely more important question, Where and how will I spend eternity?

PLEASE NOTICE.

All Methodist Protestants near Morgantown are requested to meet Bro. C. F. Silver and H. W. Braswell at the Court House Saturday, July 29, 1911, at 2:30 P. M. We want all Methodist Protestants in reach of this place that are interested in a church home to be present.

Yours fraternally,
H. W. Braswell.

SOME ADVANTAGES IN THE METHODIST PROTESTANT CHURCH.

The question has been asked time and again, Is there anything in the Methodist Protestant Church so essential that will justify us in remaining a separate ecclesiastical organization? One thing is sure, if there is not, then we should, as soon as possible, seek a home in some other denomination; but if we are justified in remaining a separate organization, and realize that we have a divine mission, then we should do our best to build up a strong, vigorous church. While I am free to say that I deplore that the Church of Christ is divided into so many different organizations, nevertheless, I hope that we will continue to exist until we can form a union with some sister church, or churches, where all our excellent advantages can be retained. I will try to point out some:

1. Article 4, in Elementary Principles, is one. "Every man has inalienable right to private judgment in matters of religion," etc. What a blessed fact to know that every member in our church can take his Bible as his sole rule of faith and practice! You can't find that in all denominations.

2. The right to challenge, page 51-2. In our church we need not fear that some pope, bishop or some one else of special authority can select a committee to try an accused person, as he may see fit, and the accuesd have no chance to challenge. This I consider a most precious privilege, which we do not find in all churches. With us no one can be expelled without a fair and impartial trial. What can be more unjust than a prejudiced or packed committee in a church trial? And yet such instances have been very numerous in the past.

3. Being entitled to a letter of standing or dismissal "No pastor shall withhold a certificate from a person whose moral character is fair," page 123-10. How often has it been the case that excellent Christian people who for years have nobly sustained the church, for reasons that they believed to be satisfactory, wished to unite with some other denomination, but were refused a letter of recommendation. Such a refusal is a great offense to any one entitled to such a letter, and a violation of Matt. 7:12.

4. In the full sense of the word our Master's command is sacred in our church, "One is your Master; and all ye are brethren" (Matt. 23:8); "But ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of saints," page 16-6. I have served in the army three years, but I never met such despotic action as I have witnessed a number of times in the church where men believe they have special authority to command and others must obey. I can never forget how I heard a bishop say, "I command you to sit down." While, perhaps, we too have some who would like to use such authority, thank God in our church no one has such authority, and assumed authority no one need obey or respect.

5. In our church people who build or purchase church property need not fear that some one can come and turn the key against them; but while they have members enough to keep up an organization, they control their own property; page 127-6. It is a sad fact that it has frequently happened that after people built and paid for their churches, they were deprived of the privilege of worshiping in the same, unless they would submit to what they believed to be wrong. I consider this a wonderful advantage, that when we give our money to build or purchase a church, we are sure no one can take it from us.

6. In our church ministers stand on their own feet—by this I mean that merit counts. If a man has the ability to fill the best pulpit in the church, who will hinder him? We have no one who can show favors to special favorite ones, nor punish those who may have incurred the displeasure of the man of authority. How well I remember when such a man of authority said to me, "You must go to ——— or we will not supply it." Of course I went, although the same man had promised me a far better field before conference. Neither is there any one who can deprive a minister of a field of labor as long as he is efficient. I can never forget when one of these men of special authority said to me, "I will suspend every man who will oppose me." I believe in due respect to our superiors in church and state, but some of the best service ever rendered to God and man was opposition to superiors when they were in the wrong.

7. In our church the laity have their rights secured in the full sense of the word. They have equal representation in the annual and general Conference. It is impossible for the ministers to enact laws without the consent of the laity. O that our ministers, preachers and laity might see and appreciate our excellent advantages, and then filled with the Holy Spirit we would be a church of wonderful power. So may it be.—Rev. S. Heininger, in The Methodist Recorder.

—We are glad to hear that Bro. Casto is improving.

UNION.

What is meant by Union? What does it take to constitute a union? How are unions frequently formed? A union worthy of the name of union, means something solid; all of its component parts should be of unblemished material, of such solidity and tenacity, that naught but utter anihilation could destroy it. Not all unions are thus composed. Sometimes all parties or parts are not as solid as they seem to be; but in course of time, we see a parting asunder, at a time and in a way we had not thought of.

Such partings are brought about, some from one cause, some from a different cause, but there invariably is a cause; sometimes a just and sometimes unjust ruling on somebody's part. Whatever it be that caused the separating or disuniting of particles or parties, to some extent become visible to the eye or mind more or less to all on-lookers, especially to those parties that are most concerned or most needed.

Such separations or parting of parties or parts, take place in inanimate things, and sometimes among individuals: frequently among individuals, and sometimes there is a just cause, one party being heavily grieved by the action of the other, believing himself or themselves unjustly treated by some one or more by some non-Christian spirit, and when it comes to pass that one or other manifests an overbearing or domineering spirit to the others, calling them heretics, mugwumps, cranks, unworthy of notice, refusing to mix, mingle, or associate with them at home or abroad, denouncing them in almost all conceivable ways that an un-Christian spirit can conceive of. How can that party, that did engage and practice such an un-Christian spirit toward the other party, now in a fawning way approach the other party and say, Come unite with us and we will do thee good; though you were one time unworthy of notice by us; though we now hope by this time the scales have fallen from your eyes and that now you are ready to prostrate yourselves at our feet, and by so doing acknowledge that your forefathers were all wrong, and that they went far astray, and continued thus for a long time, deceiving and leading others from the true and right fold. Now we are believing that you are willing and ready to come back, and by so doing acknowledge that we were right. You now say, Boys, come back, we will take you back. But you must bear this one thing in mind: we of the first part take back nothing we said or did to you, or your forefathers, they are gone. We say, Listen, you that treated our forefathers so

un-Christlike, that there are yet numbered among the living some sons and grand sons of those old soldiers of the cross who are willing to and will defend the cause for which they so valiantly fought, and God so gloriously blessed them in so noble a cause, yes, will contend for those same principles that our forefathers fought for, until we too are called hence. How can you who trampled upon the hearts of those old saints so unmercifully, knowing at this time there is so much discontent in your camp, in face of that fact ask us to forsake, as we believe, the true and right way and come and unite with you, whilst your own house is divided as it is. You will first let us see and know that you are at peace among yourselves before you in a deceptive way invite us to fall at your feet.

No, sirs, think not for a moment that we are so blind to the truth that we are not able to see the motive behind your entreaties. There are those that never will suffer themselves by all your sophistry and glazed entreaties return to a non-co-operative people as you are. Now, brethren, with all due respect to you, let us try and live up to the Golden Rule.

T. T.

MEETING OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Methodist Protestant Church held its third annual meeting in Atlantic City, N. J., July 6—7, 1911. The first session thereof was called to order by the chairman at 2:30 p. m., July 6th. The roll-call disclosed the following members present: Rev. T. H. Lewis, D. D., L.L.D., Chairman; Rev D. C. Coburn, D. D.; Rev. W. W. Lineberry, D. D.; Messrs. G. B. Moore and R. T. Pickens.

Devotional exercises were led by Dr. Lewis.

Of the absent members the death of Dr. J. D. Kinser was announced, and no messag was received from Mr. T. E. Hodges.

By resolution of former meeting the Annual Conference Presidents were made honorary membrs, and a motion was adopted inviting all the brethren present who were not conference presidents to honorary seats during the meeting, and to participate in discussions.

The following conference presidents were present: Rev. J. O. Ledbetter of Indiana. Rev. Jas. McCord of Missouri, Rev. F. E. Long of Pennsylvania, Rev. J. L. Wallace of North Missouri, Rev. J. M. Sheridan of Maryland, Rev. C. E. Shepard of Muskingum, Rev. J. Sala Leland of Pittsburg; and the following pastors: Rev. C. D. Sinkinson of Atlantic City, Rev. C. R. Blades of Lake Como, Rev. C. R. Cassen of Finksburgh.

The order of business was taken up and the several church boards and institutions reported through their representatives as follows: Rev. F. C. Klein, Secretary of the Board of Foreign Missions; Rev. C. H. Beck, Secretary of the Board of Home Missions; Rev. G. R. Brown, Secretary of the Board of Ministerial Education; Rev. C. H. Hubbell, Secretary of the Board of Young People's Work, and the Board of Publication was represented by Mr. W. F. Pierpont, reporting for the Pittsburg Directory, and Rev. T. R. Woodford, reporting for the Baltimore Directory.

Reports from Institutions were as follows: Rev. T. H. Lewis, President Western Maryland College; Rev. H. L. Elderdice, President Westminster Theological Seminary; Rev. H. L. Feeman of Adrian Theological Seminary sent written report which was read and filed, as was also the report sent by Rev. D. S. Stephens of Kansas City University. A letter from Prof. E. J. Larrick brought a report from West Lafayette College.

Neither of the Women's Boards reported, nor have they officially recognized the existence of the Executive Committee at any time.

The interests of the boards and institutions of the church were ably and interestingly presented by the representatives present, and their written reports were filed with the secretary and became part of the permanent records of the Executive Committee, and from these will be gathered much material for the committee's quadrennial report to the General Conference.

During the sessions Dr. F. T. Tagg, Editor of the Methodist Protestant, occupied a seat of honor with us and addressed the meeting in the interest of the church organs. Dr. C. E. Wilbur, Editor of the Sunday school papers, was another honorary member and spoke interestingly of the Sunday school Literature, which elicited a general discussion of profit.

An hour was set apart for discussion of the "Advisability of continuing the Executive Committee." Sixteen speeches were made and the time limit had to be extended. A progressive sentiment was dominant, and the co-operative spirit manifested seemed to reinvest all present with a stronger faith in the strength and permanency of our church.

In executive session two appeals from the South Illinois Conference were passed upon, and the decisions will be forwarded by the secretary to the president of the conference.

Baltimore was chosen the place for the meeting of the General Conference on the third Friday in May, 1912.

A communication from the Protestant Episcopal Church asking for the appointment of a commission to meet with a commission of that church to discuss points of difference, etc., was considered. It was deemed advisable to comply with the courteous request and the following brethren were chosen to represent the church: Rev. T. H. Lewis, President General Conference; Rev. B. W. Anthony, President Adrian College; Mr. W. E. Sankey of Pittsburg and Mr. T. C. Miller of Fairmont, W. Va.

The next meting of the Committee was fixed for Tuesday before the third Friday in May, 1912, in the City of Baltimore. This just precedes the General Conference, and will be convenient for all reporting to the Committee.

R. T. Pickens, Secretary.

High Point, N. C.

REPORT OF THE ANNUAL MEETING OF THE WOMAN'S BOARD OF HOME MISSIONS HELD AT MEADOW BRANCH, KY., MAY 20—25, 1911.

On reaching Meadow Branch, Saturday evening, May 20, we found a goodly number of people gathered at the church, ready to extend a cordial greeting, and they made all feel welcome. After a short service, we were taken to the homes where we were so kindly and cordially entertained.

The members of the Woman's Board were indeed glad to have Dr. Beck, Sec.-Treas. of the General Board, with them. He encouraged us all by his assurance of their interest in our work and their readiness to counsel and assist us in every possible way. Dr. Beck preached three excellent sermons: Saturday evening, Sunday morning, and Sunday evening. All services were well attended, but the large crowd that gathered Sabbath morning surely manifested more than ordinary interest. After the inspiring sermon by Dr. Beck, the Sacrament of the Lord's Supper was observed.

Sunday afternoon, Rev. A. D. Luke, of Mich., preached an excellent sermon.

Monday morning, the business session was called to order by the President, Mrs. C. W. Gray; the consecration exercises were led by Mrs. W. C. Hammer, Pres. of the N. C Branch; and the following officers were elected:

Pres., Miss H. Frances Sutton, Greensboro, N. C.

Vice-Pres., Mrs. N. Vice, Franklin, Ind.

Rec. Sec., Mrs. C. W. Gray, Three Rivers, Mich.

Cor. Sec., Miss Alice Conway, Catawba, Ohio.

Treas., Mrs. Fred Neer, Mechanicsburg, O.

Sec. of Mt. Work, Mrs. T. J. Wilson, 46 Bryant Street., N. W., Washington, D. C.

Supt. of Mt. Work, Mrs M. O. Everett, Pine Ridge, Ky.

The large number of delegates present and the full reports that were given show an increasing interest in the work. The obligations of the year had been met with a

balance in the treasury and about one thousand dollars on hand for the Industrial School work.

The business session closed Wednesday afternoon.

The delegates left Meadow Branch with hearts full of gratitude for their hospitable entertainment and for the help given in all the services, especially the faithful service of the choir.

On Tuesday we gathered at Pine Ridge for Industrial Day. The attendance of about five hundred people and the interest manifested left no doubt in the minds of any as to the interest of the Pine Ridge people in the Industrial School. Attorney S. G. Sample, of Campton, acted as chairman at this meeting. Senator B. H. Sewell, and a number of our Wolf County citizens made inspiring addresses, after which Mr. G. L. Garrett, in behalf of the Broadhead Garrett Lumber Company, presented the Board with a deed for fifty acres of land including two cottages; also, made known their offer of presenting the entire tract of land (comprising about 280 acres) if there is five thousand dollars worth of improvement placed upon the fifty acres within eighteen months. Mr. Garrett was a mountain boy and is greatly interested in the work. He thinks Pine Ridge an excellent location for an industrial school.

Surely this generous offer will awaken every Methodist Protestant to the need of the work. There were about seven hundred dollars pledged, at this service, for the school.

We trust that not only the women of our society, but that every woman of our church will realize the importance of having a part in this work and send an offering, let it be large or small; remembering, "The Lord loveth the cheerful giver."

Alice Conway, Cor. Sec.

This report was delayed on account of sickness and death in the family of the reporter elected at the Board meeting.

OUR FOREIGN MISSIONARY WORK.

A Reminder.

Sunday school superintendents will please remember that the two handsomely embroidered silk banners, which were made in Japan, will be awarded again this year. One banner will be awarded to the school giving the largest Children's Day offering, and the other to the school giving the largest offering in proportion to membership. The school securing a banner three years in succesison will own it. Also two large paper fish from Japan, nine feet long, brilliantly painted to represent the carp, will be given outright to the schools giving the second and third largest offerings in proportion to membership—including officers, teachers and scholars. A committee will decide these matters, and their decision will be published in a Bulletin later on.

An Urgent Request.

This first quarter of the Board's fiscal year ends July 31. It is very necessary that all available funds be in hand by that day. I appeal to pastors and superintendents to do their utmost to have the Children's Day offering, and any assessment they may have, forwarded to me at once. To hold either the Children's day offering or the assessment, only adds to the Board's financial embarrassment, for large remittances must be sent to Japan the first part of every month. Brethren, please comply with this reasonable request. Send what money you have for the Board of Foreign Missions to me immediately, and a receipt will be sent to you for presentation with your report to Conference. It is not at all necessary for you to take this money to Conference. The Board needs it now. Please send it on. Give the membership of the school when you send the Children's Day offering.

A Word from Japan.

The Yokohama School of English (Night School) promises to be better than last year. The girls' department in the afternon is steadily increasing, and promises to be an important factor in the evangelistic as well as the educational work. The Bible classes are better attended, each teacher holds one, and all the students are thus reached with the Word. The influence of the school is widening, and its work is recognized throughout the city.

The Nagoya College had an enrollment in May of 316 young men, the highest in its history. This, in some respects, is the largest and most promising work we have in Japan. We have there the opportunity of training, under religious influences and teaching, young men from many cities and towns of that populous section of the Empire. They carry home with them to their homes knowledge of the truth, and thus tend to the extension of the work. For this, among other reasons, the Board decided to make Nagoya the center of our operations, and radiate therefrom with all the force at our command.

The Evangelistic work in that section is flourishing, and the indications are that the largest results will be secured throughout the territory of our Japan Mission Conference this year. I call upon the church here at home to invoke the Divine blessing upon the labors of our Missionaries and their Japanese co-laborers that their hopes may be realized.

That Profitable Investment Again.

Investors have not been numerous of late, despite the returns promised, and the needs of the Japan work. A Virginia minister sends $3.50, and a lady in Indiana takes a $10.00 share. Previously reported $948.00, making a total of $961.50. Who will be the next to invest?

FRED C. KLEIN,
Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

58. In 2 Sam. 2:22, Abner slew Asahel; in 2 Sam. 3:27, you will find that Joab killed Abner.

68. You will find in Psalm 119:37 one instance where I think he showed weakness.

W. A. Speer.

In answer to question 58, will say Kasheth is one translation. However, I am not certain that this is the translation used in the Revised Version. Mrs. W. J. Mason.

I am following the Bible lesson at "long range"; and I am traveling practically all the time, so the lesson rarely ever reaches me until late in the week following the one in which the paper is printed

Number 54. David had forbidden Abishai to slay Saul because he was "The Lord's anointed." David believed that God would destroy Saul, but he considered it wrong of the Amalekite to slay the king. Under no circumstances is suicide justifiable, and the young man aided Saul to destroy his life.

R. A. Swaringen.

Tipton, Ind.

Lesson for Next Week.

2 Samuel, Chapters 12, 13, 14, 15.

Questions.

69. Who knew of David's secret sin and told him of it and of the terrible punishment God would inflict upon him?

70. What other name had Solomon?

71. What do you understand by 2 Sam. 12:31?

72. Which of David's sons was most admired for beauty of person?

73. What was Absalom's object in preparing him a chariot and horses and fifty men to run before him?

74. What stranger showed especial devotion to David in his trouble at the time of Absalom's conspiracy?

Question 69 is assigned to W. F. Grabs, 70 to Miss Mary J. Gordon, 71 to Mrs. Geo. L. Curry, 72 to Mrs. H. B. Glascoe, 73 to Mrs. Dorothy Pegram, 74 to Mrs. W. F. Kennett.

DAVID REPROVED.

Attempts have been made to explain away the severities inflicted on the Ammonites, but it is impossible to explain away a plain historical narrative. It was the manner of victorious warriors in those

countries to steel their hearts against all compassion toward captive foes, and David, kind-hearted though he was, did the same. And if it be said that surely his religion, if it were religion of the right kind, ought to have made him more compassionate, we reply that at this period his religion was in a state of collapse. When his religion was in a healthy and active state, it showed itself in the first place by his regard for the honor of God, for whose ark he provided a resting-place, and in whose honor he proposed to build a temple. Love to God was accompanied by love to man, exhibited in his efforts to show kindness to the house of Saul for the sake of Jonathan, and to Hanun for the sake of Nahash. But now the picture is reversed; he falls into a cold state of heart toward God, and in connection with that declension we mark a more than usually severe punishment inflicted on his enemies. Just as the leaves first become yellow and finally drop from the tree in autumn, when the juices that fed them begin to fail, so the kindly actions that mark the better periods of his life first fail, then turn to deeds of cruelty when that Holy Spirit, who is the fountain of all goodness, being resisted and grieved by him, withholds His living power.

In the whole transaction at Rabbah David shows poorly. It is not like him to be roused to an enterprise by an appeal to his love of fame; he might have left Joab to complete the conquest and enjoy the honor which his sword had substantially won. It is not like him to go through the ceremony of being crowned with the crown of the king of Ammon, as if it were a great thing to have so precious a diadem on his head. Above all, it is not like him to show so terrible a spirit in disposing of his prisoners of war. But all this is quite likely to have happened if he had not yet come to repentance for his sin. When a man's conscience is ill at ease, his temper is commonly irritable. Unhappy in his inmost soul, he is in the temper that most easily becomes savage when provoked. No one can imagine that David's conscience was at rest. He must have had that restless feeling which every good man experiences after doing a wrong act, before coming to a clear apprehension of it; he must have been eager to escape from himself, and Joab's request to him to come to Rabbah and end the war must have been very opportune. In the excitement of war he would escape for a time the pursuit of his conscience; but he would be restless and irritable, and disposed to drive out of his way, in the most unceremonious manner, whoever or whatever should cross his path.

We now return with him to Jerusalem. He had added another to his long list of illustrious victories, and he had carried to the capital another vast store of spoil. The public attention would be thoroughly occupied with these brilliant events; and a king entering his capital at the head of his victorious troops, and followed by wagons laden with public treasure, need not fear a harsh construction on his private actions. The fate of Uriah might excite little notice; the affair of Bathsheba would soon blow over. The brilliant victory that had terminated the war seemed at the same time to have extricated the king from a personal scandal. David might flatter himself that all would now be peace and quiet, and that the waters of oblivion would gather over that ugly business of Uriah.

"But the thing that David had done displeased the Lord."

"And the Lord sent Nathan unto David."

Slowly, sadly, silently the prophet bends his steps to the palace. Anxiously and painfully he prepares himself for the most distressing task a prophet of the Lord ever had to go through. He has to convey God's reproof to the king; he has to reprove one from whom, doubtless, he has received many an impulse towards all that is high and holy. Very happily he clothes his message in the eastern garb of parable. He puts his parable in such life like form that the king has no suspicion of its real character. The rich robber that spared his own flocks and herds to feed the traveler, and stole the poor man's ewe lamb, is a real flesh-and-blood criminal to him. And the deed is so dastardly, its heartlessness is so atrocious, that it is not enough to enforce against such a wretch the ordinary law of fourfold restitution; in the exercise of his high prerogative the king pronounces a sentence of death upon the ruffian, and confirms it with the solemnity of an oath "The man that hath done this thing shall surely die." The flash of indignation is yet in his eye, the flush of resentment is still on his brow, when the prophet with calm voice and piercing eye utters the solemn words, "Thou art the man!" Thou, great king of Israel, art the robber, the ruffian, condemned by thine own voice to the death of the worst malefactor! "Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives unto thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little I would moreover have given thee such and such things. Wherefore hast thou despised the commandments of the Lord to do evil in His sight? Thou hast killed Uriah the Hittite with the sword, and hast slain him with the sword of the children of Ammon."

It is not difficult to fancy the look of the king as the prophet delivered his message—how at first when he said, "Thou art the man," he would gaze at him eagerly and wistfully, like one at a loss to divine his meaning; and then, as the prophet proceeded to apply his parable, how, conscience-stricken, his expression would change to one of horror and agony; how the deeds of the last twelve months would glare in all their infamous baseness upon him, and outraged Justice, with a hundred glittering swords, would seem all impatient to devour him.—Prof. W. G. Blaikie.

NOTES.

—Rev. W. F. Kennett visited his parents in Randleman last week. They have been strong, but are now feeling some of the infirmities of age.

—Rev. Chas. J. Edwards goes to Spray today to attend the district meeting of the Junior Order U. A. M., which lasts for three days.

—Bro. and Sister Norman, of Winston, are planning to go away soon for a visit to relatives.

—Bro. Raper and the Sandy Cross people have organized a good Sunday school at that point. This is a good sign of life and a good means to awaken more life.

—Dr. Little, of the Maryland Conference, is in a Baltimore hospital, suffering from liver trouble. He is one of our most useful ministers, and his recovery is to be hoped for.

—July 22nd Texas will vote on statewide prohibition. Though the thermometer marks 100 and over, the campaign goes on with unabated energy. God grant the temperance forces may win.

—Grady Coble is improving. He has partially recovered the use of his limbs. His people are still thinking of placing him in a hospital, but have not decided what one. We are glad to contradict the report of his death published in the *Charlotte Observer*.

—Did you pray for rain or even wish for rain? Then don't fail to thank God for the rain that has come. It is good to read of the refreshing showers that have fallen here and there, on the dry and thirsty lands.

—Rev. T. A. Plyler wishes to return thanks to the following brethren who have come to his relief, in addition to the brother referred to last week; namely, Bros. A. O. Lindley, J. F. Dosier, C. E. M. Raper, C. E. McCulloch, and some unknown friends in Burlington and Greensboro. His circumstances prepare him to appreciate keenly their brotherly kindness. Mrs. Plyler seems to be on the way to recovery, being able to sit up part of the time.

"A good deed is never lost; he who sows courtesy reaps friendship; and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward."

PASTORS AND PEOPLE.

PRESIDENT'S APPOINTMENTS.

Haw River, July 22-27.
Graham and Haw River, July 29-30.
Burlington, July 30, at night.
Asheville, Aug. 6.
Buncombe, Aug. 8-13.
Ivy, Aug. 15-17.
Yarboro and Anderson, Aug. 19-22.

When it can be done I shall be glad for pastors to have a circuit rally and have all the churches on the charge largely represented.

Very truly,
W. E. Swain.

GRACE CHURCH, GREENSBORO.

Quarterly Conference (the second) was held on Tuesday night. The reports of pastor, S. S. superintendent, and C. E. president were all encouraging. The pastor reported that over thirty had been received into church this conference year. The Sunday school has had new interest awakened by introducing a system of marking and rewarding faithful attendance. Cards are handed to all who come before the hour set for opening. These are collected by the teachers, and the secretary reports the percentage of each class present on time. A special banner is awarded to the class having the largest percentage of its number present on time. An honor roll is also kept, and this stimulates the young people to greater faithfulness. One thing the superintendent would like to call to the attention of teachers; when any of them see that they cannot be present, they should let him know in advance that he may provide a substitute. Mr. Ferguson, the C. E. president, reported a weekly attendance at the Monday night prayer meeting of about twenty-five, and a good interest in the meetings.

Only one discouraging report was made, (and that might not be discouraging if all the facts were known); I refer to the report that payment on the church debt is being made slowly. It should also be known that we are running a little behind in current expenses, not paying the pastor and other expenses with perfect promptness. The financial secretary would like the help of every member of the church in remedying this state of affairs.

MT. PLEASANT, LIBERTY CIRCUIT.

Both sermon and attendance were good on last Sunday. We are looking for great things during the special meeting here, with such efficient help as the pastor has secured, Rev. Mr. Bethea.

The Green township Sunday School Association will hold its annual meeting here on the fifth Sunday in July.

There were 93 present in S. S. last Sunday, contributing 82 cents. On the same Sunday last year there were 121 present, contributing $1.25.

On last Sunday morning the child of Mr. and Mrs. Emsily Fogleman was buried here. Rev. Fogleman conducted the funeral services. On the afternoon of the same day the wife of Mr. Robert Garrett was laid to rest. Rev. G. L. Curry of Graham conducted the services.

The reporter was not present at either of those funerals—the reason for only a brief mention.

Uncle Alson Amick continues to suffer very severely with rheumatic pains. In spite of his misery he is patient and bears it all without undue murmuring or complaining.

Will H. Neese.

Hartshorn, N. C.

Cleveland.

Third quarterly conference will be held at Mt. Pleasant on Saturday before first Sunday in September. Hold your election for delegates and report at this conference.

W. D. Reed.

Bethany, Randleman Circuit.

Our Sunday school is progressing nicely. The average attendance is about 95.

Our special meeting will commence the second Sunday in August. We trust it will be one that will always be remembered as being the best ever held at Bethany. There will be children's day services here next Sunday, 23rd, beginning at 10:30. We hope to have a large congregation and a good collection.

Reporter.

Concord, Saxapahaw Circuit.

Children's Day service was held last Sunday. It was mostly a children's affair, too. They did very well, considering their age and practice. The choir rendered good music. The program prepared by Dr. Klein was used in part. Collection $7.50, which was very good for our church. During the exercise we had a nice rain. The drouth seems to be broken up, but our crops are damaged by the drouth. Our Sunday school has suspended for a while, on account of special meetings. Our special meeting is to begin first Sunday in August. We expect Rev. W. M. Pike with us. Hope to have a good meeting.

A. N. Roberson, Supt.

Rehoboth, Granville Circuit.

The community around Rehoboth was refreshed with "showers of blessing" both materially and spiritually the past week. Our meeting began the second Sunday, but truly a revival had been kindling in our hearts for some time, as we would think and pray over our own needs and the needs of each other individually, especially the unsaved. Much interest was shown from the beginning, even on Sunday afternoon when the heat was intense the attendance was good and the service uplifting. It seems that Mr. Bethea knows how to go about having a revival; at the beginning he asked the young people not to take the week for a time of merriment, in the way of visiting and sitting up late at night, thereby putting extra work upon their parents. Mr. Gerringer from Halifax came Monday to help us. We decided after hearing his first sermon, on the subject of prayer, that he is a thoroughly consecrated young man and realizes the value of a soul. Mr. Gerringer is earnest and enthusiastic in his work. Rehoboth would be glad to be favored with another visit from him. It was decided at the beginning of the meeting that we weren't going to leave out our pastor entirely, so he preached in the afternoon services and led the singing, which was good. He had just gotten a hundred new books for revival work. We've never seen a better collection than these "Familiar Songs of the Gospel." Some one remarked that there were more personal workers than ever before at Rehoboth. We thank Mrs. Bethea for her presence and help all the week, especially did we appreciate her assistance at the organ. There were seven conversions and several reclamations. Three accessions to the church, and there will probably be two more.

Mr. Mundy and family, who moved away from our midst, came a distance of eight miles every day and brought dinner, thereby showing their fidelity to the church. We will be glad to have them back with us next year.

Among the visitors at the meeting were Mrs. L. C. Edwards, Miss Josie Reavis and Master Edison Hicks. We were sorry that Miss Jewel Floyd had to be away on account of having accepted a position as teacher in a summer school at Spring Hope.

Our Ladies' Aid Society hopes to get a half dozen chairs for the parsonage by October 1st.

We hope to have a Sunday school picnic soon.

Hattie Harris.

Granville.

Our meeting at Rehoboth closed last Thursday. We had a glorious meeting. Bro. Gerringer did half the preaching. He did good work. It was appreciated by both pastor and people. People were not ashamed to testify for Christ non to

shout his praises. Many praised God aloud. It was what we had prayed for—an old-fashioned revival. We had been suffering for rain, but when the people got ready for divine showers the rain came in abundance also. We had a praise service for that.

We thank the people for laying aside their work and coming out and making the meeting a success. There were twelve or fifteen conversions and reclamations. Three joined the church, one other to join. We thank God for the victory and take courage for another battle.

Meeting commenced at Antioch yesterday. Two services. Largest crowd some said that had been there in twenty years. The children held forth in the afternoon. Good service. They acquitted themselves well. A good collection. Praise to those who trained the children so well. The singing was extra good. We are expecting Bro. Moton today. We are praying for and expecting a revival here also. Many things to encourage as we battle against sin. Pray for us that the word of the Lord may have free course.

Sincerely,

N. G. Bethea.

Henderson, N. C., July 17.

Asheville.

Miss Mary Young, of Henderson, Miss Mabel Williams of Denton, Rev. Homer Casto of Efland, and Rev. W. A. Lamar of S. C. were present at our services last Sunday. Brother Casto is rapidly improving. Brother Lamar is resting out. Miss Mabel Williams is taking a much-needed vacation. She told our people about our orphanage last Sunday and receivd an offering of $31.00. Brother J. M. Millikan and family worshiped with us also.

Brother Lamar preached a very helpful sermon for us Sunday night. 103 in Main S. S., 37 at Woodfin Hill, 31 at Woolsey Hall.

J. S. W.

Flat Rock, Vance Circuit.

Our pastor met a good congregation at this place Sunday A. M. He seemed to be laden with a message that we so much needed, trying to impress upon us the importance of living a Christian life, so that we could be distinguished from the world. It was accompanied with the Spirit, and it searched the hearts of the hearers.

Our Sunday school is small in number, yet there are a few who are faithful. Let us not feel discouraged, for God has promised where two or three are gathered together in His name, there will He be in the midst of them.

Our special meeting will embrace the third Sunday in September. Rev. J. E. Pritchard will be the pulpit help. He will not come among us as a stranger, and we know he has something good in store for us, and we want to ask all Christians to pray that we may have an outpouring of the Holy Spirit during our revival, and that we may not have one unconverted soul in our neighborhood.

There has been much sorrow in our neighborhood recently. May these sad afflictions be the means of each one of us living nearer to God.

We were glad to have Miss Finch, of Union Chapel, worship with us Sunday, also Mr. Geo. Rose and Miss Church of Henderson.

Miss Agnes Buchan has been quite sick with fever, but is now improving.

Mr. C. E. Satterwhite spent Sunday at home.

Mr. and Mrs. T. B. Ellis, of Bearpond, spent Sunday with their parents, Mr. and Mrs. S. H. Satterwhite.

Our pastor and wife spent several days at Va. Beach a few weeks ago. They report a good time.

Since the refreshing showers the farmers are looking more like themselves.

J. R., Reporter.

Henderson, N. C.

Mt. Carmel, Granville Circuit.

S. S. report last Sunday as follows: total enrollment 88; total present 60; total collections $.41, and four new scholars. Our school is very encouraging.

Our picnic is to be July 23. A great time expected by all. Since the wonderful rains we feel more like having a picnic.

Our special meeting is to begin fifth Sunday in this month, services at 11 A. M. and 8:30 P. M. on Sunday, and two services each day thereafter until the close. No special help has been secured, but we feel that Bro. Bethea is sufficient with the help of the members.

Polk Garrett.

July 18, 1911.

Bethesda, Yadkin College Circuit.

Our pastor, Bro. Powell, filled his appointment at Bethesda the second Sunday, giving us an inspiring sermon.

The Sunday school is getting along all right. The special meeting begins the second Sunday in August. Children's Day services in the morning and preaching in the evening. Rev. and Mrs. Dixon, of High Point, are expected to help our pastor in the meeting.

The third quarterly conference will meet at Friendship Church Tuesday, Aug. 1. All of the official members are expected to be present.

The Sunday School Convention for Yadkin College Circuit will convene at Shiloh the 26th and 27th of August, 1911.

Mr. Ernest Mickey and sister, Miss Maggie, are visiting at Bro. Powell's this week. Also Miss Lula Tussy from St. Louis, Mo., is visiting Bro. Alex Evans and other relatives and friends in this county.

Bro. Fred Leonard is improving very slowly; we hope he will soon be well.

Mt. Zion Church.

Rev. A. L. Hunter filled his regular appointment here Sunday, preaching a good and uplifting sermon to a large congregation. He was with us in Sunday school. We hope to have him with us again soon. Our Sunday school is very good. We have about eighty on roll.

Our special meeting will embrace the third Sunday in August. Bro. Pritchard will be the pulpit help. We hope to have a good one. Pray for us that great good may be accomplished in this meeting. May the Lord's blessings rest upon the church and pupils, and may they follow in His steps. We hope for a good attendance. We want old and young to come and take some part in the work.

Reporter.

Rehoboth, Granville Circuit.

Last Thursday closed our special meeting at Rehoboth. Good results were visible in a revival of the church and seven conversions. Three accessions Thursday and more to join later. The thought occurs to us, what a meeting we could have had if we all had done our whole duty in work and prayer. Surely we would have had a more glorious revival. Bro. Gerringer was our pulpit help, doing most of the preaching. Bro. Bethea helped greatly in the singing. His wife was with him, helping him and us in every possible way.

Well, we know that we had three or four more preachers as good as ours, but now we would like to add Bro. Gerringer's name to the list. For he preached to us some of the most powerful, soul-searching sermons we ever listened to, sermons that showed deep thought and a knowledge of God, combined with great earnestness and power. It seemed that he was so very loath to leave any one unsaved at the close of the meeting. Surely this should have been a warning to them. Our prayers and

best wishes follow Bro. Gerringer wherever he goes.

Our people are feeling greatly refreshed and encouraged over the blessed showers of rain we have had in the last week. Crops are looking better, water is plentiful, and we are thankful. Praise God from whom all blessings flow.

Mrs. J. W. Davis.

Spring Hill Church, Guilford Circuit.

We are having a good Sunday school this summer, with Mr. W. W. Tise as our superintendent. We all like him very much. We held our Children's Day exercise the second Sunday in July. There was a large crowd present. The children all rendered their pieces well. The collection amounted to $8. We enjoyed a short talk from Bro. Plyler, Bro. York, and also Prof. Cheek from Wallburg.

We all like our pastor, Bro. Plyler, and are sorry to note that Mrs. Plyler is very sick. Hope she will soon be well again.

A Member.

Shelby.

After an all-day service at Friendship the writer took a flying trip to Shelby on third Sunday night. We were met by a good congregation, who listened to the word with unusual interest. I never saw a congregation more attentive to the word. They are moving forward here. I found a new organ in place, which added much to the choir. By enquiring I found that under the superintendency of Bro. J. F. Carter the Sunday school was in a flourishing condition. I was informed that Lincolnton church is also completed and painted. The work is prospering in Bro. Braswell's hands.

W. D. Reed.

Palestine, Flat Rock Circuit.

Our pastor filled his regular appointment Sunday, preaching a good sermon, his text being Malachai 3:8, Will a man rob God? He also taught the S. S. class for us; hope to have him teach for us every third Sunday.

Our special meeting begins here the fifth Sunday in this month, Rev. A. L. Hunter to help. We hope to have a good meeting.

A Member.

Denton Mission.

We held our quarterly conference on Saturday before the second Sunday in May. The usual business was transacted in a spirit of love and harmony. Some were made to praise the Lord aloud in the devotional service. We had preaching at 11 A. M., and dinner was served on the ground, and the quarterly conference was held in the afternoon. Bros. C. H. Surratt and W. A. Loflin were named for delegate to the Annual Conference. We are moving on nicely with our work. Our good people and kind friends deserve much praise for the sacrifice they have made for the Orphan's Home and the church. They have done well.

We have been honored with a visit of some of our most worthy laymen and ministers. They have visited Denton in the interest of the Orphan's Home and the School. We thank each one of them for the interest that they have manifested in the work here, and we hope they will come again, and we hope others will visit us soon.

Our third quarterly conference will be held at Denton on Saturday before the first Sunady in September. We hope to have a full turn-out then with good reports. We have begun work on the church at Denton. It will be a nice church when it is finished. Will all those who have promised any amount on the church at Denton please send it as soon as it is convenient, as we need it at once; and if any one that has not subscribed anything wants to help build a nice church right near the Orphan's Home for the little orphan children to attend, please send it to me or Bro. A. A. Hill at Denton, N. C., and we will appreciate it. And you know these dear little children will appreciate having a good church to worship our Father in. This is a chance to show our loving faith by our works.

D. A. Braswell.

Tabernacle, Forsyth Circuit.

Bro. Williams was with us again Sunday, July 15, and preached an uplifting sermon from Acts 12:5,6. Our Children's Day service was held the fourth Sunday night in June. The collection amounted to $7.08.

The protracted meeting will begin here the third Sunday in August with Rev. Mr. Austin, one of our former pastors, for pulpit help.

The proceeds from our lawn party amounted to $22.87.

Blanche Speas, Reporter.

Friendship, Haw River Circuit.

It was our privilege to have Prof. T. C. Amick with us Sunday. He preached a good, strong, helpful sermon. He made a strong appeal to the young people to better prepare themselves for their life's work, whatever it may be. We are glad he talked to the young people so much, and we hope it will encourage them in whatever is their position in life. We need educated men and women.

It has been our pleasure to have several visiting preachers with us this summer. We appreciate their kindness and services and hope to have each one of them with us again. They all have preached excellent sermons, and it was a treat to us. We were proud to have them.

We hope to have our editor with us some time; we have spoken of him several times. Not many of our members have met him.

We are having a splendid Sunday school.

Graham and Haw River Tidings.

Quite an increase was to be noticed in the Graham congregation on last Sunday morning. At night, when Children's Day service was observed, we found it impossible to accommodate the people. The church was soon filled to its utmost capacity, crowds left because they could not even get standing room, while numbers remained on the outside, resorting to the doors and windows endeavoring to see and hear. The good attention of every body and the many compliments expressed indicate that the people were well pleased with the exercise. The collection was $15.50.

Sunday school attendance was 104 at Graham and 92 at Haw River.

On Sunday, July 30, the Haw River church will be dedicated. Dr. W. E. Swain will conduct the service. At 3:30 P. M. the same day Dr. Swain will preach at Graham.

Geo. L. Curry.

Thomasville.

On last Sunday we had children's day service in the 1st M. P. Church, which was a success from start to finish. Bro. Suits and Mrs. Boyles instructed the children. They did credit to their instructors. It was inspiring to hear the little children say their speeches; it showed the work of good instruction, and all present were highly elated.

Little Beulah Harris' piece was The Heavenly Railroad, and it brought tears to many eyes. Success to you, Beulah, and may you ever be a bright and shining light to our church. After children's services Bro. J. M. Morris spoke to the children on the subject of how to become useful men and women. His talk was very interesting and inspiring to all present.

Our Sunday school is in fine condition, and I trust will do great good.

E. F. S.

Denton Charge.

Our children's day was postponed to some future date on account of the sickness among our children. Rev. G. L. Reynolds preached us an excellent sermon yesterday; also at night. The S. S. is progressing nicely, though a little drop-off on account of our sister churches using the same hour that we do. Still we number above sixty on an average, with 158 on roll.

Our church building is moving forward nicely. We expect holding the corner-stone service tomorrow. It is estimated that it will cost us about three thousand dollars.

Master Paul Hamilton is slowly recovering from a six weeks' hitch of typhoid fever. An inmate of Orphan's Home, Arthur Brittain, is pronounced by Dr. Austin to have typhoid fever also.

Reporter.

ANTIOCH, MECKLENBURG CIRCUIT.

We had a good school yesterday with average attendance and every one with a glad heart because of the recent rains. Our suprintendent was full to overflowing. He gave us a nice talk after the classes were through. For the last quarter our school paid for all the literature and had a little sum left in the treasury, for which we are very thankful.

With best wishes to *The Herald* and all good works,

A Teacher.

NORTH CAROLINA COTTAGE.

A Report.

We are glad to report that the North Carolina Cottage is now in process of erection on the campus of the Westminster Theological Seminary. It is "a thing of beauty," and will prove to be a "joy forever"—at least so long as brick and mortar and lumber stand the test of time. To meet the payments of the workmen every week and to pay for materials we were compelled to borrow $500 because many of the subscriptions which were due had not been paid. If these delinquents can not meet their obligations in the very near future we shall be compelled to borrow about $1000 more. This leads us to make

A Request.

It is a double-barreled request aimed at two classes of subscribers. First, those whose subscription is already due. We appeal to them, if they can do so without detriment to their other obligations, to forward their subscriptions on or before Aug. 15th. The second class of subscribers are those whose pledges are not due until next Conference. Of course we have no right to expect these to pay before their subscriptions are due; nevertheless, since they are now familiar with the local situation here, we can use their money before it is due should they be disposed to forward it.

A Word of Thanks.

This is a big word and I feel like writing it in capitals and underscoring every letter. I wish to assure the North Carolinians that in all my money raising I never found more willing or liberal contributors than those who responded to my appeal for the erection of the North Carolina Cottage. I shall try to show my appreciation by building a house of which they will be proud, and by seeing to the comfort of their fellow citizen who will occupy it—Dr. C. E. Forlines.

The latchstring will always be on the outside of the door for every North Carolinian.

Sincerely,
H. L. Elderdice.

Westminster, Md., July 19, 1911.

RIGGAN.

Mrs. Eveline Lyles Riggan was born 1844, died at Bolin, N. C., June 17, 1911. She was the daughter of Robbin and Sallie Lyles and was reared in the Aurelian Springs community, Halifax Co. In May, 1883 she was married to Mr. Sam Riggan and lived happily with him until her death. This union was blessed with eight children, all of whom are living but one. Sister Riggan became a Christian in early life and united with the Methodist Protestant Church of which she remained a consistent member as long as she lived. During her illness, which lasted for five years, she was always cheerful and patient, and just before her death she praised God and assured her family and friends that she was not afraid to die. She was a faithful wife and a devoted mother, and her death has no doubt made a vacancy in the home that can never be filled. We commend the bereaved family to mother's God who is able to make all grace abound toward them. May they so live as to see her again in all the glory of her inheritance, which is incorruptible, undefiled, and that fadeth not away.

S. W. Taylor.

July 15, 1911.

Turner.

Herbert Oscar Turner, son of Rodman and grandson of Rev. J. H. Turner, died in the hospital at Portsmouth, Va., July 4th, and was brought to and buried at Rose Hill M. P. Church, July 5th. A large congregation attended the burial service. We have never witnessed a more solemn occasion than when the body of this noble young man was laid to rest in the presence of weeping relatives and friends to await the resurrection of the good. We could but contrast between this sorrowing and sadness and the joy and gladness that shall be when our blessed Lord shall come to raise the bodies of his loved ones, and change in the twinkling of an eye those living when we shall all ever be with the Lord. O blessed thought, so full of comfort. May the writer and every reader share in the blessedness forever. Bro. Turner was 23 years old, and had been a consistent member of Rose Hill church for eight years.

He leaves a host of friends, for all who knew him loved him and speak of his noble life, which ended so soon in the body, but his soul lives on. For the good there is no death. The stars go down to rise on that fairer shore, and bright in Heaven's jeweled crown they shine forever more.

W. P. Martin, Pastor.

I will be to them a God, and they shall be to me a people.—Hebrews 8:10.

Let us apply this ancient declaration to our time and nation. Every American citizen should know and feel that this nation was begun and established under God's directing care. He has been unto us a God, and He desires that we should be unto Him a people. The history of this land is written testimony to God's wisdom and providence. He kept this land hidden until his own good time, until the nations had come to a point where a new era was dawning on mankind; until He had prepared Himself a people who would lay its foundations in God-fearing freedom. Surely God intended that this last continent upon the earth to be opened to civilized man should be the cradle of the highest manhood which the world has known. Here He has made provision for the highest national development, and given us every blessing which nature can bestow. He has been our God, and surely He intended that we should be His people. Do we recognize that God places upon us the responsibility of carrying to greater perfection that which has been begun? Truly in the past the Lord has been our God. Shall we not answer, We will be to Him a people?

A. M. Hamilton.

—There were, so Governor Kitchen said, twenty-five men who wanted the position of corporation commissioner recently made vacant by the death of Commissioner Henry Clay Brown. There are certainly a plenty of patriots left yet who are ready and willing to serve their State in a public capacity. How men love office is a caution.

OBITUARY.

A Tribute to the Life of James P. Satterwhite.

I have often seen ships in harbor drifting round and round the anchor when all preparations for the voyage had been made; but they were waiting for the command to sail. It was in the sixty-fourth year of his life that Bro. J. P. Satterwhite found himself waiting for the comamnd to cut loose the anchor that held him to earthly ties, and sail to the homeland shore, where happy hearts waited to greet him and where his Savior waited to crown the head of a faithful servant and say, Enter thou into the joys of thy Lord."

As the time for his departure drew near he never seemed disturbed or excited, but looked upon death as nothing to be dreaded by those who are prepared. Hour by hour his physical frame weakened and the light of his earthly life burned low until it flickered and flickered and went out. While at the same instant no doubt on that other shore a new light sprang up, and if our eyes were not veiled by the mystical gloom that hides from us the glories of eternity, we could see the everlasting gates and doors lifted up and a child of God in the form of Bro. Satterwhite walking victorious over sin and death through the gates into the eternal city of God.

He will be missed in the home by the wife to whom he was so faithful, and who by association knew his inner life better than all others could. She will miss that protective care that none other than a good husband can give, and the noble, honest, faithful life he lived kindled in her bosom a love and trust that the things present nor the things to come cannot erase.

His children will miss that care of a loving and anxious father—one who spent hours on his knees in their behalf, pleading with God for the salvation of his dear boy and girls. They will miss the stern but loving reprimand and good advice of the noble man, their father. Shall it all be forgotten, boys and girls? Shall you depart from it? In heaven's name say no!

The neighbors will miss an honest man, the needy will miss a friend that "loveth at all times." The church will miss those shoulders that never shirked the responsibility that was placed on them, and that seat in the front pew will never find a more willing hearer and doer of the Word.

His pastor feels that one of his best friends is gone, and it makes his heart ache to be deprived of the association of that big-hearted Christian man, who ever stood ready to aid his pastor in defending the right.

We thank God for having associated with such a life, and being reconciled to his will say with the poet:

Sweet is the scene when virtue dies!
When sinks a righteous soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast!
So fades a summer's cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

His pastor,
R. C. Stubbins.

Mrs. Addie L. Finch.

We rarely appreciate the rose and the lily until the summer is over and they have faded away. But this was not so in the life of Mrs. Finch, for her sweet disposition and rare gems of character made a lasting imprint on those who well knew her while yet she was living.

Her parents can never forget those trotting feet and that childish voice in infancy, nor the sweet obedience she sustained in youth and how they looked forward to see a successful future for her. Now they may feel crushed, feeling that by some mysterious cause her future was cut off. No, her life was not a failure, for Addie lived more in a few short years that some who live their three score and ten. Our lives are not counted by our number of days, but by the good we accomplish.

The husband who mourns her loss, and whose heart will bear a scar, feels now the power of her influence helping him to do the right. He can never forget that dear one who cherished him in hours of discouragement and despondency, and may the tie of love that bound them here be unbroken in eternity.

Darling little Bettie will miss her mother, though loving hands will do all in their power to make her happy. But who can fill a mother's place? The Bible says "they are all ministering spirits," and we believe mother will closely watch and lead little Bettie safely home.

'Twas a young life ended at noon day,
When the harvest had not yet been,
But Addie responded so sweetly,
And the angels ushered her in.

Her pastor,
R. C. Stubbins.

—Mrs. C. L. Whitaker has been visiting her sister, Mrs. Hadley, in Greensboro. She attended services in Grace Church last Sunday.

IN MEMORY OF W. J. PAGE.

The subject of this sketch was born in Randolph County June 2, 1847, and went to the other world last June at the age of a little more than sixty-four, having spent most of his life in the county of his birth. As a lad he served as page in the Legislature before the Civil War. He enlisted as a sixteen year old in the Confederate army, but instead of active service as a soldier he served as chief door-keeper of the State Senate. After the war he was register of deeds in Randolph County for two terms.

In recent years prior to his failing health a year or so ago he was local manager of the store and plant of the Asheboro Lumber Company at Seagrove and Hemp. As a public official and business man he was systematic, accurate, and obliging; popular with the public and with those whose interests he handled. He was industrious but never too busy to be courteous and attentive to any stranger or friend who chanced to be about him. In this he excelled. It was innate; he did it intuitively.

His interest in and attentiveness to business was equalled by his interest in and attentiveness to church; when the church hour came during business hours he endeavored to so plan his business that he might attend church. When from failing health he was too feeble to attend church, he made it his part to endeavor to induce others to attend.

His hospitality was hearty without ado. He seemed never so happy as when he was helping somebody somewhere in some way. His first thought was of others, and many a time it seemed his only thought. Especially was he the children's friend. They called him "Uncle Billie" and all of them who knew him reckoned him as their friend and they were not mistaken—children usually are not. He was a friend of the poor and of charitable and religious institutions. And all these, as did the children, knew it.

But that trait which appealed most strongly to the writer was his courage. Not mere courage which enables one to stand rather than run away from danger; but that higher order of courage that enables one to make a brave fight to a worthy end when the odds are against him. His courage enabled him to maintain two such efforts. The first was his hopeful, patient effort to live when poor health indicated and physicians said it was no use trying. The other was like unto it but greater and nobler, namely, his painstaking, persistent, unfailing, unwavering, manly effort to live right.

His body was laid to rest in the cemetery in Asheboro, to which town he and his wife had moved only a few months ago.

T. M. Johnson.

Asheboro, July 17.

MARTIN LUTHER.

We are upon the threshold of the four-hundredth anniversary of the Reformation History. The few years preceding the posting of the 95 theses were decisive years in Luther's religious development and experience generally; so that this period belongs in the Reformation History quite as much as the eventful days following the publication of the theses. Already ambitious literati and enterprising publishers here and abroad are beginning to exploit, or perhaps to anticipate, a rising tide of interest in the reformer; and we shall doubtless witness a large output of books, monographs, magazine articles, etc., before the next ten years pass away. The possible enrichment of Luther literature from a revival of interest in his work is altogether to be welcomed. We need good books in English very much. It might be supposed that the market is already surfeited; in point of fact there are very scant resources available in English for a thorough study of the great reformer's work.

As a recognition of present and prospective press activity, and also as a means of awakening interest, we may select out of several publications the recent book, "The Life and Letters of Martin Luther," by Preserved Smith, for brief comment.

Judged as a whole, the book is a very excellent piece of work. It is designed as a life of Luther, and not as a complete history of the Reformation, not even that part of it spanned by Luther's lifetime (p.214). Following this plan, the author has given us a series of monographs, many of them most excellent, on the leading topics in Luther's life and letters. Into these essays a great deal of valuable information has been condensed. We also have a good survey of his life as a whole in its endless complications with the whole history of the time. In our judgment the chief merit of the book lies in the marked success with which a thoroughly sympathetic view of Luther is combined with strictest impartiality in portraying him as he was. Protestants have idealized him; Catholics have demonized him. Our author, in keeping with the highest traditions of modern historical scholarship, sees in him a true child of our race, a Titan to be sure, but of that race which is slowly toiling its way upward out of darkness into light. At the same time the ideal aims and interests of the mind are not sacrificed in showing how Luther's faults fit into the social framework of his life, how common they were to his age. In explaining Luther by the standards and limitations of the times, he does not exempt him from the higher moral judgment which the reformer's own work did so much to establish in Christendom.

The brevity of this article forbids an extensive appreciation of the book referred to, inviting as such comment would be. Suffice it to say that the book is a real contribution, and altogether the most valuable work available in English, on the life of Luther. In two or three particulars the work is open to criticism. In the first place, the book has altogether too much "padding" in it. The extensive excerpts from Luther's writings are always interesting and quite instructive, as indeed a great deal more of what Luther wrote is always interesting and instructive; but to use up at least one third of a large and very extensive book with verbal translations, and that, too, of materials already in large part accessible, sins grievously against the highest standards of book-making.

Again, the 37 essays which make up the volume are too loosely connected. The materials are not organized as they should be, nor grouped in luminous outline. If Luther's life as a whole, or if any part of it, has any true unity, that fact ought to be brought out more clearly, and the fragmentary views of his life arranged accordingly. Authors might not agree on the plan to be adopted, but there should at least be some plan whereby the author's own conception of Luther's work—its historical significance—would shine through the details and give unity to the whole treatment.

With regard to periods, Luther's life and writings submit themselves naturally to the following arrangement: Period I. From his birth, Nov. 10, 1483, to his appointment as instructor in the University of Wittenberg, probably in the fall of 1508. Period 2. From his call to Wittenburg to his return from the Wartburg—from the latter part of 1508 to March 6, 1522. Period 3. From the return to Wittenburg until his death at Eisleben, March 6, 1522, to Feb. 18, 1564.

Whatver interest attaches to Luther's early life, it becomes of historical significance with his advent at Wittenburg. Moreover, although a good deal has been said very little is really known about the first twenty-five years of his life; and much that is known is purely incidental in character. If the really significant facts about that early period were known, most that now stands in the books would appear irrelevant. We should also see more clearly how far back the springs of Luther's moral and intellectual being lay in the history of the Middle Ages. Luther was far less the antithesis, far more the child, of the Middle Ages than has commonly been supposed. Luther's historical significance must, therefore, be apprehended practically on the basis of his work in Periods 2 and 3.

The second period of Luther's career, in which, according to Professor Harnack, he appears at his best, may be summarily described as the forging out and proclamation to Germany, and indirectly to all Europe, of his new understanding of the Gospel, with its radical practical consequences for the church, for the state, for the entire social and individual life of his contemporaries. There is very little, if anything, which does not relate organically to this conception. In this period, beginning with the study of Scripture in the original tongues, and ending with the translation of the Scriptures into his native German, Luther's work in thought and deed is cast in the prophetic mold, and he appears at his greatest and best.

The third period was the period of *organization in the midst of the struggle for existence.* Luther came back from the Wartburg to conserve the fruits of his work, to save it from the perils of fanaticism within, even more than from the dangers of Romanism without. He took direct control and began to provide the Reformation churches with the necessary means of self-preservation. It is probable that some of Luther's problems in the years 1522—1546 would have defied the sagacity and wisdom of the ablest statesmen and organizers, even a Hildebrand, a Richelieu, a Wesley. But Luther, while great in idea and in his proclamation of the Gospel, great in personal courage and steadfast conviction, was singularly wanting in the capacity to organize the results of his own prophetic work His conduct aptly illustrates the sentiment of Tell in Schiller's drama: "The giant is mightiest alone." The enormous difficulties, however, which the strong man met in his way, his own lack of genius for organization, combined with the gradual declension of his powers of body and mind, due more to ill health than old age, resulted in far less brilliant and successful achievement in shaping the oak than had been achieved in planting the acorn.

The author's titles for the chapters are also not always well chosen. They do not sufficiently discriminate the subject matter of each chapter. The title of chapter 30, "At Work," would fit almost any other chapter equally well; chapter 16, called "Private Life," is largely taken up with Luther's public work at the University, and in laying the foundations of German education; while the epilogue leaves upon the mind the impression that a foreign element has been added after the biography was done. Although the scholarship is of a high order, there is an occasional slip. The footnote on page 23 states that Denifle knew Luther's Commentary on Romans "in some notes taken by students now in the Vatican archives;" whereas the copy in the Vatican actually used by Denifle was not a student's note book at all, but a copy, "*ex-autographo descriptus*" (translated from the original), and made for Ulrich Fugger, the J. Pierpont Morgan of the sixteenth century. The Vatican copy is, in fact, a magnificent trans-

cript, the text of the Romans being in capital letters, and the rest of it, made by three scholars, was afterwards diligently compared with the original and corrected throughout. It is really a very excellent edition.

The author's distinction between Luther the character and Luther the theologian is, in our judgment, a barren one. The distinction as commonly drawn is quite artificial, and in Luther's case altogether so. No man ever fused, or, if we choose, confused theology and religion so completely as did he. They were one in his mind and experience. It was largely because so much of traditional theology had lost its practical influence upon him that he rejected it. We think Harnack right in saying that the greatest thing about Luther's character was his theology. It was in the knowledge of God, won from the Gospel, that Luther was greatest. And for this reason we think his biography should not contain the picture of so many foot-hills that the reader can scarcely see this mountain. If Luther is a living issue about which earnest men should still take thought, it must be in his answer to the question: What is Christianity? In our judgment interest in that question should always dominate his biography.—Prof. Geo. C. Cell, Ph.D., in *Zion's Herald.*

HIS GEOGRAPHY.

Said little Ned, "The man who wrote
  This big geography
Has surely made a big mistake
  To leave out little me.

"Why, only think, as I now stand
  All toward my left is west;
In front of me is north, and back
  Is south, as you have guessed.

"All on my right is east, and so
  'Tis very plain to see
That north and east and west and south
  Begin right here with me.

"So I must write and ask to have
  My picture pasted in,
That other boys and girls may learn
  Where all these things begin."

—*The Youth's Companion.*

CUPS OF WATER.

"I think it is a very little thing to do," Fanny Clare said, as she shook out her ruffles and buttoned her kid gloves. "Just to think! Nothing but a cup of water! I would give that much to anybody."

"It wasn't so very easy," Miss Holden said. "In that warm country, where water was so scarce, it involved some sacrifice. But, Fanny, do you remember the 'because'? 'Whosoever shall give the cup of water, - - - because ye belong to Christ.'"

"O well," Fanny said, "I don't see that that made any difference."

"Do move along! How you do jam up against one!" This remark was made by Fanny Clare, not to Miss Holden, but to a little girl who sat next to her in a faded blue calico dress and broken, sunburned straw hat, trimmed in faded blue ribbons. Miss Holden apparently took no notice; and while she questioned some others in the class, Fanny Clare whispered to Laura Goodwin, who sat on the other side: "What a little fright that girl is! Should you think she would like to be in a class with us?"

Presently Miss Holden said: "I hope and trust that I belong to Christ. Are there any others who think so?" And Ruth Peckham said softly: "I think I belong."

"I am so glad," said Miss Holden; then she went back to another part of the lesson. "Laura, why do you suppose the disciples did not answer Jesus when he asked them what they had been talking about?"

"I suspect they were ashamed of it," said Laura.

"I think they were," Miss Holden said.

Detaining Fanny a moment after class, she asked: "Did you find the cup of water easy to give?"

"Ma'am?" said Fanny in bewilderment.

"Why, you had a little one who 'belonged' to Christ right beside you! Did you fill a cup with kindness for her?"

Fanny bulshed to the tips of her little ears, but, like the abashed disciples, she "held her peace."—Herald and Presbyter.

SOME CHINESE SUPERSTITIONS.

This morning, on looking out of my window into my neighbor's yard, I saw over the doors little willow switches, with just the merest suspicion of tender green leaves, sticking in the thatched roof or in the door frame; and upon inquiry I was told that they were put there to prevent the inmates from becoming "yellow dogs" after death. It is on this day, too, that the graves have to be rounded up and an offering made to the deceased ancestors. The Chinese propensity to deceive is even carried to the grave, because it is a rare thing that one sees a bowl of food on the grave for the spirits of the departed to partake of. Instead, on the top of the mound will be seen a disk of sod about two inches thick, put there to make the spirits think it is food placed before them by some dutiful son or daughter.

There is a pretty little story being circulated here accounting for our feeding the children of the famine sufferers. And, by the way, it is the first report I have heard which attributes to the foreigners any good motive for what they do to help these people. The story is this: On a lot Mr. Grier bought, and which as yet has no gate, there is a vacant house in which some of the famine sufferers have sometimes spent the night. At one time a beautiful large white bird, such as was never seen around here before, came and lighted on the roof of this house; and it was recognized as a sign that inside the house were a mother and her baby girl, and that this baby in her mother's arms was destined in future years to be the wife of the Emperor of China. The foreigners, they say, recognized the sign, but did not know which baby it was; and fearing that the baby might starve to death and China be bereft of an Empress, they determined to open up a soup kitchen and feed all the children who came. Hence the thousand or more hungry, dirty, ragged children who are daily receiving their bowlfuls of hot food in this unused property. Mr. Grier has taken some pictures of these children, and it is said that when he is taking them and sending them off in the hope that some one may in some way know which child it is.

It is a pity not to let this story stand for our reason for feeding these little ones. The beginning of it all was that many children were brought to the hospital to be treated, and it was found that it was not medicine that would cure, but that the trouble was lack of food. So this Mr. Grier began to give a few, and the number gradually increased.

The famine is worse than that four years ago. We have seen more starved people, have had more to die on the streets, and have come in contact with more suffering; and the present prospect is that this one may not end with the time of harvest, as that did. The winter has been a severe one, and now we are having a season of rain, which, it is feared, will ruin the wheat crop; and one shudders to think what another failure to gather a wheat crop means to this country.

We are thankful that the plague, which raged to the north of us with such fury, has not reached here; and as it has abated there, we are encouraged to believe we may be spared that horror. To be on the safe side, in mixing with the famine refugees, we were given the plague

serum, and that made us all so uncomfortable and miserable that we trembled when we thought of the real thing reaching our borders.—Mrs. Lettie Taylor Grafton, in Christian Observer.

THE GIRL WHO INTERRUPTS.

Tell a girl it is bad form to interrupt, and she will say: "Who doesn't know that?"

Unfortunately knowledge and practice are not one, and girls are inclined to this habit, whether they realize it or not.

A visitor in a family of young people began a story three times, then gave up in despair. After lunch her hostess suddenly remembered that she had not heard the end of the tale, and asked why it had not been finished.

The friend, irritated to the plain-spoken point, replied: "Because you have never taught your children that it is ill-bred to interrupt."

In that case, as in many others, it was less a lack of training than a lack of interest. The young people were self-centered and impatient of all but their own special topics. When they broke into their guest's story with information about a ball game or a joke in their set, they were unconscious of rudeness. They simply had not been listening.

Sometimes this habit is acquired at home, where all the family talk so much that none gets a chance as a soloist. Interruption becomes a matter of course in the home life; but strangers do not take to it so amiably, and the reputation of the family for good manners suffers.

Again, one is given to breaking in on a conversation because she has been closely associated with a talker who would drone on indefinitely unless some one else forcibly took the floor. The excuse is plausible, but one doesn't excuse her when the habit follows her into other circles.

Nothing makes a girl so unpopular as unwillingness to give another a fair chance in talking. She may be a veritable chatterbox at other times, but she should have the art of holding her tongue when some one else is talking.

A man, in commenting on a girl, said: "I like her. She always gives a fellow a chance to get in the point of his stories."

True, there is such a thing as listening to the point of stupidity. One young girl gave as an excuse for speaking but five times in the course of a dinner that she thought people enjoyed a listener. The guests present would have thought more of her mentality if she had not been so perfect.

One need not rudely interrupt to be a curtailer of conversation. All that is needed is a wandering eye or an inane "Is that so?" thrown in pointlessly to cause the other half in the conversation to realize that she might as well save her breath.

Another unconscious interrupter is the listener who sits with a stolid face while another is telling a good story or touching on some subject of the day. She is bored and hides it not, which does not increase the fluency of the talker.

There is a wholesale interrupter who switches a whole group of people from an animated conversation by breaking in with some others subject which may or may not apropos. You may much prefer to go on with the old topics, but cannot refuse to answer; and when you try to get back, all the interest is gone.

Of course you know better than to interrupt. Perhaps; but it will not hurt to do a little watching.—Philadelphia Public Ledger.

Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is a low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may.—Dr. J. G. Holland.

The clock measures out the hours to us—
but we fill them at our own choice.
"What time is it?
Time to do well,
Time to live better,
Give up that grudge,
Answer that letter,
Speak the kind word to lighten a sorrow,
Do that kind deed you would leave till tomorrow."

THE SUFFERING OF JESUS.

From the 53rd Chap. of Isa.

When trials and troubles oppress us,
And dark seems the way as the night,
We then must remember Christ's suffering,
And our darkness will be turned to light.

He was a man of sorrows,
Acquainted with bitterest grief;
Despised of men and rejected,
That our souls might find relief.

He was bruised for our transgressions,
Afflicted and deeply oppressed,
That we through His anguish and sorrow
In heaven might gain sweet rest.

He knew that we would wander,
Each one in an unknown way,
Like sheep in their pitiful weakness
We, too, would go astray.

In meekness He endured the anguish,
The stripes, the bitter despair,
To retrace our wandering footsteps,
That we heaven's blesings might share.

When I think of the patient suffering—
Of the blood that was shed for me—
Oh, Jesus, my heart aches so sadly,
For not living nearer to Thee;

And now I beseech Thee, dear Father,
That strength to our souls be given,
To praise Thee when trials seem hardest,
And at last join the angels in Heaven.

R. B. L.

"Please, ma'am," said the servant, "there's a poor man at the door with wooden legs."

"Why, Mary," answered the mistress in a reproving tone, "what can we do with wooden legs? Tell him we don't want any."—Lippincott's.

—Thirty churches in Greater Boston are said to be without pastors.

DENTON HIGH SCHOOL

DENTON, N. C.,
Opens August 28th, 1911.

This school is most beautifully located at the terminus of the Piedmont Railway. Healing Springs, one of the best mineral springs in the South, can be reached from Denton in fifty minutes.

This is a Methodist Protestant schoo, and we solicit patronage from Methodist Protestant homes.

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The rooms are being painted, 40 single patent desks added, and everything will be in first class condition.

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NOTES ON C. E. LESSON FOR JULY 30.

BY CHARLES A. HINES.

Topic: A Missionary Journey Around the World. VII. Missions in Burma and India.—Acts 17: 16-31.

In her palmiest days Rome ruled over not more than 120,000,000 people, yet in the kingdom of India thre are about 300,000,000 people. This is a population greater than three times the entire number of people living in the United States. The area of India is about half of that of the United States. Thus it will be seen that the people live about seven times as closely together throughout the country as here.

India and Burma are rich in history. Every Endeavorer should get a good history and look at the story of the country and its people; their ancestry, traditions and works on the subject. Stoddard's lectures contain an especially interesting story of the people. There are many good missionary works on the subject.

Most will be accomplished by mission effort if we direct our energies first toward the large centers of population. Next to China, India presents the most inviting field. Only about one per cent. of the present population—one in every one hundred people are professing Christians. Under English rule much has been accomplished, and while the rule of England has not been ideal, the advantages it offers far out weigh the abuses practiced.

Missionaries of India and Burma tell us that the World's Christian Endeavor Convention at Agra, India, was the greatest religious gathering ever held in that whole country. Some go so far as to say it was the greatest ever held on mission soil. More than four thousand were present, from all over India and Burma, chiefly natives, having representatives from all denominations. Many foreign lands were represented by delegates. These meetings were full of power, and were sources of great strength to all the missionaries, and native Christians.

Last year the Episcopal Christians of South India gave for missions practically a half dollar each for every man, woman, and child. This is more than the average gift by the Christians in the home land, at least among the Protestant churches. Many of these native Christians denied themselves the necessities of life. Mission work in many parts of India has become self-extending, the natives themselves taking up missionary work with much self-denial and devotion. They go or send their brethren to other parts where there are no missionaries. Thre is fulfilment of Christ's commandment pure and simple.

There were only three hundred miles of railroad in India fifty years ago. Now it has thirty-thousand miles, standing fifth among the nations. This country also has two hundred thousand miles of good highways. India has fifty millions of acres of land under irrigation, far more than any other land. The Christian influence in India are wonders in many ways.

Many of the India Christian Endeavorers that attended the Agra convention walked fifty miles or more for this great meeting, and prached Christ all the way. Hindu Endeavorers are not afraid to testify. It is not an uncommon thing to read of India Christians giving up meat and fish and living on rice in order to have something to give to missions; or even as some do, give up rice and eat bread.

"A Brahman interrupted a native Christian woman as she was pleading for Christ, and required her to prove her religion by a miracle. "See me," she answered, "I am a low caste woman speaking to you, a Brahman, these wonderful words of life. What greater miracle could you ask?"

The centennial year of Burma missions will be in 1913. The missionaries in Burma are almost all Baptists, and do a mighty work among the hill tribes, who worship spirits. They were without a literature till these missionaries came to them. Now there are thousands of strong, intelligent, aggressive Christians among them. The Gospel of Christ is still the power of God for saving the souls of the heathen.

A. McLean tells us that less than a century ago there was not a single Christian in Burma. The statistise he gives are now far out of date, but he speaks of vast numbers of self-supported churches. "They set aside as much of the harvest as may be needed to support the native pastors before they take anything for themselves. They also send out missionaries to Siam and support them fully. When the work began among these people it was said that they were as untamable as the wild cow on the mountains. Then they were a heathen power, now they are an evangelizing power."

Daily Readings.

July 24. Impotent gods. 1 Sam. 5:1-5.
July 25. Making a god. Isa. 40:18—20.
July 26. A man is like his god. Ps. 115:8
July 27. A word to workers. Hag. 2:4—8.
July 28. Christ regenerating India. Eph. 4:20—24.
July 29. The vital seed. Matt. 13:38.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

THE MONEY MEASURE.

A good base-ball player gets a larger salary than the average minister. That is to say, people put a higher value on good baseball than they do upon the service rendered (not merely the sermons preached) by the average pastor. For, somehow, this old world has got into the habit of estimating values in cash.

Two young men of equal mental ability enter college together. One becomes a lawyer; the other, a minister.

Ten or fifteen years after the day of their day of graduation the lawyer will be earning much more money than the minister. Yet the service that the pastor is rendering to the community is immeasurably greater than that which the lawyer renders. The large reward goes to the small service.

This does not mean, of course, that the lawyer's calling is not an honorable one, or that lawyers do no good in the community. It simply means that the minister's calling, the ideals which he preaches and for which he stands, the sweetness and uplift that he brings into life, are, after all, the best things.

It is well to remember this in estimating values and success. The king among men may wear a threadbare coat. Honor him!

The Man that did most for humanity received nothing in return. Jesus stood alone. No one could do His work, the value of which we can only begin to realize. Yet "He was despised."

The greatest service was accounted worthless. "The Son of man had not where to lay his head."

Men will pay for houses and lands; they will pay for passing pleasures and thrills; they will put down hard cash for silly amusements; they will write out big checks for business ideas; but fail to value the enormous service of the preacher of righteousness.

Men see things, sometimes, upside down!

—*C. E. World.*

STRONGEST ANIMAL FORCE.

Ask ten persons what is the strongest animal force in the world and nine will reply that it is a blow from a lion's paw. The tenth man may have a checkered career and express the belief, based on experience, that it is a kick of a Missouri mule.

As a matter of fact, the blow of a whale's tail is incomparably the strongest animal force; a blow delivered by a full-grown whale placed at just the right distance would smash in the side of a wooden ship as though it were an egg-shell.

The second strongest force is the kick of a giraffe, and this terrible kick is very adequate protection to these otherwise helpless animals.

The stroke of a lion's paw comes third on the list.—*Harper's Weekly.*

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,
V-P. and Gen. Mgr., Washington, D. C.
S. H. Hardwick, P. T. M.
Washington, D. C.
H. F. Cary, G. P. A.,
Washington, D. C.
R. L. Vernon, D. P. A.,
Charlotte, N. C.
W. H. McClamery, P. & T. A.
Greensboro, N. C.

THE BEAUTIFUL LIFE.

Two lovely characters, in many respects, had been antagonistic to each other for a long time. A dangerous and impassable prejudice had been formed, forged with an iron chain of hatred which appeared too strong to ever be broken; but when love, forgiveness, and friendship were established between them, then they began to live the beautiful life. Oh, how beautiful it is to have the life filled with the fulness of God! The profound reality of such a life can be attained. Looking up to Him by faith, while the stars gleam through immeasurable distance, and wheel through space with incalculable velocity, we feel safe standing on the everlasting Rock.

Try not to think of so many of the unpleasant things of your life, when you can dwell in higher realms; live a sublime life, repent, be forgiven, and think of the beautiful and lovely things which invite you to move through the great field of Christian activity. Turn to your Bible and read the charming words of a great, grand, good and godly man, and they will help you up to God and heaven. These are the words: "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." When we rightly think on these things their beauty and purity greatly help to develop us into greatness and goodness. How much then is it to be desired that all minds and souls be influenced by these things. For, "if you know these things, happy are you if you do them." The greater life, the purer life, the beautiful life invite us to use them. If we were to do these things, it would be the beginning of heaven to us, and the bright star of hope would gleam on the way with new beauty, and our hearts would beat with gladness every day. We are social beings—we want to keep in touch with company and with the world, and by these associations we are influenced by good or evil. It will be one or the other—which shall it be? We can not—we will not do nothing. The loafer, the idler, the sinful, the dissipated, are doing something all the time. They are injuring themselves and setting a bad example to others. The one who is honest, true, religious, and good is living a life of usefulness. What a vast difference between the two classes, and yet they are all at work—each in his way.

Our conduct will influence some one—it matters not which way we turn nor in what direction we look or travel, some will follow us, or be inclined to do so. There will be a silent influence intruding itself in the way whether we desire it or not; and if we do not want it to lead us, we will have to put extra caution as a guard so as not to be deluded by its destructive sway. Traps have been set all the way down the line of life—plans have been devised to catch the unguarded and the innocent. Ignorance of their plans may have been deceived and ruined for time and eternity. Go where you will—stand upon the topmost round of success—walk the highways and byways of life—sit with wonder and admiration in pleasant places—lie in ease and luxury—run toward the goal for human greatness—but there is danger and death for all who travel the wrong way. Like a storm-tossed wave, which is dashed to pieces on a rocky shore, so sin has destroyed the beauty and brightness of many a life.

J. T. Kitchen.

TAKING MINUTES OFF.

Your true farmer's wife imagines there aren't any minutes to take off.

She keeps on trotting, from kitchen to hen house, back by the dairy to the dining room, and around through the garden patch, from the time she gets wound up in the morning until she drops exhausted into the old rush-bottomed rocker at night.

Why, a woman wouldn't treat an alarm clock that way! She winds up her clock, and when it has worked itself around to a certain point, it goes off,—on time. But then it stops and rests, and thinks what hour it's to be set for next.

Isn't your body more delicate than an alarm clock? I knew a farmer's wife once who kept winding herself up and ringing time all day long. Then, when all the rest of us were in bed, she would sit up till 2 A. M., reading, in the back kitchen. Poor thing! She realized that,

somehow, clock work wasn't life. She died early of apoplexy.

If you have never felt that luxurious feeling that comes from stretching out flat on your back for ten minutes at 11 A. M. and 4 P. M., and drawing long breaths,—try it!—Edith R. McComas, in Farm Journal.

Gallagher came home, and after tea and a wash-up he put on his best Sunday clothes.

"Where are ye goin,?" asked his wife.

" 'Tis the election day," replied Gallagher, "and I'm goin' into town to see the run."

Now Mrs. Gallagher was a thoughtful wife.

"Ye'll be takin' yer shillelagh wid ye?" she remarked.

"Sure and I will."

"And ye'll be puttin' a brick in yer hat?"

"What for?" asked Gallagher.

"Don't ye remimber the last election when ye came home wid a broken head?"

"Hould yer tongue, Biddy," replied Pat. "I'll tell ye what I've done this blessed night. I've put six dynamite cartridges inside me hat, and, if any of the bhoys stroike me on the head, sure I'll scatter the whole crowd o' thim."

Ample provisions are being made for a good athletic season next year at Elon College, advertisement of which occurs elsewhere in this paper. The authorities have not yet announced the name of the new athletic director. He will, however, have charge not only of the baseball team and its coaching, but he will have general oversight over tennis, basket ball and track exercises. Mr. W. H. Fleming, Burlington, N. C., who is manager of the baseball team for next year, is getting together a strong aggregation of players and is arranging a very satisfactory schedule. The physical exercises of the young ladies of this institution are under the direction of the teacher of expression. We will thank readers, in writing for catalogue or information, to mention this paper.

THE STANDARD FOLDING TYPE WRITER.

A practical typewriter, fully guaranteed. Weighs only five pounds. We especially recommend this machine to ministers who need a typewriter, but whose work does not require a high priced machine. Price $50.00. We add our guarantee to that of the manufacturers. Send for descriptive circular.

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When choosing a school in which to place their children, parents wish to consider the following special points:

MORAL AND SPIRITUAL INFLUENCES. The moral atmosphere of Elon College is of the highest type. The Spiritual influences surrounding the young man or the young woman will not allow them to go far astray.

HEALTHFULNESS. Good water from a deep well, buildings well cared for, good heat and lights, plenty of fresh air, and a situation in the best part of North Carolina insure the healthfulness of the students here.

STRONG COURSES OF STUDY. Entrance requirements equal to those of the best colleges in the country, a strong faculty of university men, and courses requiring sixty-nine hours for the Bachelor's degree, make Elon a college whose graduates are admitted to the graduate departments of the leading Universities of the country. Courses in Business, Elocution, Art, Music, and Pedagogy are offered leading to certificates and degrees.

EQUIPMENT. Splendid Library and Reading Room, ample grounds, laboratories, large dormitories, buildings equal to the best, with every equipment and appliance makes Elon stand among the from rank of colleges in the South. All buildings are heated by steam and lighted by electricity, and have water and bath rooms on every floor.

ECONOMY. All expenses can be paid for the college courses for from $125.00 to $200.00 a year according to the student's power of economy and his place selected for board and room.

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PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

WORM THAT GNAWED AT GRECIAN HEARTS.

Only one worm gnawed at the heart of Athens, Corinth, Phocis, and other capitals of Greece—the ownership of slaves, which in time brought industry into disrepute with free men, built up a supercilious aristocracy, increased profligacy and vice, and brought into power autocrats who sould not sympathize with the humble needs and interests of the people.—"Nobility of the Trades—The Merchant," Charles Winslow Hall, in National Magazine for July.

—Our cord is all gone, thanks to the friends who have helped us in the good work of cleaning house.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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THE NAMELESS FOLD.

O Shepherd of the nameless fold,
The blessed Church to be,
Our hearts with love and longing turn
To find their rest in Thee.
Thy kingdom come! Its heavenly walls
Unseen around us rise,
And deep in loving human hearts
Its broad foundation lies.

From out our low, unloving state,
Our centuries of strife,
Thy hand, O Shepherd of the flock,
Is lifting us to life;
From all our old divided ways
And fruitless fields we turn
To Thy dear feet, the simple law
Of Christian love to learn.

O holy kingdom! happy fold!
O blessed Church to be!
Our hearts in love and worship turn
To find ourselves in Thee;
Thy bounds are known to God alone,
For they are set above:
The length, the breadth, the height are one,
And measured in His love.

—Mary A. Latbury.

—Rev. W. F. Kenett is assisting Rev. A. L. Hunter in a meeting this week.

OUR NEED OF GOD.

Men need God above all. God is more to us than all else. When all else fails—health, property, friends, life,—God will remain.

Men need to believe in God to steady them amid the catastrophes of life. When the things in which we have trusted are taken from us and the foundations are shaken, if we could not believe in God, we would be in a desperate condition. But amid all changes the ever-living God abides, and the thought of Him calms our souls in time of trouble.

Men need God as their chief counselor. They cannot see the way clearly, and would be in hopeless perplexity often were it not for the wisdom of God, which He without upbraiding gives to all who seek it. "Without upbraiding." How different from many human advisers! They can give us advice in abundance, but it is so permeated with their upbraidings that it is hard to appreciate its value or even to receive it.

Men need God as a friend. Human friendship is good, but not good enough. God's friendship is satisfying. Happy are they who know God as a friend, who go to Him with all their joys and sorrows, and have confidence in His sympathy. Human friends may fail to understand us, but God understands us perfectly, and never fails to manifest His regard.

Men need God as a ruler. He rules ever wisely and always for our good. What He does may seem severe at first, but later it is seen to be best for us. Glad should we be that God really rules the world. He rules so gently and so firmly that some fail to recognize His over-ruling hand, but He rules none the less, and because He rules we may be confident, we may be calm, we may lie down and sleep.

We need God's inspiration. Without it, our purposes are unworthy. With it, life takes on a higher value. Our hopes are heightened, our efforts take new direction, our prospects are made glorious. If we should think of ourselves as mere creatures of the earth, limited to earth's joys and sorrows and achievements, how vain and poor would life seem to us! But God has granted unto us an inspiring vision of a larger life, a life that begins on the earth and extends to all the universe—, life of largest liberty, and most delightful activity.

We need God as our comforter. Life's changes bring us loss and sorrow. Men try to console us, but how weak are their words. God speaks to us, and our hearts are comforted. He wipes the tears from our eyes, and bids us be of good cheer.

We need God all the time, and God is never absent. He never forsakes us, He never forgets us, though we often forget Him. Asleep or awake, we need God, and He knows we need Him, and never closes His loving eyes to our need of Him.

We need constant communion with God. As we need the air physically, so we need God spiritually. In Him we live and move and have our being. He breathes into our souls the breath of spiritual life, and our spiritual powers are quickened and strengthened. Happy is the soul that enters fully into communion with God.

We need God's pardon. Without that, the thought of God is pain to us. With that, the sense of God's presence brings peace and joy and love.

O that men whose vision is filled with the petty things of earth and the creature-realm could see how much better it is to be filled with all the fullness of God, the Creator.

—While Rev. A. G. Dixon was gone to California, Mrs. Dixon hustled around and raised money to pay off a nine-hundred dollar debt on the parsonage. It is not a every preacher's wife that can be a helpmeet in this way.

—Rev. E. G. Lowdermilk is assisting Rev. W. D. Reed this week. Last week he assisted Rev. T. F. McCulloch.

—Rev. W. D. Fogleman was in town this week in the interest of the new church at Pleasant Union for which he was made building committee. Work will soon begin on the erection.

ANGEL MINISTRIES.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

In a recent article in the Herald regarding angel ministries, we were reminded of a very striking incident related to us by an intelligent consecrated Christian lady as having occurred in her early years, and which had left so pleasing an impression upon her that she never had forgotten it, but remembered it always as a special providence.

The lady said that she was born in the city of London, England. Her parents were of a very high order of moral excellence, her father being a Wesleyan Methodist minister, and this lady was the eldest of their five children. The mother at this time was something of an invalid, making the family cares rest heavily upon "Annie", and she had to assume a woman's place before her time. When she was nearly twelve years of age her father suddenly sickened and died, leaving his family in somewhat reduced circumstances. But as he was nearing his end he told his wife that if he was permitted to do so, he would surely come back in the spirit and minister to her in her loneliness and distress. But it was almost more than the stricken wife and mother could endure to see the grave close over the tender loving husband, and she learned at once to put her whole trust in Him who has said He would be a father to the fatherless and a husband to the widow. One night about two months after the death of her husband the mother was taken violently ill and there was an imperative demand that a physician be summoned at once. It was then between one and two o'clock and the family physician's home was at least half a mile away on the same street. But the mother roused Annie out of her sweet sleep and asked if she could get Dr. Gray there at once. She arose and dressed hastily and alone and seemingly unprotected she started for the doctor's house with a prayer on her lips for protection and help. The faithful little girl sped on her way up the dimly lighted street when she suddenly tripped and fell full length and in a moment an unseen hand was placed under her and she was gently lifted to her feet; and looking around, to her intense joy, she saw her father standing by her side. She was not alarmed as he tenderly led her on, looking just as he did in life. But a strange awe seemed to fill her heart and mind so that she seemed incapable of uttering a single word. But he kept close to her side and she seemed ta be carried the remaining distance without any volition of her own. He carried her straight to the doctor's home and gave a loud rap on the door and then disappeared as the doctor opened the door and recognized the child. He said, "Little one, you came alone. Just wait a minute or two and I will take you back with me." She had told her errand and the kind old physician was soon with the little girl speeding his way back to the home where he quickly relieved the mother. But not until the next day did the child tell her mother of the strange apparition and then the mother confidently believed that the father had been sent as a special protection to his poor little frightened child. The lady said somehow her life had been happier since that night as she felt constantly that God had permitted her Father's guardian presence to attend her through life.

The lady in question was a much traveled woman of brilliant mind and intellect. Her mother sometime after her husband's death went as a missionary to distant lands and accomplished much good during her long life. She finally came back to London and by this time Annie was a woman grown and she soon after returning to London married a Methodist minister and soon after her mother's death she and her husband came to New York and made their home in Brooklyn. The lady was sent to our city to attend some religious gathering which convened here, and we entertained her in our home during her stay. We found one of the most brilliant attractive women it was ever our privilege to have known.

E. A. N.

DO CATHOLICS SUFFER?

Some while ago a writer in the Herald asked, "Are Catholics not happy? are they oppressed? do they suffer?" The editor's reply was, "I had thought it a well known fact that they suffer, that they suffer a loss of freedom, and a consequent loss of the highest development of manhood and womanhood." The Roman Catholic Church holds that when a Catholic marries a Protestant the marriage is void if the ceremony is not performed by a Catholic priest. It seems that there is an old law in Canada giving validity to this claim. A year or two ago a Catholic man and a Catholic girl were married by a Methodist minister, though the fact of their being Catholics was unknown to the minister at the time. They lived together as man and wife till a child was born. Then the union was dissolved by the Archbishop. Then the case was appealed to the courts and the Archbishop's contention was sustained, and the most sacred of unions was destroyed. I confess I haven't a sufficient command of language to express my feelings at this. Do you ask if these people suffer? As well ask if the negroes of the South suffered during slavery, or if Israel suffered in Egypt, or if France suffered under Napoleon. The slavery of the negro, the bondage of Israel, or the iron hand of Napoleon was not more exacting that the officers of Rome. The negro of the South had only to obey his master, Israel had only to make brick without straw, Europe had only to comply with the mandates of Napoleon; and the subjects of Rome have only to yield implicit obedience to the mandates of the Pope and his officers. To judge from the above case, and certainly it is in perfect harmony with the highest will of the Catholic Church, to say that the machinery of Rome is oppressive does not express it. To say that it is cruel does not express it. To say that its members suffer a loss of the highest development of manhood and womanhood does not express it. It can only be expressed by saying it is an enemy to society, it is damnable and damning; for it is an enemy to the home unless formed so as to promote its own selfish ends. No wonder Mexico, Spain, and other countries which have been controlled by Rome have become corrupt and stagnant. How could it be otherwise? The most sacred vows, the tenderest ties, the strongest love, the closest unions, all this is as nothing if it comes in between Rome and her selfish ambition. I can think of nothing more anti-Christian than the case under consideration. A church which will break up a home, which will separate man and wife, which will blacken their characters by declaring them to have been living in adultery, which will brand an innocent child with the disgrace of illigitimate birth, will not hesitate to commit any other crime against society that may lie between it and the realization of its fiendish purpose. This case shows that the only reason it no longer casts men into dungeons, or stretches them upon the rack, or burns them at the stake, is that it hasn't the power. In this case it went just as far as it could; and if it could, and had burned these unfortunates, it would not have done much worse than it has, as it is. I have called this a church. I want to apologize for this. It is not a Church, only in a heathen sense. I do not say there are no Christians in it. I think there are hundreds of thousands in it. I am speaking rath-

er of its machinery and its purpose. Certainly these are not Christian, but pagan. I am satisfied that the great body of Catholic people are not in sympathy with the course of the leaders in the above case, but under Rome they must submit.

The argument by which they justify themselves in the above course is: If the members will disobey the laws of the Church they must be disciplined, they must bear the penalty which the head imposes. This in substance is the argument which Rome employed when she burned men at the stake and stretched them on the rack. They knew the law. They did not have to disobey. If they did they must take the consequences. It is true that what I have said shows some feeling. I confess that I have it. The above case has exasperated me. Are the Catholics oppressed? do they suffer? Gentlemen of the jury, you have the case.

J. A. Burgess.

P. S. It may be said that this machinery does a great deal of charity work. Satan will also do a great deal of charity work if thereby he can gain his end

J. A. B.

MUTUAL RIGHTS.

Some of the most important things we usually think but little about. This is the case with this subject. I venture to say that the majority of the members in our M. P. Church think comparatively little on this subject, and that there may be a few who have an idea that the question need never be brought up at all. Often by the force of circumstances we are thrust into the light of things—and often in such cases we are glad of the "force" after we see the light. Perhaps I had as well mention my father again—since I will not be able to say what I want to unless I make the mention.

I have mentioned that he refused to write to the papers—said that he would not "meddle with the editors." However, my idea is that all the editors that believe in such good principles as mutual rights are glad to be "meddled with"—but there are some who do not believe in such mutuality at all, only when they have the advantage all on their side, but soon as it is self-necessary they turn from the mutual. I will now give a case. I had an uncle who was very liberal, was a member of the M. P. Church, believed in its doctrines, and believed in mutual rights. Once when starting out on a trip with a wagon, he happened to travel for several days with another wagoner—a stranger. When the stranger saw my uncle open his box of provisions he said, "Mr. S., how would it do for us to eat out of your box first, then eat of my provisions later on?" My uncle agreed to it and it seemed to go on all O. K. Later, after box No. 1 had run out, my uncle, in "good faith," as he thought, started to help the stranger eat out of his box, but "No," the stranger said. Uncle tried to reason, but no, the man urged that he needed all that he had for himself, and my uncle being a quiet man, just retired and allowed the strange stranger to have his own way. The project was the way of the stranger from the start, but my uncle did not know it. There was no need of giving the stranger such advantage, but he asked for it.

Let us not forget that there are many who really ask for an advantage, and that they get it—get their living by the advantage that they ask for. Someone said that my uncle ought to have given that stranger a whipping; but no, but he ought not to have given the stranger such an advantage.

The idea is, in order to keep peace, all concerned ought to be mutual. My uncle was mutual, but the stranger only pretended to be. There are thousands of people in the world today who are so circumstanced that they only seem to be mutual. Things are so shaped that they live their whole life out while eating out of box No. 1—and thus are able to appear mutual and clever while life lasts, but are deceivers. Mutual rights and self-denial belong together, and can't be separated.

It was on my mind to say that my father had a better insight into the subject of mutual rights than some of us M. P.'s have. Before my time he read a paper (a secular paper, a weekly) that he claimed was wonderfully edited. I don't know what all he got out of it, but I am supposing that he got much of his information from that paper, such as fixed his mind on the doctrines of mutual rights. I say "doctrines" because of the great and wide reaching body of the whole subject.

I will mention, too, that my father bought the history of our church and read it.

I was glad of the writings in our Greensboro paper on this subject—and I felt like saying that the subject deserved our exhortation about once a week. I used to hear my father urge and tell about the folly of fellow mortals having the advantage over their fellows—and I am glad that I have not forgotten it.

Some one might ask, But what has such an article as the above got to do with mutual rights? This article may not have much to do with it, but if there is exhortation about it, the exhortation would urge about the fact that the people of our world have need to have much to do with it. We all live and let live, and, if you please, we help live by means of mutual rights. We need none of that set who would such advantage as to eat out of the liberal man's box. The idea is to urge that we honest folks all have the same rights in the world, and that we have no moral right to give a fellow man advantages that he can impose on us by.

Again the question might be asked why I mention my father as I have in connection with this article. I am not half through with this subject, and I have need to mention something in connection with what he said so as to be able to say what I want to say. As a rule, when one has a subject in view it is best for him to attend to it (to be the responsible man), but if any must criticize, of course they have their responsibility.

However, if this article is published (and more, may be), and any would criticize, I would suggest that they write me, and not bother the editor.

But I would urge that this article is not out after criticism or controversy, but I write this while feeling that we have need to be stirred right often on these things. The honor and nobility of mutual rights was the thing in view when I commenced this article—and I would be glad to be privileged to say more in an article later on. My language is not as clear as that of the gifted and the "ready" writers, but one fact in the case is, I believe in progress and liberty and liberality and free speech and mutual rights as well, perhaps, as those who are able to write with fewer words.

W. F. Grabs.

—We are hoping that Senator Swanson, of Virginia, will get through Congress a bill which he has introduced calling for an appropriation of $20,000,000 a year for five years for the improvement of country roads. Any State, or locality, to share the benefits of the proposed appropriation, would have to put up an amount equalling that given by the national government, and the total is to be divided among the States according to population. It may seem a departure for the government to go into road building, but why unreasonable, or incompatible with the appropriation of millions annually to open up and improve "rivers" which are called so for financial reasons only. Road improvement, as well as river improvement, is the need of the hour.

—A lady wants some one to develop a blackberry without seeds. A chance for some Burbank.

MY GIPSY MOTHER'S DEATH.

Mother knew she was dying. Our hands were stretched out to hold her, but they were not strong enough. Other hands, omnipotent and eternal, were taking her from us. Father seemed to reallze, too, that she was going. He sat beside her one day and asked her if she thought of God. For the poor gipsies believe in God, and believe that He is good and merciful. And she said.

"Yes."

"Do you try to pray, my dear?"

"Yes, I am praying, and while I try to pray it seems as though a black hand comes before me and shows me all that I have done, and something whispers, 'There is no mercy for you!'"

But my father had great assurance that God would forgive her, and told herabout Christ and asked her to look to Him. He died for sinners. He was her Savior. My father had some time before been in prison on a false charge and it was there that he had been told what now he tried to teach my mother. After my father hed told her all he knew of the gospel she threw her amrs around his neck and kissed him. Then he went outside, stood behind the wagon and wept bitterly. When he went back again to see her she looked calmly into his face and said with a smile:

"I want you to promise me one thing. Will you be a good father to my children?"

He promised her that he would; at that moment he would have promised her anything. Again he went outside and wept, and while he was weeping he heard her sing:

"I have a Father in the promised land,
My God calls me, I must go
To meet Him in the promised land."

My father went back to her and said:

"Polly, my dear, where did you learn that song?"

She said: "Cornelius, I heard it when I was a little girl. One Sunday my father's tent was pitchéd on a village green, and seeing the young people and others going into a little school or church or chapel—I do not know which it was—I followed them in and they sang those words."

It must have been twenty years or so since my mother had heard those lines. Although she had forgotten them all these years they came back to her in her moments of intense seeking after God and His salvation. She could not read the Bible; she had never been taught about God and His Son; but these words came back to her in her dying moments and she sang them again and again. Turning to my father she said:

"I am not afraid to die now. I feel that it will be all right. I feel assured that God will take care of my children."
—Gipsy Smith.

A CAUTION.

The time is here when most of our preachers are to be engaged in revival meetings for several weeks. The preachers as well as the other good people are expecting great things which, of course, is right. But I fear that many times we look too much to the preacher for results, and not enough to God. The preacher perhaps is to be a new man among the people, but they have heard of his ability as a preacher or of the success he has had elsewhere. Or perhaps he is to be one who is well known among the people and is loved by all. In either case the people are too apt to look forward to his coming with anxious hopes that he will bring desired results, forgetting that results are to come only from God, and that the preacher is only an instrument to be used of God. The revival effort many times results in flat failure, all because the heart of the church was set upon the preacher and not upon God, expecting the man to bring results such as he could not. This is unfair to the preacher, as well as a great loss to the cause we represent.

A revival is not to be had through a man's reputation or through any regard the people may have for him. But when people, because they have great faith in God, become so consecrated to Him that they are willing to properly pray and work, their souls will meet with the Holy Spirit and a great revival may be had even if the preacher has no great reputation as a revivalist, or even if he is not an eloquent speaker. These lines are written with the hope and prayer that some one may see the error of his ways and learn that "it is better to trust in the Lord than to put confidence in man."

Geo. L. Curry.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

65. David expressed his regard for Jonathan by taking his(Jonathan's) son who "was lame on both his feet," and caring for him. David said he would show him kindness for Jonathan's sake, "and thou shalt eat bread at my table continually."

Mrs. E. G. Lowdermilk.

69. Nathan. W. F. Grabs.

70. Solomon's other name was Jedidiah. 2 Sam. 12:25. Mary J. Gorden.

73. I think Absalom's object in preparing him chariot and horses and fifty men to run before him was to gain popularity with the people. Dorothy Pegram.

74. Ittai the Gittite. 2 Sam. 15—19:22.

Mrs. W. F. Kennett.

Stokesdale, N. C.

Lesson for Next Week.

2 Samuel, Chapter 16, 17, 18.

Questions.

75. Why did David feel that God had moved Shimei to curse him?

76. Why did Absalom reject the counsel of Ahithophel in favor of that of Hushai?

77. What is meant by "the wood devoured more people than the sword"? 2 Sam. 18:8.

THE END OF TIME.

It has been said, "There is no death,"
But, be that true, there is a goal
To earthly life which separates
The mortal body from the soul,

Which, by transition, enters through
The open portal of the night,
At which the body seeks its dust
And bids the soul to take its flight.

The sun of life, gone down to rise
Again upon some other shore,
May shine again in fairer climes,
Or be in darkness evermore;

The veil that's drawn to mark the end
Will seal the fate of you and me;
And, when the soul goes thence to dwell,
It will behold eternity!

Resplendent on his heavenly throne,
Behold the one who judges all,
Decrees the fate of everyone,
Remembers both the great and small;

And, by his wisdom, candor holds,
Rewarding not with partial guise,
But dealing justice out to all,
For he could not do otherwise.

And whether light or darkness is
The last reward the wise Judge gives,
Depends not on his power and will,
But deeds one does, the life one lives.

So, that is mortals' timely end—
To live a little while and then,
Pass on beyond the sullen grave—
The way of all children of men!

Victor P. Hammer,
Washington, D. C.

Henry Ward Beecher, referring once to ministerial changes, said, in his blunt way: "A dead sure call is a pull in front and a kick behind." There are some poor ministers who are unfortunate enough to receive the "kick behind" before they are wrought upon by any "pull in front." It is a happy experience for any man, minister or other, to commend himself strongly by his work to the strangers who want

him, before he has worn out his welcome with the associates who know him too well. —*Zion's Herald.*

NOTES.

—Miss Mamie Plunket thas gone to Hiddenite to spend her vacation.

—Lightning struck Orpheus Causey's barn and killed his horse in a recent storm.

—W. F. Grabs presents a good illustration of non-mutuality in his article this week.

—Read Bro. J. R. Peace's appeal for the orphanage. It comes with good grace from him who has done so much for the orphans.

—Bro. Burgess writes forcibly on the sufferings of Roman Catholics. Let us rejoice in our liberty and use it without abusing it.

—James Swain, of Asheboro, is spending a few days with friends in Greensboro. He still knows the keyboard of the Linotype machine, as he came in and proved to us.

—C. E. McCulloch, of Wilmington, spent Tuesday night in Greensboro, running up from Sanford where he is to serve as witness in court.

—The article on "Angel Ministries" relates an interesting and remarkable happening. Surely God does send angels, whether they be the spirits of departed friends or not. It is pleasing to think that God will permit us after death to minister to loved ones left to struggle in the worldl.

—Gov Kitchen, having been charged with a failure to encourage legislation against the trusts, has replied justifying his course, and charging his critics with having made false statements and an unfair attack upon him.

—Governor Kitchen says the governor of North Carolina is the only governor in the United States without the veto power.

—Mrs. June Williams, of Madison, was at Flat Rock last Sunday.

—President Taft's reciprocity agreement with Canada passed the Senate by a vote of 53 to 27 Having previously passed the House, it will become a law.

—Reports indicate that prohibition did not carry in Texas. But it will carry hereafter, we predict.

—Gilbert Pearson becomes secretary of the National Audubon Society and is succeeded in the N. C. Society by P. D. Gold, Jr.

—Patents were granted recently to North Carolinians as follows: B. H. Burgess, Charlotte, automatic valve; E. J. Hoarst, High Point, device for straightening matrices: R. W. Ivey, New London, window sash; F. G. Macon, Henderson, pneumatic tire; W. B. Truitt, Greensboro, dividing engine; S. J. West, Selma, camera.

—The central executive committee of the Randolph Fair Association met in the office of the chairman, Mr. O. R. Cox, and set the date for the fair October 31st to November 3rd.—*Courier.*

—Mrs. W. J. Page left Friday for Star, where she will visit relatives for some time.—*Courier.*

—Mr. C. C. Miller, of Cooleemee, will move into his new cottage erected for him by Mr. J. M. Hammer on Oak Avenue the second week in August.—*Asheboro Courier.*

—We are glad to learn that John Milton Hammer, Jr., who has been so ill in the hospital in Stuart, Va., is gradually improving, and it is hoped will be able to return home soom.—*Courier.*

—Mr. Sam Teague arrived in Asheboro last Monday, having come all the way in his touring car from his home Apalachicola, Fla. Mrs. Teague has been visiting in town for some days, and Mr. Teague will be the guest of his parents, Mr. and Mrs. W. J. Teague, for a week or two.—*Asheboro Courier.*

—Last Saturday afternoon, pursuing a program made by Rev. W. F. Kennett. the pastor, I found myself on the way to Flat Rock church. I was met at Summerfield by Mr. Nicholas Johnson and taken to his father's home for the night—my first visit to this pleasant home. Bro. B. W. Johnson and wife, who is a sister of Rev. D. A Highfill, are among the excellent of the earth, and they have an interesting family of three sons and two daughters at home, and three sons and one daughter gone out from the home and now living in Greensboro. The time here passed quickly away, and a buggy ride of half a mile brought us to church in time for Sunday school. Bro. Walter Williams is still superintendent. The session Sunday morning was brief, but interesting. Much is added here by good singing led by an organ played by Mrs. J. B. Ogburn. Preaching service immediately followed the Sunday school. There was a fairly good congregation, though a protracted meeting was going on at Glenco, a few miles away.

Some additions have been made to the church building since my last visit to this point. A vestibule has been added, surmounted by a bell tower with a real bell. Also a marble vault has been placed in the cemetery for Mr. Price, deceased.

After service, Bro. J. B. Ogburn and wife took me to their home and cared for me in their kindly way, aided by Mary and Richard, who seem to be trying to out-grow each other.

Sunday evening Bro. Ogburn took his family and me out to see his mill-pond, the scene of the tragedy of last week in which young Finley lost his life, he being drowned in an effort to swim across the pond with his clothes on. Bro. Ogburn told of an experience of his own in which he came near being drowned. He corroborated the common statement that the entire past life flashes before the mind of a drowning person. Especially is it true that one's misdeeds will come to mind. What a fearful record sin makes! It is engraved on conscience and seemingly imperishable. Only one thing can blot it out—the "precious blood." We cannot thank God enough for that.

On Monday morning Bro. Ogburn brought me to Summerfield, and soon I am back among the noises of the Herald office machinery, but a litle rested and more able to endure because of the change. What a blessing is the sight of the green fields and woods! And what a privilege to mingle with the good people there are in this world that seems to some so bad!

—Rev. R. M. Andrews will spend his vacation at Mt. Vernon Springs.

—Rev. S. W. Taylor is visiting his wife's people and will go to visit his own people before returning to Littleton.

—Did you ever catch a humming bird? Doubtless you have wanted to, if you have ever seen one hovering over a flower. A young lady used to catch them by watching around the holly hocks and taking her chance when the bird entered the deep pit of the flower. What delicate birds they are!

—Evangelist Gypsy Smith is still a busy man, a great preacher and is winning thousands to Christ by his consecrated and persuasive eloquence. He has been engaged for an evangelistic campaign on the Pacific Coast the coming fall and winter, Sept. 30 to February 12, from Spokane to Los Angeles.

THE ORGANIZED CLASS.

1. It will develop fellowship.
2. It will keep the big boys and the big girls true to the Sunday school, for they will be guided by the example of their elders.
3. It will bring the adults into the Sunday school.
4. It will give every body something to do.
5. It will introduce to larger lines of Christian service.
6. It will create genuine interest in Bible study.
7. It will lead to salvation for many out of Christ.

"How are you getting on with your new motor car?" "Oh, I'm all right," replied Mr. Chuggins. "But I'd feel a lot more comfortable if the streets were not so full of careless or inexperienced pedestrians."—Washington Star.

PASTORS AND PEOPLE.

PRESIDENT'S APPOINTMENTS.

Haw River, July 22-27.
Graham and Haw River, July 29-30.
Burlington, July 30, at night.
Asheville, Aug. 6.
Buncombe, Aug. 8-13.
Ivy, Aug. 15-17.
Yarboro and Anderson, Aug. 19-22.

When it can be done I shall be glad for pastors to have a circuit rally and have all the churches on the charge largely represented.

Very truly,
W. E. Swain.

TO ALL THE FRIENDS OF ASHEVILLE.

All the readers of the Herald are friends of Asheville. All the members of the Methodist Protestant Church are interested in the enterprise of the North Carolina Conference.

May I the servant of the Conference give you a reminder? The lot for the new church was cleared in the early spring. We have been hoping to be able to commence our new church all along. I beg to ask the leading Methodist Protestants of the Conference just what they expect to do to help us to build a church in this city. Somebody has a thousand dollars—two or three somebodies have this amount each. There are a few five hundreds and many hundreds.

If five would give one thousand each; if two would give five hundred each; if ten would give one hundred each; if twenty would give fifty each:this added to the smaller gifts from the rank and file, and added to the local gifts and to the offering by the Board of Home Missions, would place us inside a furnished church within a few months.

You, dear people, whom God has blessed, what are you thinking about, I beg you? What part are you taking in the Kingdom? If you wish our denomination to perish, if you wish your servant to fail, if you wish the hundreds of souls you could bless in these parts to perish, if you wish to deny our denomination a worthy home in this American resting place, just be quiet and pay no heed to our appeals. We have kept you informed of the situation here from time to time. We have told you of frequent conversions, of many who have confessed Christ, of hundreds who have been blessed by the ministrations of this your agency in this city, of a Sunday school attendance of more than 125 for three years, of a faithful membership of more than 100, of at least 1,000 people whom you have blessed and who are praying for you to help in providing for a church home.

We have not told you all—all the good. We have never told you of the financial stress many have suffered to carry on this work. There are many men and women in our North Carolina Conference, any one of whom could build and furnish a $20,000 church and pay its pastor a good salary for ten years and more. No one person is asked to build a church alone. A very few have almost been asked to build a church alone and with no money. It is every one's privilege to put what he has into this church. It is a Providential affair. The opening here has been Providential. The good that has been accomplished by this church already justifies every cent that has been expended here.

As pastor of the Asheville undertaking I wish to know what our able people intend to do, if you please? We must know at once what to expect. We appreciate most profoundly what has been contributed to this work.

Your servant in His Name,
J. S. Williams.

Yadkin College Circuit.

The third quarterly conference will convene at Friendship on Tuesday after 5th Sunday in July, 1911. The presence of every official member requested.

Pastor.

A very pretty marriage at the bride's home. The union was made between Adam Lanier of Bethesda Methodist Protestant church and Miss Lois Michael of the Reformed Church. These are energetic young people, and we wish for them a long and happy life. The marriage was a quiet home marriage, only a few friends present. The word that made them both one was said at 9 o'clock A. M..

H. L. Powell.

Mt Carmel, Granville Circuit.

Wish to correct the mistake made in last report report, that is, our picnic was July 21st instead of July 23. It was a grand success. I can say conscientiously that there was no one present but what enjoyed the day. Provided for the children were games and other amusements, and for the young people an able swing, and for the grown-up people a set of quoits, and for all a sufficient supply of lemonade and dinner. I can safely say that it was the most enjoyable day that I have spent in many.

Though there were several absent because of the beginning of the special meeting at Union Chapel church, there were fifty-one present last Sunday anyway.

Polk Garrett.

July 25.

Littleton Circuit.

The Children's Day program at Weaver's Chapel last third Sunday was a success in every way—unless the collection marred it a bit. This was smaller than we liked—only $6.51. The program was well prepared and was listened to by a large and attentive congregation. Only about half the people could get into the house. The church at this place ought to be remodeled and enlarged. The people have outgrown their present quarters, and should make these improvements this year.

On last Sunday night another well prepared program was rendered at Vaughan. The congregation was large, the attention was good, but the collection was painfully small—$4.14. The collection is one purpose of Children's Day, but it is so small at times that we are led to think the result would hardly justify the effort if that were the only good accomplished. But it is not: the emphasis the program gives to foreign missions tends to keep the church interested. It helps the adults in the church to realize their responsibility to unchristian lands and develops in the children the mission spirit. It also puts the church to work, and this helps to keep life in the church and to develop the mental, social and spiritual resources of the church. So whether the collection is large or small, Children's Day is worth while.

Our special metings are scheduled for the following Sundays: Hawkins' 2nd in August; Weaver's 3rd in August, Corinth 1st in Sept., Vaughan 2nd in Sept. Littleton in October, but the date has not been fixed.

Bro. Tom Fishel is recovering from an attack of typhoid fever. Lonnie Fletcher, son of Bro. Bob Fletcher, has fever also and is not yet out of danger.

Bro. George Rightmyre is taking a much needed vacation this week. We hope be will be as faithful in his rest as he is in his work.

Mrs. Tom Evans was received into the church at Vaughan Sunday night. Glad to have her unite with us.

Bro. Nat Harrison, Jr., preached in the M. P. Church at Littleton 3rd Sunday morning. His subject was prayer, and his effort was favorably reported.

The third quarterly conference will be held at Corinth on Saturday before the third Sunday in August. Hour 11 A. M.

S. W. Taylor, Pastor.

July 25, 1911.

Mt. Pleasant, Guilford Circuit.

We held Children's Day at Mt. Pleasant on the fourth Sunday. We had the pleasure of seeing a large crowd of people out to enjoy the day with us.

The children rendered their pieces with credit to themselves for the small amount of training. We used the program prepared by Dr. Klein for the children in the morning and the afternoon we had old people's day and had a good time. The Spirit of God was with us throughout the day. The following brethren made good talks for us: Bros. J. M Morris, E Searles, G. A. Berrier, Robt. L. Stone, J. P. Long; also brother Plyler was with us throughout the day, and spoke with much earnestness for the cause of missions. Our collection was $7.70.

Sunday school is doing very well, but not as large as it should be. I want to say that we have some as loyal members in this S. S. as any where, and among the heads of families. I can not refrain from calling the names of two brothers that are always at their posts ready to hold up my weak hands; viz., Bro. S. S. Welborn and Bro. H F. Murphy. While we have many good people ready to help, yet they seem to think somebody other than themselves should lead the way. We have also a number of young ladies that are a great strength to the Sunday school. Upon a whole I think our people are as good as you will find, but do not seem to be as active as some.

Oh that we may become a peculiar people, noted for our loyalty to our church and our service to Almighty God. We can never become a power for good until we are willing to make some sacrifice for the uplift of humanity and bring them to a knowledge of the saving grace of Almighty God.

We are striving to raise money to repair our church building at Mt. Pleasant at an early date, which is badly needed.

Mr. Thomas Shoaf who has been confined to his bed with fever is some better now. J. R. Stone.

Asheville.

One lady confessed Christ in the service last Sunday evening. It was the best service for some time.

Sunday school attendance: Main school 115, Woolsey Hall 30, Woodfin Hill 45. Brother and Mrs. J. L. Carpenter, of Fairmont, W. Va., have received their letters to unite with us. They have purchased property here and have recently moved into their new home.

Miss Addie Paris of Rocky Mount and Mrs. Joe Paris of Wilson worshiped with us Sunday. Also Mr. Booze of Kentucky, who is here in the interest of the Long Distance telephone company. He will join our Baraca.

On Wednesday night, the 19th, we had an unusual prayer meeting. More than fifty friends came loaded down with packages for our bodily comfort. It was a complete surprise.

Next Sunday is to be our midsummer rally day. We hope to have a good all round day. J. S. W.

Granville.

Closed meeting at Antioch last Wed. No conversions but a good revival in the church. No material. Have held three services in meeting at Union Chapel. Nine professions so far, and we seem to be on the eve of a great revival. Pray for us. Bro. Moton is with me preaching with power. Helped me at Antioch, and will be here till Thursday. For these great spiritual uplifts we thank God.

N. G. Bethea.

Mt. Pleasant, Uwharrie Circuit.

Our S. S. is still growing; we had 72 present today. Our worthy pastor, Bro. Joel Trogdon, could not be with us today. He was called on to preach a funeral near his home by one of his neighbors. He sent Bro. Laughlin of Cedar Falls to fill his appointment. He gave us a good sermon.

I had the pleasure of spending the night with our pastor at his home. He is blessed with a nice home, good farm, and it shows that it has been well cultivated. It certainly is enjoyable to hear his loving wife and his obedient children sing their sweet songs. I thank the Lord for sending us a good preacher, one that is filled with the Holy Spirit. We held our children's day 4th Sunday in June; had a large congregation. Collection was something over $12. I am glad to say, by the help of the good people, we have been able to paint our church.

Pray for us, friends, that we may hold out faithful.

G. F. Cashatt.

Spring Church.

We have been silent for awhile so far as reports are concerned, but I trust that we are not idle. The main reason why I have not reported before now is not because we are not doing anything worth reporting, for we few workers are busy all the time.

We expected to have our president to preach for us the second Sunday in June, but to our great disappointment, Bro. Ashburn received a 'phone message that he could not be with us, giving no particular reason for not coming. But we trust that he can visit us sometime during this year. Bro. Ashburn filled his appointment here to a very interesting audience that assembled to hear Bro. Swain. Bro. Ashburn was with us again the 4th Sunday in June and filled his appointment at the usual hour.

On the fourth of July we had a picnic here. Refreshments were served for the benefit of our new church. Several of our good ladies deserve much credit for working so faithfully that day, and at night I am sure they were pleased at their day's work when they found out they had cleared $35.00.

We have had our church painted on the outside, which adds very much to its beauty. By the time we send out another report, I hope that we will be able to say that we have a new Bible and carpet for our church.

Third quarterly conference was held here last Saturday; the business was transacted in harmony, with a very few members present.

Our annual children's day service was given here last Sunday morning. It was mostly a children's affair. They did exceedingly well. The splendid program as prepared by Dr. Klein was carried out. There was quite a large congregation present. The church was filled to the utmost capacity, and a large number remained on the outside. Our special meeting will commence here the fourth Sunday in August. We are praying for a glorious revival and ingathering of many precious souls. Reporter.

Pleasant Hill, N. C., July 25, 1911.

NOTICE.

All Sunday school superintendents of Yadkin College Ct. are requested to meet at Shiloh on the first Sunday in August at 3 o'clock for the purpose of arranging plans for the circuit Sunday school Convention which convenes at Shiloh on Saturday before the fourth Sunday in Aug.

Arthur L. Leonard.

Lexington, N. C., R. F. D. 3.

—Mrs. Dr. Harris Glascock went to Midway church, Haw River Ct., last Sunday, and made an address in the afternoon on foreign missions and the duty of supporting them. There was a large congregation, it being the beginning of a special meeting. Pres. Swain preached in the morning and went to Bethany for an afternoon service.

—Rev. W. R. Lowdermilk went to Bro. Raper's assistance at Midway on Monday.

High Point.

After an absence of just one month in a trip across the continent, and in attendance of the International Sunday School Convention in San Francisco, California, I am now back in my place in High Point. Have been back about two weeks. I learned upon return that the Sunday school and church attendance had kept up well. Our Sunday school has kept well above the 200 mark during all the hot weather of this season. ,

I wish in this way to express my most hearty thanks to Rev. G. L. Reynolds, Rev. T. J. Ogburn, Rev. W. E. Swain, D. D., and Rev. C. H. Whitaker for their kindness in filling the pulpit here one Sunday each during my absence. The congregation also appreciated your visits and have said some very kind things about your preaching.

The congregation had planned a social and thanksgiving service for the first Wednesday evening after my return to celebrate the payment of all indebtedness that was upon our congregation.

The indebtedness when all summed up amounted to nearly $1000.

Mrs. Dixon was asked to do the collecting, and with the very efficient help of some others that she pressed into service the entire amount was collected and paid over on July 12. So it was a happy meeting for us when it could be announced that "there is no indebtedness against our church." The congregation stood and sang "Praise God from whom all blessings flow." Mr. R. T. Pickens, on behalf of the congregation, presented Mrs. Dixon with a $20.00 bill in appreciation of her services in collecting money to meet the indebtedness.

I had a very fine trip across the continent and return, and had the pleasure of attending one of the greatest conventions of recent times. It was a wonderful eight days of spiritual uplift for S. S. workers. If there is any way in which I can help the S. S.'s of our church in N. C. without injury to my own work here, I am anxious to do it.

Yours for the Master,

A. G. Dixon.

High Point, N. C., July 25, 1911.

Graham and Haw River Tidings.

At Graham on last Sunday, both morning and night, there were a number of visitors who worshiped with us. Among them were Mrs. Johnson of Greensboro, Mr. Causey of Liberty Circuit, and Misses Carrie and Cora Stowe, of Asheboro and Why Not respectively.

The congregations at the preaching services were as good as usual, but Sunday school attendance was considerably off. Graham S. S. numbered 79 and Haw River 71.

Geo. L. Curry, Pastor.

Denton Orphanage.

Don't that sound good? It appeals very dearly to my heart, and I am always looking in this paper to see what is being done toward advancing this work and think we could encourage each other and do lots of good if we would use our brains and pen to let each other know what was doing and what was needed.

To my mind, more interest is needed to get this work on human hearts, and as so many are not so fortunate as we who are so situated as to see and know what is being done, I for one feel it my duty to give you a few facts as I know them.

But first I want to say, Denton is proud of her orphanage and will always take off her hat to the good women and all to whom credit is due for giving us this M. P. Orphanage. We see great big things in the future for it, and will always lend a helping hand toward its success.

There was no mistake made by these women when they decided to start up this orphanage, and no mistake has been made since, although it has not been sailing on flowery beds of ease; by no means, it has taken sacrifice, patience, and lots of work to do the good that I am going to tell you about now. I know all the children, and they all know me. I've been with them in their home and church and surely can show you some good training of their young, tender minds, for which Miss Mabel and Miss Etta are due much more credit than I or you can give them. They are training them to work such as they have to do, raising vegetables, chickens, milking, cooking, and general work around the home. On Sunday they all come out to Sunday school light hearted, bright and happy as little angels. It would touch any heart, seems to me, to tell you all how these little ones from different points come together and join one another in love and sympathy. They love each other and are very fond of their home and surroundings. They have to work some and get to play some. They are taught good manners, taught to say their little prayers at night, taught to be very nice in church, and taught to give thanks before eating, and act extra nice at the table.

They are all together looked after closer than most of outside children. But let us not look at one side all the time. It has some dark sides, too, but I don't think I have heard one complaint. It takes lots of courage and faith to go ahead and shoulder this great responsibility through the darkest part of this work, which is the beginning, when there are only a few carrying the burden. I'll tell you why it is the darkest time. Most times we don't want to help do little things, we want something great, and we haven't taken time to look into the future to see what a great thing we were doing when we helped these good women pick up these little unfortunate ones, giving them food and raiment, training them to be men and women for the future good. Can you see why they wanted an orphanage? If so, and you want to join in and help them, they need your service, prayers, and money. They are living plainly, and haven't sufficient money in the treasury now to do what is needed to be done, and they are looking in the future to yon and me, whom God is blessing, to do our little part, what ever you may find it. I do not know their plans for raising money, but I think it would be very nice and acceptable for you to send Miss Etta Auman, Treas., just exactly what you feel you want to give them now, and I will assure you it will be appreciated, no matter how small, and will be spent to the very best advantage. And then I think another good way would be if you have this work at heart to try to teach your friends to get interested, and let us all do the littles, and we can encourage each other, and I know God will bless all we do for His sake, and know it will not be wasted nor in vain.

So let us try to be encouraged, and work hand in hand and make this orphanage an honor to God and to the M. P. Church, and turn out hundreds of good men and women to look after our work here after we are gone where we will be rewarded according to what we do now.

One more word for encouragement: the situation on which the orphanage is to be built is the very cream of our land. It lies beautifully, nice, high, clean, gravelly, rolling off on back sides, and is a most beautiful grove of large oaks. Just think of a nice 15-acre grove, nice buildings, beautifully laid off in walks and flowers, school and church right by it, and 12-acre garden, plenty of cows and chickens to supply the table's demand. Won't it make us happy to see this before we die? I will, won't you? We can rush it if we all do our part, not lose so much time wondering what others are doing. I am not going to write any more, but count me one to stand by this in all things, trying to do my part as I feel it my duty. J. R. Peace.

Allen Walker Pegram.

On Saturday, July 15, at 1 o'clock P. M., Allen Walker Pegram, the senior member of Flat Rock Circuit, passed to his reward in the 89th year of his age. Bro. Pegram was born January 13, 1823, and died July 15, 1911, being 88 years, 6 months and 2 days old.

On September 4th, 1855, he was married to Nancy Barrow. To them were born four children, three sons and one daughter, all of whom together with the mother survive him.

He professed faith in Christ and joined Bethel M. P. Church in childhood, and while the exact date is not known, it is thought that he was a member of the church for about 75 years.

For 75 years Allen Walker Pegram walked with God. He was a remarkably good man. Charles Case, Esq., of Oak Ridge, said of him on the day of his burial: "I do not suppose he ever did anything that any one would feel like asking, Why did you do that?" None of his acts were questionable. He was always moral—never sowed any "wild oats." As a member of the church he was faithful and active until old age forbade activity. For the past two years he seldom got out to church, but he greatly enjoyed the visits of his pastor and loved to talk of spiritual things.

He was a man of robust health, though not a large man. He was temperate in all things, and moved on in the even tenor of his way. His entire life was spent in the Bethel community. On last Saturday A. M. he was stricken with paralysis after eating his breakfast, and at 1 P. M. his spirit went home to God.

On Sunday at 3 o'clock P. M his funeral was preached by his pastor, in Bethel church from the text, "Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season." A very large congregation, filling the large church to overflowing, was present.

Truly a good man has gone, and a land mark has been removed from the Bethel community, but he has accomplished his mission. His work was finished, and like a shock of corn, ripe and ready for the gathering, so was he ready to be gathered in the skies.

W. F. Kennett.

Geo. Thomas Lineberry.

Thomas Lineberry was born July 27, 1879, died July 22, 1911, aged 32 years, 11 months and 22 days. He had been a member of Mt. Pleasant Church for several years. A few hours before his death, Thomas was, apparently, in normal health. While feeding a threshing machine at his father's house on last Saturday he became sick and fell to the ground. A physician was called, but death came shortly afterwards, regardless of all that could be done. The body of the young man was laid to rest in Mt. Pleasant cemetery on Sunday afternoon at 4 o'clock. The funeral services were conducted by Rev. W. D. Fogleman.

The church was packed to overflowing with people who came to pay the last tribute of respect to the remains of one who had many friends. Thomas always seemed to be a good natured boy, full of fun, jovial, and happy; ever looking on the sunny side of life.

The bereft father and stepmother have the sympathy of many friends.

May this dispensation of God's providence help us to more fully realize that "it is appointed unto man once to die."

Will H. Neese.

Hartsborn, N. C.

WHAT THE FARMERS MIGHT DO.

At the last Presidential election there were cast for all parties a total of 14,888,442 votes. The latest available census figures report the number of farms with buildings in the United States to be 5,535,611. Allowing one voter to each farm, which is a conservative estimate, we have a total agricultural vote approximating forty per cent. of the whole.

These figures are eloquent in their suggestion of power. "The fault is not in our stars, but in ourselves that we are underlings," was the reply of one to whom complaint was made of the tyranny of Caesar. Just so; the moment the five and a half millions of farmers in this country, dropping all other issues, stand solidly for their rights and privileges, that moment will justice be done them.

Already the farmers of Germany, oppressed by the excessive cost of imperialism and bearing on their shoulders the burden of an immense army, are joining together in self-defense. How long would the American farmer be compelled to wait for a parcels post, internal waterways, the extension of rural mail facilities, and the improvement of the highways, if instead of being divided upon issues that only remotely concern their well-being, they were unitedly insistent in demanding the things that deeply affect their prosperity?

Think for a moment of what five and a half millions of sturdy citizens mean, the backbone of their country, the very foundation of its industry, and the most potential body to-day inAmerica—if united. No other nation in the world can produce such a force—such a power for righteousness and material prosperity. What a shame that this splendid strength should be frittered away piecemeal upon issues that are not worth while, and in the service of those who are not in sympathy with our aims!—Farm Journal.

NEVER FEAR.

God knows what is best our hearts to give,
Be it clouds or sunlight bright;
He knows what will strength and faith renew,
He knows, he will guide us right.

Never fear when the way seems dark and drear,
Never fear that his love has gone;
Through love and pity he sends the clouds,
That we may be nearer him drawn.

Never grieve over that which you cannot change;
Never grieve for earth's sweet flowers;
Rejoice to know through love God sends
To our souls the strengthening showers.

Sing praise when everything seems going wrong;
Remember that Christ makes right;
Remember, a home awaits us above,
Where all is joy and light.

R. B. L.

JUNIOR CHRISTIAN ENDEAVOR.

The Junior C. E. Society is a natural and inevitable outgrowth of the Christian Endeavor movement. Many pastors and churches have felt that while the Young People's Society of Christian Endeavor was answering the needs of the young men and women and of the older boys and girls, yet the younger boys and girls, who could not attend the regular weekly prayer meeting held in the evening, were in some degree left out of the plan.

In the college town of Tabor in southwestern Iowa was the first Junior Society formed. There were no older Christian Endeavor Societies in town, because the Young Men's and Young Women's Christian Associations of the College seemed to fill their place; but for the children there was no Christian organization, and the idea occurred to Rev. J. W. Cowan, who was then an earnest pastor in that town, to form them into a Junior Christian Endeavor Society. The date of this first Society is March 27, 1884. There were eleven charter members, all of whom have grown up into earnest Christian manhood and womanhood.

THE SECRET OF SUCCESS IN THE BEGINNERS' CLASS.

In seeking the secret of success in the beginners' class, it might be well to ask first, What is the purpose of the beginners' department? Perhaps we have all heard of the little boy who, when asked what the Sunday school was, replied: "It's the place where the little kids give up their pennies, and don't get nothin' back." Surely there was no beginners' class in that Sunday school. All of us have been in Sunday schools where the little children from three to six years of age were so restless and noisy, the older people could not enjoy, nor satisfactorily profit by, the instruction given. What is the trouble in such cases? Just this: they do not understand what is being done and said. It is as if you were to try to teach a little child color by presenting to him fine works of art in which many different delicate hues were shaded from one to the other. If you want to teach a child color, you show him primary colors, red, blue green; these are such things as his mind can grasp. The purpose, then, of the beginners' class is to make spiritual truth and the work of the Sunday school intelligible to children between the ages of three to six.

Since that is the purpose of the beginners' class, it seems to me that the secret of success in this work is to adapt methods to the children's needs and development. Yet, when the secret is discovered, is the problem solved? The key to success in any reationship of life is not necessarily hard to find. The problem of greater importance is the fitting of this key into the various doors of opportunity, which swing open or remain closed for each one of us according to our diligence in inserting the key. For each Sunday school there is a door of opportunity in the beginners' department. Yet, each Sunday school presents a unique combination of conditions, and the key to success must be inserted carefully and persistently until it fits, and the door is unlocked.

One of the first things to remember in organizing a beginners' class is, that the work is to be planned in an entirely different way from that of the Intermediates, the Juniors, and even the Primaries. If different kinds of cultivation are necessary for growing different plants, how much more important it is that methods be adapted to the proper development of each child in the Sunday school, where plants are being grown for eternity in the souls of the pupils. The ages nine, ten, eleven, and twelve include what is known as the "golden memory" period; consequently, memory work is strongly advocated for such pupils. In the beginners' department, however, much memory work has the effect that a great deal of sunshine has on delicate flowers, causes vitality to wilt. During the years three, four, five and six the child's brain grows much more rapidly than in after years, and should not be taxed. Perhaps none of their work will be such that it can be exhibited to advantage. They may not sing their songs perfectly, nor give correct answers to questions. This is the time when the roots of character are busy taking a firm hold on life, and there is no time for showy accessories.

The work for beginners must be chiefly impressionistic. Definite results should not be looked for, as in the higher grades. The teacher of the beginners is the artist; the child's mind, the canvas upon which she works. In some cases, the result of her work is brought out most beautifully, so that almost any one could appreciate its value. In other cases, the result seems incomplete and faulty. Yet, there is often more beauty in these soul pictures than the casual observer sees. The great Master Artist may be preparing through these imperfect sketches some of the finest productions of His art.

No doubt, the most difficult part of beginners' work is the imparting of spiritual truth. This is no easy task to be learned by rote. Moral truths must not be pointed at the children. They should be allowed to imbibe them from the lesson stories, the circle talks, and from the teacher's actions. Far more is gained by what the teacher does than by what she says. The truths to be taught at this time of life are those fundamental in character, obedience, love to God and to one another, love of right and duty, prayer, and childlike faith. The child's relationship to God should be emphasized as that of the child to his father. This relationship is familar to little children, and helps them to gain a true conception of God.

Another important requisite for success in the beginners' class is to have a teacher who is sympathetic with child nature and understands it. She should have a generous supply of imagination, and be able to look at things from a child's viewpoint. She should be so filled with the spirit of youth as to enter heartily into their games and childish pleasures. It is needless to emphasize the importance of faithfulness, patience and enthusiasm, as these are requisites of all good teachers. To be a good story teller is necessary to the success of this department. This art can be acquired to a great extent by studying stories written by Miss Harrison and other good story-tellers, memorizing their stories and noting their methods. The last requisite to be mentioned for the teacher of beginners is one that should permeate all others and bind them together—love for the children, a true, sensible, wise love for them. Those teachers who have not yet had opportunity to prepare fully for this department need not be discouraged. A wise love for the pupils solves many problems that could not be solved by closest study of numerous books.

In seeking to adapt the work to the needs of the children, material aid is gained by proper equipment. It is strongly urged by international workers that a separate room be used for beginners. If that is impossible, space should be curtained or partitioned off in some way. Besides this, at the State Sunday school Convention in Richmond this year, it was emphasized as of great importance that the beginners have a separate session throughout the school period, in order to provide opening and closing exercises they can understand and enjoy. Small chairs the children can sit in comfortably are also necessary. Hooks to hang hats and wraps on are a helpful addition to the equipment. Appropriate pictures on the wall give a tone of inspiration to the room. Reproductions of famous paintings are especially good, such as Little Samuel. the Sistine Madonna, Hoffman's Head of Christ, and the Good Shepherd. A blackboard, a musical instrument, and a cabinet to hold books and papers are desirable.

The program for the beginners' class suggested by the International Association, with a few changes, is as follows:

1. Before the session opens, the teacher or assistant should be present to provide hand work to keep busy early comers. They might help in the arrangement of the room, look over pictures, or assist one another to remove wraps.

2. **Circle Work.**—Call to order by quiet music.

(a) The Children's Greeting Song—"Good Morning to You."

(b) Prayer Song, to encourage a reverent, prayerful attitude.

(c) Prayer, led by teacher, repeated by chidren:

"Dear Father, we thank thee for our church,
And for our Sunday school, so dear,
We thank thee for the Sabbath day,
And for thy ever loving care.
For Jesus' sake, Amen."

Instead of this, the following kindergarten prayer may be used:

"Dear Father, we thank thee for the night.

And for the pleasant morning light;
For rest, and food, and loving care,
And all that makes the world so fair.
Help us to do the thinsg we should,
And be to others kind and good.
In all we do and all we say,
To grow more loving every day.
For Jesus' sake, Amen."

(d) New scholars and visitors welcomed—song.

Cradle Roll Service—song.

Birthday Service. A special exercise is provided, including an appropriate song and prayer.

(e) Offering received and attendance marked. To give variety, the children may march while making their offering. Letting the class count the pennies in concert awakens interest. To teach the true beauty of giving, Miss Frayser, at the State Concention, suggested having two offerings, good money and best money. The good money is that which some one has given the child for Sunday school; the best money is what he has earned or saved by denying himself. She arranged to use the best money to help some needy person the children know of, so that they could appreciate the joy of giving.

(f) Several songs chosen by the children.

(g) Circle Talk. This should prepare for the lesson, and should be directed with simplicity, about things with which the children are familiar.

3. Rest Exercise.—Marching or some other physical exercise.

4. Story Period.—This is the climax of the hour. A slight pause after the story often adds to its effectiveness.

5. Hats and Wraps put on.

6. Good-bye song.

7. Papers and cards distributed

It is strongly urged that throughout the program the children be kept occupied, though not taxed. They are bundles of energy; the need is to direct this energy in a way beneficial to their development. Simple kindergarten games are often very helpful, finger games especially.

Flowers in the room create a pleasant, uplifting atmosphere.

Repetition of the same thought from Sunday to Sunday is encouraged. Their minds ought not to be overcrowded with many new thoughts.

A few memory verses are prescribed by the International Committee as supplementary work. They are very short, however, such as "God is love."

The secret of success, then, in the beginners' class, is the adapting of methods. such as those already discussed, to meet the child's needs. When these are applied to suit conditions, and are united with earnest, believing prayer, success must be the result, even if not discernible at once to the human eye. Would we dare neglect this important part of our Sunday school work in this day of kindergartens, when so much helpful literature on child study can be secured? In this day, too, when people are realizing more and more the need of preventive rather than corrective measures for the improvement of social conditions, will the Sunday school be found wanting in so important a branch of its work as that for its youngest pupils? Too many young men and women, and older people, too, are out of God's fold because they did not in earliest childhood receive training in a way their minds could understand. Surely we are not willing for the children of our Sunday schools to grow up without the advantages which, with a little labor and perseverance, it is within our power to give them.

(Miss) Margaret Brickhouse.

OUR STUDENT POPULATION.

Just about this time the attention of Canadian people is called rather forcibly to our schools, colleges, and universities on account of their examinations and closing exercises, and we note with considerable pride the fact that the schools still call for the very best of our young men and women. A nation without high intellectual aspirations will soon become decadent, and we are unfeignedly glad that school and college life still appeals strongly to so many thousands of our Canadian youth.

And we are glad to note the efficiency and agressiveness of our educational institutions. There is an undoubted tendency in purely academic education to become bookish and possibly more or less out of touch with the world about it. But in this century events are moving so rapidly in the development of the material resources of this and other continents that the swing of the pendulum seems to be now the other way; and education is apt to be narrowed all too much to special training, but leaves him with an outlook upon life that is too often most woefully narrow.

But whether it be a one-sided or an all-round education which our students are securing, the most important matter is what they are going to do with it. The scholar who loves his books (and what true scholar does not?), and who dreams of a life of pleasant companionship with them alone, has surely missed the path. And the student whose brilliant course has given him a taste of fame, and whose life goal now is the applause of his admiring associates, has failed to see the deeper meaning of life. And the one whose sole idea it to coin his skill and knowledge into yellow gold has failed still more lamentably to seize the real value of his education.

Education helps a man to enjoy the society of men and books, but this is not its end and aim. It sometimes opens avenues to fame, but this is not its mission. It often, like Midas, is possessed of "a golden touch," but its chief value lies elsewhere. It helps the man that he may help others. Education is largely wasted when it becomes selfish. The educated youth has many privileges, but to every privilege is attached a responsibility. The educated man should be always a center of refining and enlightening forces. The man who sulks in his tent because he is not properly appreciated is but a poor sample of manhood.

To the men and women who have had college advantages the country looks naturally for exceptional helpfulness and exceptional public spirit. Canada is deservedly proud of her student population, and at the same time she feels that she has a right to expect of them a broader outlook, a clearer vision, a wider usefulness, and more heroic self-sacrifice than from others whose advantages have been more limited. To whom much is given, of them we reqiure the more.—Christian Guardian (Toronto).

COCA COLA.

Dr. Harvey W. Wiley, chief of the Bureau of Chemistry, says that the sale of drug drinks should be prohibited.

The promoters of the best known of these drinks, Coca Cola, have always insisted that their beverage is harmless. Evidently the government chemists are not of that opinion, for on page 268 of the report referred to in the foregoing, this is said: "The prevalence of the "Coca Cola" fiend is becoming a matter of great importance and concern."

Some Southern newspapers are now warning against Coca Cola. One Atlanta paper has recently dared to speak out in behalf of the children who are being sacrificed in health to the avarice of the manufacturers of this drink. The Atlanta Jeffersonian says:

"Any man, woman, boy, or girl who tampers with Coca Cola will form the Coca Cola habit. Any man, woman, boy or girl who has become a slave to the Coca Cola habit is on the road to ruin.

"The appetite, like the whiskey thirst, will establish a mastery over the victim. It will demand more and more. It will go from one glass per day to two, from two to four, loosen the moral structure."
—Selected.

BOYS, BEWARE!

Little by little, your life-work begins,
Little by little, boys, soon you are men;
Little by little, sin comes along,
Honor repulses, won't dwell with wrong;
Then there's a struggle, but manhood is near;
Near to defend, which he values most dear.
If it be honor which wins, ah, then
The bright light will shine in his pathway again—
If it be sin which wins in the strife,
Poor fellow will blindly go struggling through life;
And when in the end he nears the dark stream;
His life will appear as a terrible dream.
A dream that will haunt him by night and by day;
A dream that all earth cannot drive away—
He will think of the time and how nobly he stood
When satan came to him, and called him too good;
"Goody goodness is nonsense" he heard him say,
Let's have a good time, chase dull care away.
His conscience reproved him, plead with him long,
But sin conquered all, poor fellow, was gone;
Away to a realm, where satan has sway—
Away in a dream of the jolly and gay—
Away through time, in a boaster's balloon,
Away to an awful, enternal, sad doom.

By R. B. L.

MISS MATTIE'S BIRTHDAY GIFT.

The Third Class was going up to the well in Miss Mattie's yard for a pail of water. Not that it needed the whole ten of the Third class to do this. Teddy Raglan and Bobby Foster, who were the only boys in it, carried a pail and headed the procession. Behind them came four pairs of little girls, arm in arm, and each little girl wore a gay pink sun-bonnet and had bare, plump feet.

The Third Class was always glad of an excuse to go over to Miss Mattie's. Miss Mattie lived in a little brown house just across the road from the school-house. It looked like nothing so much as a bird's nest, a little larger than common, among its apple trees and lilac bushes.

When the Third Class was recrossing the yard after its visit to the well, Miss Mattie came to her gate and called to it. She had two jelly cookies apiece for each member of it, and, besides, she gave each of the little girls a bunch of lilies of the valley from the bed under the lilac bushes.

"Isn't Miss Mattie lovely?" said Rosella Brown, as they went down the lane.

"I wish we could do something real nice for her to show her how much we think of her," said Tessie Baker.

Every one looked at Nanny Miller. They were sure Nanny would have an idea if any one would. Nanny was famous in the school for her ideas.

Nanny felt that the occasion called for reflection. She thought very hard all the way back to the school-house, and the others were careful not to disturb her. Then, during the afternoon, she continued thinking hard, to the neglect of her fractions and spelling. She lost five marks in dictation, but she had her reward elsewhere. By the time school was out Nanny had her idea, and the Third Class, understanding this by reason of her triumphant expression, encircled her on the playground.

"Let's make Miss Mattie a jar of potpourri," said Nanny.

"What on earth is that?" asked Teddy.

"*I* know," said Rosella, nodding sagaciously. "It's a rose-jar."

"Yes, and this is my plan," said Nanny. "You know Miss Mattie is always so good to us. Well, every time she gives one of us anything, or does anything nice for one of us, let that one give a handful of rose leaves for the jar, as long as the roses last. Then, when her birthday comes in November, we can give it to her, and tell her it's just all the nice things she did for us coming back to her in a rose jar."

The Third Class beamed. Nanny had sustained her reputation. Little Ruth Clark sighed privately in relief. She had been so afraid that Nanny's plan might call for some money, and she was so very poor. But she was all right now. There were ever so many big pink roses in the Clark dooryard.

"Of course we must keep it a *dead secret* until the time comes to give it to Miss Mattie," said Tessie, warningly.

It was agreed that the rose jar should be in Nanny's charge, because she lived in a central place. Mothers and sisters, being told of the plan, approved of it. Mrs. Brown said she would give them a jar, and she sent it over to Nanny, a quaint, dainty, old-fashioned one of blue and gold. Nanny's big sister, Jessie, said she would give the oils and spices necessary, and attend to the curing of the rose leaves as they were gathered.

The roses were just beginning to bloom when the rose jar was started; and from that time for the next two months scarcely a day passed that a chubby fistful of rose leaves—rich red or creamy white, or pale pink or sunshine yellow—was not dropped into the blue and gold jar on the Miller sitting-room table.

Then Jessie Miller took the rose-jar in charge, and put in dear-knows-what delightful things, and the lid was shut down and the jar put away to ripen for two months.

Miss Mattie's birthday came on the first of November. It was very cold and bleak, and the flowers in her garden were all dead. Miss Mattie sat in her little kitchen and sighed. She felt very lonely and sad. There was nobody to remember her birthday, she thought. She could not keep the tears out of her soft brown eyes.

Just then came a rap at the door. Miss Mattie opened it, and there stood the whole Third Class, looking more important than ever a Third Class looked before.

"We have brought you a birthday present, Miss Mattie," said Nanny, politely, "and we wish you many happy returns of the day."

Nanny felt quite relieved when she had got her little speech off. She had rehearsed it a graet many times, but she had been afraid that she would forget it at the critical moment.

"Deary me!" said Miss Mattie.

She opened the little note on the top of the rose jar and read it. Miss Wright, the teacher, had written it.

"Dear Miss Mattie," ran the note, "you have been so good to the boys and girls of the Third Class that they wish to show their gratitude by giving you this jar of potpourri. For every kindness you showed to one of them,a handful of rose leaves went into the jar. The idea was their own, and I think it was a very sweet one; and I am sure every breath of perfume that comes from it will speak to you of the affection and gratitude of your little friends."

"Deary me!" said Miss Mattie again.

She lifted the lid of the rose jar, and it seemed as if the room were filled with the sweetness of a hundred summers. Miss Mattie felt lonely and sad no longer.

She made the members of the Third Class come in and treated them to cake and raspberry sarup in honor of her birthday. When they had gone she read the note again, and took a long, deep sniff of her rose-jar.

"The dear little souls!" she said, very lovingly.—L. M. Montgomery, in *Congregationalist.*

DECIDEDLY MATTER OF FACT.

A teacher in a near-by town is noted for his patriotic fervor. One day in class, while in a particularly uplifted mood, he turned to one of his pupils, an average boy of twelve.

"Now, Tommy," said he, "tell us what you would think if you saw the Stars and Stripes waving proudly over the field of battle."

"I should think," replied Tommy, "that the wind was blowing."

THE TWO ROSES.

"The rose of Life or the rose of Love,—
Which will you have?" he said;
And one was white as the virgin snow,
And one of the deepest red.

The rose of Life will wither, I thought,
It will fade ere the close of day;
And so to the angel I made reply;
"I will wear Love's rose alway."

The angel smiled as he gave to me
The roses so white and red:
"Who chooses Love's has thus gained Life's,
And 'tis fadeless now," he said.

—A. M. Gordon, in Zion's Herald.

WHAT IT MEANS TO BE FREE.

Aunt Hitty sighed heavily. "I wonder if we really are free!" she exclaimed to the little company of ladies in the parsonage parlor.

The school teacher, who had taught for twenty-five consecutive terms, quoted glibly: "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

"Well, it don't say anything about women," grimly remarked Aunt Hitty.

"As a nation we are free," observed the pastor's wife, "but as individuals, I fear we are yet in bondage in many ways."

"Let's draw up another Declaration of Independence," suggested practical Aunt Sally.

"Here's the minister!" exclaimed Aunt Hitty, as he was passing by the door on his way to his study.

"Do come in, Mr. Knight," she called.

"A new Declaration of Independence?" he repeated, musingly, when they had told him of their discussion. "But what sort of liberty do you want?"

"Is there more than one kind?" inquired Aunt Hitty in astonishment.

"There are at least two kinds," the minister replied. "For instance, there is the liberty of the house-fly—a perfectly irresponsible freedom."

Aunt Hitty vigorously flicked a fly from her face. "I don't want that sort of liberty," she remarked. "It's a nuisance."

The minister smiled. "Yet many people do want that sort, especially young folks," he answered. "They are like the man who thought he might fire in any direction he pleased if the powder and shot were his own. They would be free to do wrong as well as to do right."

"What's the other kind?" inquired Aunt Hitty, with a gesture that indicated that this kind was not to be considered.

The minister's face grew serious. "The other kind is that which Phillips Brooks meant when he said: 'Liberty is the fullest opportunity for man to be and do the very best that is possible for him.' In fact, this is the only true liberty."

"But people cannot always have this kind," objected Aunt Hitty.

"Ah!" said the minister, "Bishop Brooks tells us that everything which is necessary for the full realization of a person's life, even though it may seem for a moment to have the character of restraint, is the bringing forth of that person to a fuller liberty. For it comes only through discipline."

"But how, then, can it be liberty?" persisted Aunt Hitty.

"Because only through such discipline is it possible to be and to do one's very best," explained the minister.

"It is hard to believe that this is real liberty," murmured an interested listener.

"Let me illustrate. Giotto could not have drawn his perfect circles with a hand which, in the common sense of the word, is 'free.' A great surgeon has said that his hand could check itself within the two-hundredth of an inch in penetrating a membrane, and this without the aid of sight, but by sensation only. With help of sight, and on a substance which does not quiver or yield, a fine artist can measure to considerable less than the thousandth of an inch."

Aunt Hitty looked awed, but unconvinced. She did not understand science.

"True liberty is always under law," continued the minister, "but the law is not irksome. It is a help rather than a hindrance, for it guards men against the irresponsible, licentious 'freedom' of the house-fly sort."

"In our educational development we are under laws of restraint and self- denial before we can enter into the larger liberty which results from greater knowledge when one has finished a course of study," remarked the school teacher.

"Exactly," said the minister. "We sacrifice our love of ease and many things which seemed pleasures to us before we desired this larger liberty. When a man becomes a Christian, to some he seems to have entered upon a life of bondage and slavery, but Christ says to all His disciples, 'Ye shall know the truth, and the truth shall make you free.'"

"I wonder why it is that we get such a wrong conception of the Christian life!" exclaimed another of the ladies.

"Because most of us fail to fully understand what it means," replied the minister, earnestly. "Bishop Brooks beautifully illustrates this point. Before becoming a disciple of the Christ, a man is like a bit of iron or steel lying upon the ground. It is bound to be nothing there. It is absolutely separate, distinct, individual and alone. There it lies. What is to make that bit of iron a free bit of iron—free in the true sense? What will let it go forth and do the thing which it is meant to do, but the taking of it and the binding of it at both ends into the structure of which it was made to be a part? Just so, the binding of a man is not the yielding of his freedom. The iron is a free bit of iron only when it is doing what is was made to do when it came forth from the forge of the master who had this purpose in his mind. And we are free only when we are doing and being what God purposed when He made us but a little lower than the angels."

Aunt Hitty nodded approval, and the school teacher said: "This makes true liberty very beautiful and noble."

"Yes, and instead of shutting the gates of men's possibilities, it opens them wider. Life becomes larger, grander, instead of more cramped and restricted. The colonists refused to pay the tax imposed upon them so unjustly by England. But sin imposes a heavier tax upon its subjects, for it robs them of manhood, womanhood, and love for all worthy things."

"I do not like that term, 'serving the Lord,'" remarked the minister's wife. "From such expressions I fear we get our erroneous idea that the Christian life is one of bondage and slavery. Christ said, 'Henceforth, I call you not servants, but friends,' and friends do not talk of the slavery of friendship."

"This is very true," agreed Aunt Hitty. "Don't you remember that when the King told those on his right hand to inherit the kingdom because they had fed, clothed, and given Him drink, they asked in surprise when they had done all those things for Him? They were not thinking of 'serving' Him. Their hearts were so full of love to Him and to others that whenever they saw needy ones they did what they could to help them."

"That is just the point!" exclaimed the minister. "Until people really love Christ they will fail to understand that the life of His followers is not one of prohibition, imprisonment, and restraint, nor even of 'service' in a slavish sense; but a life of true liberty and highest opportunity. The fear of the Lord is the beginning of wisdom, and the love of the Lord is the beginning of liberty."—Zion's Herald.

NOTES ON C. E. LESSONS, AUG. 6.

BY CHARLES A. HINES.

Topic: Lessons From Great Lives. VIII. Job...Job 6:1—11; 42:1—6...(Consecration Meeting).

God often allows the possessions and dear ones of a good man to come to harm, and the entire story of Job is a discussion of why He allows it. There are many posible reasons, and different cases are for different reasons. Sometimes it is to wean us from the world. Sometimes it is to test our faith. Sometimes it is to set the good man before the world as an example of faith in the midst of trial. Sometimes it is to drive us to God for help us and to make us less self-conceited. Sometimes it is to strengthen us by the conflict with difficulties. Sometimes it is to punish us for our sins and lead us to hate them and abandon them forever. Job's three friends insisted that the last reason was the only one; but Job knew that they were wrong, as they certainly were.

There is no finer lesson in Job than his beautiful resignation to God's will: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." If we can honestly say this, we can met any sorrow with a smile.

There is nothing in all literature that is finer than the book of Job. It contains the most superb poetry and the highest philosophy. Study it with a good commentary, and it will become one of your favorite Bible books.

Remember that it is Satan who said, "All that a man hath will he give for his life." The saying illustrates how Satan is a liar and the father of lies.

The climax of Job comes with the appearance of God to the patriarch in the midst of the storm. Not all the arguments of his friends, including Elihu, could bend Job's confidence like a single word from God.

"The Lord turned the captivity of Job, when he prayed for his friends." They had been heaping abuse upon him; he would heap coals of fire upon them. Indeed, is there any act in which we come closer to Christ than this prayer for our enemies?

It is rather singular how the same or similar conditions will affect different people. The storm that uproots one tree strengthens the oak. Hard experience that drives some people from God, draws others closer to God, draws others closer to the Lord. Not every vine is like the ivy; while many cling to their supporters with tendrils, the ivy puts forth its thousands of roots.

Trouble came not in Job's life singly. Much lighter affliction has turned the hair white over night, has driven to drink, upset the mind and brought on such despair that suicide seemed a remedy. Less losses have cast a life-long shadow over sunny countenances, and ploughed furrows across youthful and beautiful cheeks.

We sometimes criticise Job's wife, but before we condemn her and withhold from her our sympathy, let us sum up her losses. Seven sons and three daughters—not through sickness, and one at a time, but all at once without a moment's notice, by a heartless cyclone that tore down upon them the house in which they were celebrating, doubtless, the birthday of the oldest son, suggests some one.

Job had wondrous wealth. His substance, including "a very great household," made him "the greatest of the children of the east." His wife could wear the latest hats and dresses, entertain box parties at the most fashionable operas, ride in the costliest automobile. But one day she found herself poorer than penniless. The flight of a meteor is not more swift. These were sore trials for human experiences.

We deplore the counsel of Job's wife, "Renounce God and die," but at the same time she commands sympathy. Too bad she represents a large class of modern times, who, as long as the sea is calm, ply their barks regularly; but as soon as the waves begin to stir, are seen no more. Like the man who built upon the sand, they plan for fair weather only.

We all need a reserve fund faith. Life is troubled with many afflictions, and when these come, if we are only equipped for normal conditions, there is danger of our failing in the storm. The trials of such men as Abraham, Daniel and others of the Bible should strengthen us.

There are other "vexatious experiences" than bereavement and loss that cause shipwreck of faith. "Dost thou still hold thy integrity?" is a question to many today in high places. If sorrow has slain its thousands, "greed for gold" and "thirst for power" have slain their ten thousands.

Job had much occasion for sorrow. His ten children, and all of his property were violently and suddenly swept away from him. Sometimes the loss of some piece of property, or of a friend will cause some unthoughtful person to curse God. Even though all were gone, he said, "Jehovah gave and Jehoveah hath taken away; blessed be the name of Jehovah." "In all this Job sinned not nor charged God foolishly."

Job's friends misunderstood his trouble. They tried to convince him that he had some grievous sins for which God was punishing him, therefore confess and be forgiven. One says, "Whoever perished being innocent?" "Behold happy is the man whom God correcteth."

Paul tells us, "God is the Father of mercies and God of all comfort. He comforteth us in all of our affliction through the comfort wherewith we ourselves are comforted of God." We should bring to the sorrowing a knowledge of God and his mercies. Let his consolation be a sufficient message to the afflicted.

Daily Readings.

July 31. Solicitous fatherhood. Job 1: 1—5.

Aug. 1. Bolts from the blue. Job 1: 13—22.

Aug. 2. Test of patience. Job 2:1-10.

Aug. 3. A lesson in faith. Job 19:21-25.

Aug. 5. A lesson in humility. Job 40:1—4.

Aug. 6. Topic.

THE FRUITS ARE BAD.

Those who have accepted the teachings of what is called "higher criticism", but which is really destructive criticism, are saying that they now have much better views of the Bible than they had in former years. Some preachers of this kind say that the Bible is a new book to them since they obtained the modern methods of studying it. They say that they are not now obliged to believe many things in the Bible which they once thought that it was necessary for them to believe and preach. Of course, such ones can see no harm in the theory which leads its subjects to disbelieve those things in the Bible that are contrary to their own big reason. They do not see that their faith in God is being lessened; nor do they seem to realize that their former reverence for God's word is being destroyed. The fact is, the general fruit of an acceptance of such views is bad everywhere. It must be so, for anything that leads one to indulge in doubts about God and the Bible is decidedly bad. I quote some words from Prof. F. Bettex, of Germany, who is a competent authority. He says: "Suppose that all the teachings of this criticism were true, what would it avail indeed. For then, sitting beside ruined

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,
V-P. and Gen. Mgr., Washington, D. C.
S. H. Hardwick, P. T. M.
Washington, D. C.
H. F. Cary, G. P. A.,
Washington, D. C.
R. L. Vernon, D. P. A.,
Charlotte, N. C.
W. H. McClamery, P. & T. A.
Greensboro, N. C.

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temples and broken-down altars, with us? It would put us in a sad condition no joy as respects the hereafter, no hope of everlasting life, no God to help us, no forgiveness of sins, feeling miserable, all desolate in our hearts, and chaotic in our minds, we should be utterly unable either to know or believe anything more. Can such a view of the world, such a religion, which, as was said of Prof. Harnack's lectures in America, only destroys, removes and tears down, be true? No! If this modern criticism is true, then away with all so-called Christianity, which only deceives us with idle tales! Away with a religion which has nothing to offer us but the common-place teachings of morality! Away with faith! Away with hope! Let us eat and drink, for tomorrow we die!" One would better have no religion at all than to have one which is beguiling the souls of people and teaching them to fall. I urge you to cling fast to the holy Bible, and defend it with all your might.

C. H. Wetherbe.

RIGHTEOUSNESS.

The uplift of righteousness has been the theme of many a sermon and many a song. But what is righteousness? The dictionary says it is purity of heart and rectitude of life, being and doing right. But what is right? The American people are very much mixed on this question. We have so many people from so many countries with so many different standards and ideals that there seems to be much confusion.

Some console themselves that since there are so many conflicting opinions it is exceedingly difficult, if not impossible, to determine what is right. Many are right glad that it is difficult, for they think it makes little difference what a man believes or what he does; for one man's opinions are as good as another's and no one is bound by the standard of his neighbor. They say that what is right for one may be wrong for another, and what is right at one time and in one place may be wrong at another time and in another place.

Amid all this fog and dust what is becoming of our convictions? One may hear scoundrels lauded as honest men and unscrupulous politicians praised as good citizens.

Yet it is not difficult for any one who really wishes to know and to do right to find the way. If men will abandon the search for what is popular and fashionable and expedient and profitable, and seek only to know the truth and obey it, they will not be troubled with many doubts. The fog will clear away and they will see plainly. Let us go on to do the right as God shall give us to see the right, and we shall know. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." If we are as eager to know what is right and to be right as we are to find some excuse for doing as we please, we should find the way.

There is one God and one way of righteousness. The law of righteousness is as simple as the law of gravitation. There is but one. Men may dispute and quibble and confuse their own minds and throw dust in the eyes of their neighbors, but the law of the Lord is right, and the way of the transgressor is hard.—N. Y. Advocate.

MAKING FRIENDS.

We know a few people who move about the world in a doleful way and with an ever-present feeling that nobody likes them. They are unhappy and they would be glad to be liked, but they are waiting for people to take hold of them.

It is our duty to make friends. We must have a will to do this. They are to be made by an active and thoughtful effort on our part to be friendly. We must do things for people, be considerate and thoughtful of their wants and their comforts and convenience. It is well to remember that we all have in the long run all the friends we are entitled to have. The good Book has something to say to the effect that he who would have friends must show himself friendly.

The second rule to observe, after we have on our own part shown abundance of kindness to those about us, is that we must not be looking out to see whether people respond to our overtures for friendship. At least we must not look too narrowly and too closely to this. Let it take care of itself. Do not open up an account of credit and loss with people, and watch them to see whether they keep the account up on their sides. Deal generously with the world.

SOFT DRINKS.

The American Bottler's Protective Association (an organization of soft drinks manufacturers) adopted a resolution deploring the tendency to put upon the market beverages on the order of the extract of Cola nut, Coca leaf or other caffeine, or cocaine extracts, declaring them detrimental to public health and placing the organization on record as opposed to their sale. Mrs. Allen, National Superintendent of Medical Temperance, says: "As cocaine is the most destructive drug known to humanity its presence in so-called temperance drinks is a frightful evil calling for speedy legislation. It is pratically impossible to cure a person of the cocaine habit. This drug causes insomnia, dyspepsia, chronic palpitations, and complete paralysis of will-power, with a tendency to criminal acts. When a person becomes habituated to its use he suffers torments when not under its influence. The real cocaine fiend will rob or kill to get the drug. What can be thought of men who, knowing the deadly nature of this drug, will hide it away in a drink sold as harmless to children and women who would never touch beer or wines? It is placed in the drink to form a craving for that drink and thus create a demand that will enrich the conscienceless manufacturers."

There is an open field for white ribbon endeavor, to purge soda fountains and soft drink stands of dangerous articles and cultivating a demand for cleanliness and more sanitary conditions thereabouts. These refreshing drinks may be made to serve a mighty influence in the struggle against the saloon, but every particle of deterioration must be removed from ingredients and environment.—N. C. White Ribbon.

DUKE WAS NO COMMON MAN.

Two of Britain's greatst fighters, Lord Nelson, the hero of Trafalgar, and the Duke of Wellington, nicknamed "Old Nosey," met but once in their lives, and that meeting occurred in the little hall of No. 10 Downing Street. Beside the quaint old fire-place there they entered into a general conversation, and Nelson was so impressed with the Duke that he asked a servant who was the man with the striking nose.

"Major-General Sir Arthur Wellesley, my lord," replied the servant, astounded at the sailor's ignorance.

"Ah!" said Nelson. "*I thought he was no common man.*"—Oscar Frichet, in "No. 10 Downing Street," *National Magazine* for July.

Among the chaplains of the United States Army the churches are represented as follows: Roman Catholics 16, Protestant Episcopal 14, Presbytrian 7, Methodist Episcopal 7, Baptist 6, Congregational 3, Methodist Episcopal South 3, Unitarian 2, Lutheran 2, Christian 1, United Brethren 1, African Methodist 2, Colored Baptist 1.—*Zion's Herald.*

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Methodist Protestant Herald.

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PARSON KENTON'S FAREWELL SERMON.

Parson Kenton made a great mistake in his farewell sermon. Other parsons had made the same mistake, and he should have avoided it. But there was great provocation, and he yielded to the temptation.

There were four factions in Parson Kenton's large church; a Smith faction, a Jones faction, a Barnard faction, and a Bruton faction. These factions were about equal in numerical strength and about equal otherwise. No man could tell any reason for the division into factions, but the division was there, a stubborn fact, continuing through pastorate after pastorate. The lines of cleavage seemed to follow the boundaries of the influence of four men in the congregation whose names I have already indicated. The followers of Smith would not have thanked you for the information that Smith was leading them. Perhaps they were unconscious of the fact, but fact it was. So of the other three. Each leader had superior confidence in his own judgment, and therefore it was a matter of conscience with him to have his own way. Thus there was perpetual strife among the four, and among the four groups of faithful followers.

When a new pastor was to be called, Smith must be on the committee, of course. And Jones must be on the committee, of course. And Barnard must be on the committee, of course. And Bruton must be on the committe, of course.

Before Mr. Kenton had been recommended, there had been a long series of trial sermons from various candidates from a distance. Distance lends enchantment. The Smith-Jones-Barnard-Bruton church was a large church, and the pastorate of it looked well from far away. So there was no difficulty in inducing young and unwary ministers to come and preach for a Sunday. The difficulty was afterward, when the committee of four met to decide. Smith was in favor of trying still more candidates, that he might be sure of the very best available. Jones was eager to have a pastor, and felt that a poor preacher was greatly to be preferred to none at all. Barnard was critical, but thought when Kenton came and preached his trial sermon, the time had come to issue a call. Bruton was delighted with the previous candidate named Harvey, and moved that the committee now proceed to recommend one of the trial preachers. Barnard seconded the motion. Smith opposed in a feeling speech, but Jones voted for the motion, and Smith was defeated. Now Bruton moved that Harvey be recommended. Barnard preferred Kenton, and Jones stood with him. Smith did not wish either Harvey or Kenton, but voted for Kenton to get even with Bruton. So Kenton was recommended in a majority report, while Bruton brought in a minority report in favor of Harvey. Smith explained his position, saying he would still prefer to postpone the call, but if any one was called now, he would vote for Kenton. A vote was taken in the congregation, resulting in a considerable majority for Kenton, but with the wish in the minds of many that he would not stay long.

Kenton felt honored by the call, and gave up a delightful pastorate in a smaller church for the sake of the larger field. He entered heartily and earnestly into the new work, but somehow there was not evident a spirit of co-operation, such as he had been accustomed to see in the churches he had served. It was not long until he was called on privately by Smith, Jones, Barnard, and Bruton in succession. Each sought in a covert and indirect way to bias the preacher's mind against the other three, and to impress him that his only chance of success lay in allying himself with the faction represented by the speaker. Kenton was intensely disgusted, but he managed to restrain himself from any expression of his feeling.

As time passed, and question after question arose for decision by the congregation, the factional spirit seemed to grow more intense and the factional fight fierger.

Each of the four leaders had selected a different place for the Sunday school picnic, and so stubborn was the contention, that it resulted in four picnics at four different places. Unfortunately, all were held on the same day, and at places so remote from each other that it was impossible for Mr. Kenton to attend more than one of them. He discreetly decided to attend neither. His absence was considered an affront by each of the four factions, and all spent their time in conjecturing to which of the other places he had gone, and in intensifying their anger against him. Poor man! He found himself the object of universal dislike. He resolved to endure this patiently for the sake of the church and the work, but it was not many days until he was waited upon by a committee of four, composed of Deacons Smith, Jones, Barnard and Bruton, requesting his resignation on the ground that he "lacked the breadth of sympathy necessary to lead the diverse elements of his large congregation."

It happened that this year would be completed the next Sabbath, and the committee indicated their desire that the church be closed in the evening, and that the morning service be Mr. Kenton's last.

Had Mr. Kenton had more time to re-

fleet and more time for feeling to abate, he would probably have preached a farewell sermon of a different sort. But he was smarting with a sense of gross injustice and cruel wrong, and he did what no minister should ever do: he used the occasion to give vent to his personal feelings. He felt that his parishioners needed to see themselves as others saw them, and he endeavored to draw their pictures. He paid his respects to each of the four factions in order, and for one time he roused every member of the congregation. But they were only roused to anger and restraint, and not to repentance and reformation. Not one of them came to shake his hand and express regret at his departure.

It was a great mistake that Parson Kenton made that day. Had he yielded himself to the power of the Spirit instead of yielding himself to personal feeling, he might have melted that cohort of miserable sinners into a band of penitent seekers after God.

FACE TO FACE WITH ONE'S OWN LIFE.

A writer in one of the magazines said recently that if he were a preacher he would raise his voice in behalf of the individual life. He thinks the individual is lost sight of by too many preachers in considering the needs of society in general. The personal human soul is starving while men are discussing the problems of mankind. "If I were a preacher," he says, "I would talk usually just to one person."

Every one who has received any good thing ought straightway to begin giving it out that others may have it too. But one must receive before one can give. So the personal life must come first. You must feed your own soul or you cannot feed another's soul.

This is universally true. There is the duty of helping others,—the strong are bidden to help the weak,—but one must have in himelsf the ability and the resources of helpfulness before he can do for others what they need. If you are to teach others, you must be taught yourself. Before you can lead men, you must know the paths yourself. No one about to climb mountains would accept a guide who had never acquired skill in mountain-climbing in experiences of his own.

You must face life's problems yourself and master them. No one can do it for you. "Each man shall bear his own burden," says the scripture. Another scripture says, "Bear ye one another's burdens."There is no conflict in these teachings that seem contradictory. It is every one's duty, always, to put his shoulder under his brother's load, but always it is true that every one must bear his own burden, and that no one can bear it for him. God's purpose in all the work of the world is the making of men. Here, what is done must be done by the individual himself. Each man must build his own house. The process is going on continually. All experience contributes to it. Tennyson says:

"I am a part of all that I have met."

Every life we touch leaves something of itself in us. Every book we read puts some mark on our character. Every temptation makes us either stronger, if we resist it, or wounds and hurts us if we yield to it. Every sorrow that befalls us makes us better or spoils our beauty. The effect of these experiences upon us is not accidental, but depends upon the way we receive them.

God's purpose in all our life is our edification, to use one of Paul's suggestive words. This up-building is not all wrought in church services, in acts of worship. Christ is building men all the while—in love-filled homes, in places of labor, in daily companionships and associations, as well as at communion tables or prayer-metings. We say that the business of a carpenter is to make the things that a carpenter usually makes. But God's purpose for the carpenter is the making of a man. The work of a farmer, we say, is to till the soil and reap harvests. But the thought of God in the farmer's work, what He looks for as the real outcome, is a beautiful life. If this result is not reached the farmer's lifs is not successful, however prosperous he may be as a farmer. We say that a man's circumstances make him; but at the center of all the circumstances the real, determining factor is the man himself. Whether the hard knocks you experience through the years make a man of you or wreck your life depends upon the way you meet them. It is you, not your circumstances, that will determine the outcome in your life.

There is need, therefore, for personal preaching at this point. It will not do to tell men merely that their lives are plans of God, that God thought about them before he made them, and then made them to fill a certain place and do a certain work. This is not the whole truth. The other part of the truth is that they have now to fulfil this divine purpose and live out this divine plan. We can spoil God's beautiful plan for our life is we will,—every man does who lives in sin, rejecting the will of God for him and taking his own way instead. We can fall far below God's perfect plan for us by living indolently, self-indulgently. Every man is required to do his best if he would measure up to the divine plan. An English writer says the three words, "That will do," have done more harm than any other three words in the language. Men get easily into the habit of looking at something they have made or done, and, though knowing it is not what it ought to be, or what they could make it, yet indolently let it pass, saying, "That will do." Thus they suffer their work to deteriorate in quality and fall far below God's plan, which requires the best.

It is said that the great violin maker, Stradivarius, would never allow any violin to leave his hands which was not as nearly perfect as he could make it. George Eliot makes Stradivarius say:

"If my hand slacked,
I should rob God,—since he is fullest good,—
Leaving a blank instead of violins.
He could not make Antonio Stradivarius' violins
Without Antonio."

It is true we rob God when we do any of our work less well than we could do it. God will help us to do our best, but we must work with him. He will not do our work without us. He will not do our best for us if we work indolently. "He could not make Antonio Stradivarius' violins without Antonio."

Thus at every point we need this lesson of individuality. We must meet life as individuals. We are responsible in a certain way for the good of all men. We owe a duty to "the other man" which we dare not fail to pay. But we must not forget that our first duty is to let God have his full way with ourselves. Keeping other people's vineyards will not be enough if meanwhile we have neglected our own. Doing a great work for others is not enough if we have not let God care for our own life.—S. S. Times.

TWO PICTURES.

A story is told of an artist who began to search for something that he could get an ideal of Heaven from. He wished to paint a picture of the Home or something to represent its beauty and splendor. For four or five years he gazed at the sunrise, the many and beautiful scenes of the day and the lovely sunset, but no picture seemed to present itself that would satisfy his desire.

At last as he was walking down the street one day, he met a small boy with a sunny face, wearing a bright smile and seeming to be as happy as anyone could be. The artist, after getting a good look at the boy, returned to his room and painted, from im-

agination, the boy's face. For days and days the artist was busily engaged placing every little finishing touch on his master-piece. But as he worked on this, his ideal of Heaven, the thought of what he could paint to represent Hell came to his mind. So, here another search was begun, but like the first, it proved to be a hard task. After ten or twenty years had past, the artist visited a jail where several prisoners were confined. In the strongest cell was found a man who was a murderer, a bad man indeed. The prisoner's face was marked with every line of crime and dissipation.

Here as the artist stood and looked at a man, who, in his estimation, and from the countenance of his face, was the vilest of the vile; a picture of hell.

The artist returned to his room, as before, and began to paint his ideal of hell. When the picture was finished, he placed it, together with his ideal of Heaven, in a conspicuous place, and as people thronged the streets, day after day, passing the pictures and making inquiries about them, it was discovered that both pictures were of the same person.

Now, why the reason? "Sin! sin!! sin!." I hear a hundred voices shout out.

Sin makes mother weep, children suffer, and the world mourn. Sin makes beautiful and promising young men become beggars and criminals, and causes their souls to go down to an awful hell. Sin fills our jails, our asylums, our orphanages, and crowds our homes with suffering and sorrow. But it is needless to enumerate the consequences of sin. Just stop and think how it crucified the Savior of the world, and you *can not* estimate the other desperate deeds it has done. C. B. R.

THE ABSORBED LIFE.

One who has begun to show what life means when self has died and is replaced by Christ longs to become so completely lost in Christ that there is nothing more to be yielded up to Him. This will evidently not come to pass for any one until the bondage of the corruption of this body is finally done away with. But it is a good goal to have ever before us. The complete and satisfying merging of ourselves in Christ may be likened to a saturated solution in chemistry, when a liquid is impregnated with a dissolved solid until no more of the latter can be taken up. Some definitions of "saturate" are strikingly suggestive of our longings for the fulness of union with Christ: "To fill the substance of, as by absorption, so thoroughly that it will hold no more; to fill to the utmost extent of the capacity for absorbing or retaining." Again, in chemistry, "to satisfy the affinity of." What a blessing it is to hunger and thirst, when we know that we shall be filled! What a comfort that Christ's New Covenant has in it such a daring word as "filled unto all the fulness of God"! That is our goal, and our assurance. How eagerly should we abandon every thing that hinders or delays us in its final attainment!—S. S. Times.

IRREGULAR THOUGHTS ABOUT HEAVEN.

(Among castaway manuscripts of N. Summerbell I find matter somewhat like the following:—)

Heaven, in physical science, signifies the whole expanse surrounding the earth, with its planets, comets, nebulae, and suns.

But men have ever held that in this beautiful expanse, somewhere, there dwelt God, or "the gods", in a celestial empire. All agreed (Plato, Aristotle, Epicurus) that the most elevated part of the heavens was the divine dwelling.

In the religions of the Greeks and Romans none were admitted to this celestial abode but heroes of virtue, and these became demi-gods. In this, was there a shadow of the doctrine intruded into the Garden of Eden, that if men would eat of the tree of the knowledge of good and evil they should "be as gods"?

The Bible teaches that previous to Christ the "third heaven," the Paradise of God, was not open. Jesus himself said, "No one hath ascended into heaven, but he that descended out of heaven, the Son of man, who is in heaven" (John 3:13). On the day of Pentecost, Peter said, "David ascended not into the heavens" (Acts 2:34). And Paul said, "The Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing" (Heb. 9:8); and, "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh", etc. (Heb. 10:19—20).

And the first promise of immediate entrance to heaven agrees with such words: for it was by Jesus himself on the cross, who said to the penitent thief, "Today shalt thou be with me in Paradise".

How Jesus cherished companionship!

He prayed to his Father, when near his death, saying, "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me" (John 17:24). And he even promised his disciples the sweet words, "If I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also" (John 14:3). And in the Garden of Gethsemane he seemed to desire that his disciples watch with him, even though he went a little way from them to pray. The communion service itself is a rite binding us to Jesus very closely.

And Jesus wants us with him in heaven.

And it was not long after Jesus died till the heavens were opened to Stephen the Martyr, and he saw Jesus standing on the right hand of God, ready to welcome him, and cried, "Lord Jesus, receive my spirit."

J. J. Summerbell.

Dayton, Ohio.

BIBLE FOR CHINESE EMPEROR.

The Chinese Christians about a dozen years ago presented the dowager empress with a magnificent copy of the Scriptures translated into Chinese. It was a fine example of modern penmanship, the writing being on silk and the covers of the Bible being of silver. The gift was graciously received and her majesty read the book. This excited the emperor's curiosity and he ordered one of the eunuchs to obtain for him a copy of the New Testament.

The books formed part of the loot of the Forbidden City in 1900. The emperor was a close student of the Testament, which was freely annotated by him. The Bible was found in the empress's chamber and the Testament in the emperor's study. The future ruler has been presented with another and less pretentious copy, but this has cost £800. The regent in accepting the gift at the hands of the American Minister promised his excellency that as soon as the emperor had mastered his rudiments he shall study the sacred writings.—London Globe.

—Prof. E. C. Pickering reports that a photograph of the spectrum of the comet Kiess was obtained at Harvard on July 7, with the 8-inch Draper telescope, which showed the two bands 3883 and 4737 bright, and nearly equal. In Daniel's comet of 1907 the former band was much the fainter of the two. Commodore T. E. De Witt Veeder, superintendent of the U. S. Naval Observatory at Washington, states that Kiess' comet was observed on July 13, and that it was visible through an opera glass.

A four-year-old boy was attending his first vaudeville performance. Everything went well until the low comedian appeared with his dialect and horse-play. The child burst into tears and could not be comforted. At last he sobbed out, "He thinks he's funny—but I don't."

—Robert Causey, of Tabernacle, died last Friday morning after a lingering illness with Addison's disease, which is a rather uncommon malady. An obituary notice is printed elsewhere.

THE MINISTRY OF THE SHINING LIFE.

BY REV. TIMOTHY P. FROST, D. D.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

Let us approach this saying of Jesus by an Old Testament path. It is in the book of Daniel that we read: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." That the wise and those who turn many to righteousness are the only persons who shall thus shine is not affirmed. It is conceivable that some of the foolish, according to the accepted standards of this world, and some who fail to turn many to righteousness, will be partakers of this starry glory. The luminosity of the persons may not be a halo thrust upon them as a reward of soul-winning. It is not wholly, nor perhaps chiefly, because they turn many to righteousness that they shine. Rather do they turn many to righteousness because they shine. They shine as stars because they *are* stars; because they have light in themselves. Shining is by a law of their nature. It is of the character. They are inevitably luminous. One of them might be some Robinson Crusoe, cast away on a lone island, without even a man Friday to whom he could talk religion, thus having no opportunity to turn anybody to righteousness. But he would shine forever for all that. Or, if not a castaway, shut out from human society, he might be like Noah, who was a preacher of righteousness among a people in sore need of righteousness, but who does not appear to have succeeded in turning many to righteousness.

TURNING PEOPLE TO RIGHTEOUSNESS

is a thing which the shining life is likely to do. That is why I am preaching about it. It is an evangelistic force, and an unanswerable argument for Christianity. Precisely that truth shines forth from the text. According to these words of Jesus about Christians as the light of the world the shining life produces this result—that men, looking on it, glorify the Father in heaven. And the only thoroughgoing way of glorifying Him is by becoming like Him. No formal worship, no amount of gloria singing or glory-shouting will do it so long as men are persistently unlike Him. Jesus glorified the Father by being like Him, by doing the works of his Father among men. So it is by beholding somewhere the glory of the Lord, and becoming changed into the same image from glory to glory, that we glorify Him.

There is no difficulty in understanding how the shining life is an evangelistic force. It helps other lives to shine, makes them want to shine, makes it easier for them to do it, shows them how they may. Of course there are persons who would not shine with heavenly light if they could. They choose darkness rather than light. But there are others, who, when they behold the shining life, are attracted to it, and desire to become connected with the power which makes it bright with the glory of the Lord.

Whatever shines, not only is different from things which do not shine, but also, is seen to be different. A simple and obvious fact, but worthy of attention. The arc light, for instance, which lights the street, is seen to be different from bricks, stones, and other objects which do not shine. Men who see its light know that it is connected with a plant which makes it shine. The laborer who "homeward plods his weary way" in the early evening of the short winter day may not know where the plant is, or understand how it works; the wonders of electrical learning may be a sealed book to him; but he knows that there is a light and power plant somewhere which makes this light shine. He knows that this thing, so bright that no man with eyes in his head can help seeing it, is dependent upon an unseen source for its glow.

So it is with the Christian who really is a light to the world. Men see that he has a life which differs from their life. They are convinced that its source is a power with which they are not connected as he is. They are also aware that it is the soul work in that life which tells. Not merely the works of the hands, or of the tongue, but the works of the soul. There is something throbbing at the power center of that life which makes it unlike other lives.

This brings us to a certain issue presented in the volume of testimony which we call the Bible. According to this testimony God is pledged to do certain things for persons who meet certain conditions. The testimony is gathered up from a variety of individuals whose lives are scattered along a period of more than a thousand years, and centers in God's Son, Jesus Christ. This Son of God pledges Himself to do a certain thing in those whose life is wholly given up to Him, namely, to transform them, to bring to pass a new creation in them, so that old things pass away and new things come, so that they are brought into the righteous and blessed life of sons and daughters of God. Furthermore, he declares that people with whom the transformed associate, and whose lives are not given up to Him, will know that the lives thus given up are thus transformed and do differ from lives not thus surrendered. They will know that there is a power and quality in those surrendered lives not found in other lives.

Now, does Jesus Christ so transform the lives given up to Him as to make it evident that they are not of the worldly sort, or does He not? That is the issue. We have no disposition to evade it. We could not if we would. The unbelieving world is too intelligent and too shrewd to be fooled at this point. If the Master cannot do this then Christianity is doomed. Something bearing the name, some noble system of ethics, some humane ministry, some religious philosophy or philosophy of religion, may persist for a time, but Christianity will perish and deserves to perish. It will have lasted its little day, and have done its work, partly beneficent, and then will go its way like other delusions. But, on the other hand, if the Master does make new every life wholly given up to Him, there is only one way in which Christianity can fail. Its failure can come only by the failure of men and women and children to yield themselves to Him for transformation. Especially disastrous would be the failure of any large number of those who bear His name to be given up to His transforming power. The time has come when the world will accept no other evidence of the truth and power of Christianity than the evidence of a transformed life. That evidence the world will accept, and must accept, if it be presented. If those who are not given up to Him see that others who are given up to Him are transformed according to the testimony of the book, they will believe the book, and some of them will seek that kind of life.

The people of the churches cannot save the world by proxy or by machinery. The experiment, wherever made, does not work out to a triumphant success. The world can be saved by no other means than by saved lives, and the people must furnish these lives in their own persons. They cannot accomplish their task by maintaining Sunday schools, hiring pastors, holding meetings, securing evangelists, and conducting evangelistic campaigns, supporting societies of several kinds for propagating the Gospel, engaging in various forms of social service, and promoting reform movements. That such activities are good and useful, and even necessary, there need be no question. But the one thing without which all of this is largely or wholly a failure too many of the people in the churches, it is to be feared, are not doing. If we would win men, we must give ourselves up to Christ without reservation. We must cease having our way in business, politics, pleasures, or any nook or corner of the life. Christ must have His way everywhere. The entire life must be handed over to God for that purpose. We must put into the world and keep in the world a life which is radically different from the worldly life. We must repudiate the worldly mood, temper, spirit, attitude, and methods. We must cease to go with the world and to be like it. We must become unlike the world and move

APART WITH GOD.

Because the Christian religion is not a philosophy, but a life. Of course there is a philosophy of the life. Men must have a philosophy of everything that interests them under the sun, or in the sun, or above the sun. But our religion does not depend upon our philosophy to any great extent. Rather does the philosophy depend upon the religion. As when you see an eagle in the air, if you are interested in eagles and in flying and you are a thinking person, you may get a philosophy of the eagle's flight. The flying is the source or at least the occasion of your philosophy, not the result of it. Your philosophy does not make the slightest difference with the flying, or exert the least influence upon it. It cannot change the flop of a wing or the movement of a feather. Neither is it probable that the eagle has any philosophy which affects his flight. So when a human soul mounts up with wings as an eagle, you may have a philosophy of that soul flight, but it flies without much aid from the philosophy, even though it be your own soul that flies. More than one philosophy of that soul's religion there may be. Probably there will be about as many philosophies as there are persons who do any real thinking about it. But the religion goes on its heavenly way in spite of all the philosophies. They change. As a vesture they may be folded up. The religion abides. They are of men. It is of God. Yes, the shining life, at heart, it is pretty nearly the same yesterday, today and forever.

The world is to be won by it, so far as the world is to be won to Christ, and without it the world cannot be won and held to the Christian faith. The saving of the world, so far as it is committed to us, is not chiefly a matter of movements and of methods, but of life. It is a matter of character made dynamic by the Spirit of God. I hope I shall not be misunderstood, and yet I must take some chances. "Necessity is laid upon me, yea, woe is unto me," if I preach not this Gospel. The greatest need and the strongest hope of the kind of evangelization which promotes the kingdom of God with power is not foreign missionary effort, or home missionary effort, or city missionary effort, as usually understood and presented, or social service of the organized variety, or evangelistic campaigns, or the entire series of kindred movements. Of great use they are. Essential most of them, or all of them, may be. But with all these movements we shall go on at a poor, dying rate, without the power of a transformed life, wherever Christians perform their tasks or seek their pleasures. Something more is needed from us than to send missionaries abroad and promote elevating schemes at home. That something is to live a life aglow with the glory of God and His righteousness in every place and in every relation.

These shining lives vindicate the Bible, so far as it is to be vindicated by anything outside itself and its God. It cannot be vindicated alone, or chiefly, by books, arguments, and all the fruits of scholarship, useful as they are, and mighty as they are, in the life of any age. This is not to be understood as an utterance concerning the personal needs of the scholars themselves. How the Bible is to be vindicated in their thinking, I do not attempt to set forth. I refer to people outside the learned clan. Men to whom the Bible is a living book, which needs no vindication, may find the arguments of Christian scholars to be comforting to faith and useful in promoting many things for which the Bible stands; but people whose faith is shaken, and who wonder whether these Biblical writers wrote from God or of themselves, are not likely to have their doubts settled by historical or philosophical arguments in behalf of the divine authority of the book, because on the other side are plentiful and scholarly arguments in support of its purely human character. Though they look into books which make it appear that the Bible is from God, they may forthwith look into other books and magazine articles which make it appear that the Bible is from men alone. But when they look into human lives, and behold the spiritual prophecies of the Hebrew seers, the words of Jesus and the words of the apostles fulfilled in those lives; when they behold the spiritual wonders of the Bible lived before their eyes, there they look upon an argument which cannot be refuted. Such fulfillment of prophecy will vindicate the book from the follies of its defenders and the attacks of all its foes.

These shining lives also

VINDICATE THE CHURCH.

Not that a church made up of them is necessarily a busy factory. It is more like a power plant to furnish energy for factories near and far. Many people think that a church should be organized and equipped for conducting a variety of educational, hygienic, recreative and philanthropic activities within its own boundaries. All proper and profitable, no doubt, if it can be managed without diverting attention from the chief work of the church. A live church is not first of all a hive of religious industry so much as an inspirer of religious industry in many hives. It is a source of energy for religious industry in the midst of all industries, an upper room where disciples sit with the Master, a place where the Holy Spirit comes upon them and moves them with pentecostal power. The chief work of the church is to light up lives with the glory of the Lord and make them potent with energy from Him. They gather in the church to receive light and power into the life, then go their ways, one to his farm and another to his merchandise, that, thus lighted and empowered, they may be lights in every dark or dusky place. The church should send them forth so aflame that they will go on setting others aflame until the whole world is ablaze with their kind of light. In this age of specialists the church of the living God will vindicate itself by specializing the promotion of the shining life.

This is the greatest manifestation of the true Light which lighteth every man that cometh into the world. Through it the exalted Christ makes His appeal to men. There is no little lamentation over the scarcity of men in religios meetings. It is said that we must enlist personal workers to go out and accost men on the highways, and in the haunts where they work or play, and win them to Christ by direct appeal. Doubtless there is too little direct Christian appeal from a burning heart. Something may be accomplished by inviting men to Christ in one's own words and in quotations from a marked testament. But they will not be brought into the kingdom of God in large numbers by Christ in our talk of Christ in a book, even though that book be the Book of books. Forth from the churches should come people inspired for more effective work than evangelistic talking in missions and on the street corners. Such evangelism may yet be needed, but it is far from being the most fruitful mode of evangelism for our age. The churches should inspire their hosts to do evangelistic living, to practice the presence of God and the religion of Christ, in every detail of the daily life, and thus light up all the world's business and all its other affairs with the glory of Godlike righteousness.

If Christ were to come into the present world and live as he did in the ancient world, much the same things would come to pass which were witnessed when he used to walk in Judea and Galilee. He would win some and repel others, thus making a division among the people, as sheep from the goats. Some would be convinced of the divine power and quality in His life, and would seek the life offered by Him, willing to sacrifice their all to it. Others would be ready to crucify Him, and get Him out of their way.

Well, He went away that He might come again in the lives of His followers. If one Christ would win some people in one land, what would a few scores of Christ lives do in Congress and in State Legislatures? What would a few dozens do in the faculty, and a few hundreds in the student body, of a great university? What would a few hundred thousand of them do in the homes, the pleasure resorts, and the business affairs of our land? Evangelism in meetings is not working in these

(Continued on page nine.)

PASTORS AND PEOPLE.

PRESIDENT'S APPOINTMENTS.

Asheville, Aug. 6.
Buncombe, Aug. 8-13.
Ivy, Aug. 15-17.
Yarboro and Anderson, Aug. 19-22.

When it can be done I shall be glad for pastors to have a circuit rally and have all the churches on the charge largely represented.

Very truly,
W. E. Swain.

Stanley Circuit.

The third quarterly conference of this Circuit will convene at Mill Grove on Saturday before the third Sunday in August. Preaching at 11 A. M. by Rev. W. D. Reed. Quarterly Conference in the afternoon. A full turnout of the official brethren is much desired.

E. G. Lowdermilk, Pastor.

High Point.

It has been some time since there was any report from the High Point S. S. For the month of July the attendance was as follows: 191, 217, 214, 220, 227, making an average of 214 for the hot Sundays of July. Our attendance is usually better than that, and will be better from now on through the fall season. Our picnic will be held on August 10th.

In His Name,
A. G. Dixon.

Reidsville, N. C., R. F. D. 5.

Mt Carmel, Granville Circuit.

Our special meeting began last Sunday. The success is great thus far, having held the fourth service with three or four conversions. These were: one a young man, one a young lady, and one a father.

Of what good is a Sunday school? I can safely say had it not been for our successful S. S. these two young people would be worldly beings today. Now, isn't this worth all the effort that all have put forth during all the year? There are several more in our midst that are unsaved, some of whom are husbands and fathers. These we hope to get. This makes the fourth consecutive week that Bro. Bethea has been engaged in this work, but he is still "good."

Polk Garrett.

Friendship, Haw River Circuit.

We decided last Sunday to discontinue out Sunday school until the first Sunday in September. Most all of the special meetings will be over by then. We hope to start then with a large attendance.

We were glad to have Rev. Pritchard with us Sunday, although it was his vacation day, but he gave us a small talk, which was much enjoyed. Our special meeting begins the second Sunday in this month. We will meet at 10 o'clock and hold prayer service. We are hoping for a good revival during this meeting.

Blanche Weatherly, Rep.

Kistler's, Cleveland Circuit.

Our meeting at Kistler's closed last Thursday. We had a glorious meeting. Good results were visible in a revival of the church and eight conversions. One accession only. The thought occurs to us, what a meeting we could have had if we all had done our whole duty in work and prayer. Surely we would have had a more glorious revival. Bro. Loudermilk was our pulpit help, doing most of the preaching. It seemed that he was very sorry to leave any one unsaved at the close of the meeting.

Meeting commenced at Friendship yesterday, two services. Pray for us that the word of the Lord may have free course.

Lolan Ivester, Reporter.

Pine Grove, Oak Ridge Circuit.

Our pastor filled is appointment last third Sunday. His subject was Faith. It was one of his best sermons. It is only a little over a month until our special meeting, the first Sunday in Sept. Dear readers, remember us in prayer that we may have a good meeting, that the Lord will be with us. Our Sunday school is doing very well considering our small number.

On last Thursday Mr. I. W. Ingram departed this life. Just at the close of day his long life ended. He was 82 years old the twentieth of last April. He lived to a ripe old age. He leaves his second wife and one son, R. H. Ingram, and one daughter, and a large number of grandchildren and great grand children and friends to mourn his departure. His first wife preceded him some ten years. He has two children on the other shore. He was truly a good man, a member of the Friend's church a number of years. We shall miss him.

Farewell, grandpa, but not forever. May we meet on the other shore where there are no woes, no more wounded limbs, no more death on that bright and happy shore.

Bro. Lowdermilk preached his funeral in the Friend's church Friday at 3 o'clock. The body was laid to rest in the cemetery near Kernersville, in the presence of a large number of relatives and friends.

G. A. Ingram, Reporter.

Zoar, Mecklenburg Circuit.

Quarterly Conference held here last Saturday, July 22nd. The churches were all represented. Our pastor preached for us at eleven o'clock A. M., and Quarterly Conference in the afternoon. Our special meeting began the following Sunday. Our pastor preached for us at eleven o'clock and Quarterly Conference in the afternoon. Our special meting began the following Sunday. Our pastor, Rev. J. W. Self, preached on Sunday and Monday, then Rev. Mr. Loy came and gave us good soul stirrings sermons. We had a great revival with fifty-seven conversions and ten joined our church and were baptized and received into full membership on Thursday night, when our meeting closed.

Congregations were always good and attentive, and the good sermons preached by both our pastor and Rev. Mr. Loy were much interesting and enjoyed by all present. We were glad to have Mr. Luther Hartis from Antioch with us during the meeting. There were several from the other churches with us Saturday and Sunday, whom we were glad to have visit us. We feel much blessed and thankful for the good that has been accomplished here, knowing that there was some great work needed. Pray that we may still continue to do better, and that we may hold out faithful, and that our Sunday school may be better than ever before, and that much interest may be shown by both old and younng.

Leila McKee, Rep.

Pinnacle.

Our special meeting began Sunday, July 23rd, and closed the following Friday evening.

Bro. Kennett, of Stokesdale, in assisting Bro. Hunter did excellent preaching which resulted in a very great revival. There were sixteen conversions and seventeen accessions to the church.

Our Sunday school is growing in both number and interest. We have new song books, "Hallowed Hymns."

Miss Maud Hunter, who has been right sick, we hope is improving. Reporter.

Lincolnton, N. C.

We wish to say our work here is getting along nicely. We have our new church so we can hold service in it. Rev. H. W. Braswell has had Rev. D. A. Braswell here for six days preaching in the new M. P. Church and he has been doing some fine work. Wonderful impressions have been made. Our new church has three coats of paint on the outside and by the time this is before the public two coats of paint will be on the inside. Many thanks to those who have contributed to this good work.

We organized a Sunday school with this poor unworthy writer as superintendent, W. H. Arthur assistant, J. A. Jenkins secretary and treasurer, Miss Lucy Gales over the advanced department, Mrs. W. H. Arthur over the junior and Miss Martha Gales over the primary department. Our school opened last Sunday at ten o'clock, with promising results.

The teachers are all high-toned Christians and I think this means much for the success of a Sabbath school. We also had our own Sabbath school supplies to commence with.

While we have had much opposition all through our past days here, we feel that the victory is ours and God shall have the glory.

We expect to start a prayer meeting soon as the painters are through painting the inside.

I wish some one would give us a prescription that will make a church (I mean an M. P. church) thrive and grow in its infancy. I am waiting. I would be so glad to hear Bro. J. H. Moton preach in our new church—not only him, but many others. Bro. H. W. Braswell has a prescription that never fails to keep order in and around church when given in time.

D. B. Johnson.

Shady Grove, Tabernacle Circuit.

The morning of July 9th dawned clear and beautiful, a day that seemed exactly befitting the life of the little ones that were going to entertain the large audience assembled. The program was carried out by the children in such a way as to impress every one that they deserve honor and praise. Everything came up to our expectation except the collection, which amounted to only $7.00, but when we remember how Christ blessed the widow's mite, we know that their offering, though small, will be helpful in furthering the blessed Gospel of Christ.

The special meeting began Sunday, the 24th, with a very helpful sermon at 11 o'clock by Rev. C. H. Whitaker, and in the afternoon by Rev. E. A. Plyler, who was Mr. Cecil's pulpit help during the following week, and who preached such good soul-stirring sermons that the church was greatly revived, and three precious souls were born into the kingdom of God.

The entire church join in thanking Mr. Odel Ingold for the nice book racks he made and presented to us. They are exceedingly nice, and we appreciate them, and appreciate the spirit in which they were given.

We ask the prayer of every one that we, though small in number, may do our work faithfully, and when our trials in this world are over, that this little band from Shady Grove may all stand, united, without the loss of one, around the great white throne, and hear our judgment, "well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joys of thy Lord."

Frances B. Lineberry.

Granville.

Closed our meeting at Union Chapel Thursday, July 27. Bro. Moton did faithful, effective work. A great interest in every service. Conversions every service. There were about seventy conversions and reclamations; twenty-nine joined the church, others to come. The greatest meeting in years, so some of the older ones say. Men as old as 70 years were converted, down to the Sunday school children from the primary class. It reached all classes. A former pastor said Union Chapel had been asleep for years. She seems to be awake now. We thank God for the victory. We are so glad Bro. Moton came. People did personal work that were never known to do such before.

Meeting commenced at Mt. Carmel yesterday with a good interst at each service. Quite a number of requests for prayer. People began to do personal work in first service. Have no pulpit help here, but some good workers. We are praying for and expecting a great revival. Pray for us. Mrs. Bethea and I leave Norfolk Friday for Boston on Merchant and Miners' S. S. "Juanita" en route to Northfield to attend General Conference of Christian Workers (Moody's School). A three weeks' vacation has been granted for this. Hope to give you some jottings of interest by the way. May the Lord continue to bless our beloved Zion.

Sincerely,

N. G. Bethea.

Bethesda Church.

Our revival meeting began Saturday, July 22, and closed Sunday, 30th, and was full of the spirit of God from start to finish. This was one of the noblest meetings we have ever had at Bethesda. Our pastor and Bro. E. H. Mullis conducted the services at 11 o'clock A. M. and 8 P. M. Those two men are wonderful workers in the vineyard of the Lord, and had the co-operation of the people. Large congregations at every service. There was a wonderful spiritual good accomplished at this meeting. We had about 42 conversions, 12 accessions to the church. Our people have many reasons to thank the Lord for his goodness and mercy to us. O Lord, may this revival continue in our hearts. God forbid we should depart from it. It is a blessing to have such ministers of the gospel with us as Bro. Mullis and our dear pastor W. P. Martin. Bro. Smith, with some of his choir from Rose Hill, came down Saturday, furnishing nice music till Monday. After Monday the music was furnished by Miss Thomas, of Columbia, S. C. Miss Thomas is a noble singer and fine organist, and we believe a Christian lady. We thank Bro. Smith and all the good for their help in our meeting. Revs. Martin and Mullis are conducting a meeting at Bear Creek this week. May the God of mercy be with them, and may the seed they sow produce abundant fruit.

H. D. Jacobs.

Asheville.

Ninety-five at Sunday school in main school, 36 at Woodfin Hill, 28 at Woolsey Hall. T. B. Ogburn, of Greensboro, worshipped with us. One of our young men, W. S. Hyer, was married at the Cottage Sunday morning at 9 o'clock to Miss Cleo Gentry.

Two others of our young people, Lindsey Blackwelder and Miss Ida Kate Carter, are to be married this Wednesday morning at 8 o'clock in the Cottage.

Next Sunday President Swain is to be with us. J. S. W.

July 31, 1911.

Corinth, Littleton Circuit.

Failed to tell you that we have a well at last through the faithful efforts of Messrs. M. J. Morris and A. E. Carter. Mrs. J. E. Glasgow and daughters gave us a pulpit stand, Miss Moss presented us with a suite of chairs for the pulpit. We highly appreciate all those things.

Bro. Taylor filled his appointment here first Sunday, and is now helping in a meeting near his father's home. Mrs. Taylor is visiting her mother, Mrs. Huffine, of Kernersville, who has been suffering much of late with asthma.

Mrs. Mabel Gordon, of Lawrenceville, Va., and two children, are visiting Mrs. J. E. Glasgow.

Mr. Lenoid Carter and wife, of Scotland Neck, are visiting Mr. A. E. Carter. Mrs. Isaac Robertson of Newport News, visited friends in this section last week.

Miss Julia Carter has returned home from a visit among friends of Enfield and Whitakers.

Mr. Ed. Carter lost that fine sorrel horse of his last Friday.

A little girl (don't know her name) is a new comer in the home of Mrs. Lawrence Morris. Reporter.

Union Hill.

Rev. T. A. Williams filled his regular

appointment here the 5th Sunday at 11. He preached an excellent sermon, his text, Luke 8:35.

A Sunday school convention was held at Stony Knoll the 4th Sunday. Had a good time and a large crowd present.

Miss Rosa Douglas, who has typhoid fever, is improving, we are glad to learn. Rev. T. A. Williams will preach for us again first Sunday in September.

Hester Baker.

Graham and Haw River Tidings.

Last Sunday was President's day with us. In the morning at Haw River, Dr. Swain preached a most excellent sermon to a large and very attentive congregation. After the sermon the church was dedicated with the usual impressive service. The Haw River people are looking upward and forward.

In the afternoon at Graham the congregation was not so large as at Haw River, but very attentively heard the good sermon Dr. Swain preached. Again at night there was a good number in the Graham church who came to hear the gospel preached. Sunday school attendance last Sunday was 84 at Graham and 83 at Haw River.

On last Saturday the third quarterly conference convened in Graham church. The attendance was the best of any conference this year. Both churches were well represented, besides a number of visitors were present. The usual business was conducted in a very harmonious and satisfactory way. Bro. J. C. Morris was declared the delegate elect to our next annual conference. Dr. W. R. Goley was chosen alternate.

Geo. L. Curry.

Forsyth Circuit.

Our third quarterly conference was held at Pleasant Hill church Saturday before the third Sunday with very small attendance. Business transacted as usual in the spirit of love. S. M. Speas was elected delegate to Annual Conference, R. M. Cox alternate.

T. A. Williams.

TO DO WELL.

God has provided well for the human family on his part, and thus the way is open for all to do well. "Cease to do evil; learn to do well," means the whole thing. If we would look well in the direction of heaven, we must look well to all the interests of earth. Our private affairs, and the commonwealth are essentially belonging together.

Well-doing means that there is no merit by poverty—and that aristocracy deserves no favors. Innocence deserves favors—and our labors should be directed so as to be well able to look after the comforts of innocence.

We do not all know how it was that Israel was left to suffer four hundred years in Egypt under the iron hand of tyranny—but we do read that "where the spirit of the Lord is there is liberty." However, do we live too well? No, we North Carolinians do not live too well.

If we are voluptuous, or successful in any bad way, that is not living well.

We have promise "of the life that now is," provided we do well. It is providential to have a rich commonwealth, so that every individual may be safe and able to do well.

There is no vanity at all about well doing, in any direction—but vanity comes by the reverse of well-doing. All this is evident, and as plain as the bright light. This article means no reflection to the one that started the thought for these lines,, but it does mean to say that it takes an industrious people to keep up a common wealth; and that they, the people, are the "set" who are able and well able to look after their own interests. It means to say that "commonwealth," and "mutual rights" are belonging together, and that we must understand these things in order to be well able 'to do well."

The above, in order to be remembered, was noted Sunday morning, after reading article on page three in late M. P. Herald. The expression "Easily" started up these thoughts. Also, after the first of this writing I heard of several cases who were greatly in need of help. They are very sick, but the need of food and clothing, and the need of medical help, is not the trouble, but lack of being waited on. Those who reported made the full expression by saying "there are not enough trained nurses," and this is a fact, there are more of the trained needed in order to take good care of the sick—and more of the training is needed throughout all the branches of life.

The standing idle is one of the great troubles. On account of the standing idle many, who ought to do better, fail to take the M. P. Herald; and on account of the same trouble many fail to read while the literature is in reach. Many well-able families who take no religious paper at all could do better, and live better, and even "make more" by taking two or three religious papers.

One of the above class that read no religious paper was so glad when she got happy at the "big meting" that she said "I don't want no riches, I don't want no riches." I'm glad of that late article as above referred to, and I write this in order to say that the riches that the pious well-meaning woman thought she did not need are all needed. The idea of a class is that good houses and rich lands and good clothing and an all around good living belong to "uncertain riches," but if these things are belonging to vanity, where must we get our living so as to claim the promises that God has made in relation to these things—to have "all those things added."

Those who make all they can, and save all they can, (if so), and then keep all they can, (if so), and squander all they can, may be living too easily,(as Arabs) but there is a lack of ease, and a great lack with all such classes. Bear in mind the fact that there is a great lack somewhere (and even all around) that comes from the want of mutual rights. The thing that would first respect the just and help the needy, and sympathize with the innocent, is belonging to the things for us to think on. Good society, safe and well-founded, is, or would be, a great thing in this land of (boasted) liberty. But where church members wink at whiskey, shipped in, and such like wickedness, there is a lack of liberty, and the majority of the people have no thought about mutual rights. I expect to weave mutual rights right often in with my lines, so as to have something of the best of seasoning—the best of woven work in connection with the material.

The right of a class, perhaps, was the main thing in view when I started to write this article last Sunday morning; however, the Sabbath is the day to read; to read the Bible, and to pray, to worship, to attend especially on the duties at the church—and inside of the week days we are sure that we have a right to do our writing. Please excuse these last casual lines. The way some of us are able to take a hand in writing, and meddling with the editors, is to note what we think of—and to think about how not to say some things, while we see that there are many things worthy of being said.

That certain class is the class to look after—however the interests of other classes. Whether your ability is much or little, do what you can to keep the common people up and going. You think that you can't live without the life of the people called common people. One way to do all this is to keep mutual rights all alive, and to make much of it. The wise leader is not afraid of mutual rights—surely he is not. If you are you have not got confidence in the very people with and by whom you must live. Bear in mind that this mutual life is not to be by the blood and flesh and bones of those by whom we must live, but by their

intelligence. I've seen intelligent people treated as though they were worse than brutes. They that thrive by the gains of strong drink are treating intelligence worse than a quiet boy would treat a dog. The beast that feeds on flesh knows no better than to devour the whole prey, bones and all for a living. The mission of mutual rights is to lift suffering humanity up on an equal, as well as possible, while the beast-like must stay down under the rule of the united intelligences. Influences, however lawful, that come in the way of intelligence and the uplift of suffering humanity are beast-like, more or less—and rather more.

Intelligence is the life of liberty, and is just grand to think about, and reads like poetry. Intelligence is great for the family, for the church, and for the nation. One little innocent intelligence is as a world to itself, but needs care and tutoring, and all the privileges of the mutual helps possible, so as to be enabled to grow up and become one of us in this wide social world of mutual rights. However, all are notup, but are creatures "groaning and travailing in pain." The higher order, liberality, is lacking.

The liberal and the mutual is the great lack, even in the church, that it be better able to lift up those who are not on the level.

The common people must be treated as the best of intelligences. We have the acts and the authority of the Son of God to urge for this—and it must be so.

The common people, because of darkened counsel, are failing to move well on in the way of life and light and liberty. One of our oldest teachers on farming asserted the fact that the farmers knew more about their work than they could do. The expression holds good in any direction. However, there are men in all the branches of life who are so well to do as not to stand back behind their knowledge, but are able to go forward. The great trouble about this well-able class is that they belong to the characters, mainly, who make all they can and save all they can and then keep all they can and all just for themselves. Selfish things, they are the most cumbersome and the deadest weights in the world. The great and costly institutions are needed, but all these things should be so shaped and built up that the lowest class in society will reap the first benefits of the lifting up.

God makes himself first, and then the human comes next in his sight—and the infant and the feeble at any age have just about the first claims to be looked after. When we pay our taxes the debt is first due the pauper—and such dues should be in the consideration, but this is not now quite the case, and will not be(at the late rate)unless those who are well "able to do as well as they know" will, by the grace of God, come out from under the bonds of mammon and act out the law of self-denial. There is wonderful liberty in sight, and even near, and life and light and hope and prosperity, but who is liberal enough to advance with his sufficiency for these things? The individual is the man, and let everyone go forward. W. F. Grabs.

(Begun on page four.)

days so successfully as in some former days. We need more than we have of the ceaseless evangelism of the shining life out of meeting. And in this blessed ministry every Christian not only may be, but must be, his own evangelist.

Now, lest we be discouraged by reason of the dimness of our light, let us remember that not every Christian is born of God to sudden and overpowering luminosity. There can be no question of the power and desirability of the mighty passion of a burning heart. Those who have it are among the sons of the mighty. But, after all, it is, in considerable degree, a matter of temperament. To some of us the fervor of an Isaiah or a Paul is unattainable. Were it desirable, it would be impossible for the point. But the steady glow of honesty, kindness, generosity, and obedience to the heart always to be heated to the melting-will of God—that the world may see in every Christian. If one cannot be a volcano, one may be a glow-worm.

Moreover, though feeble at the beginning, this may be an increasing glow. It may begin as the dawn begins. As you watched for the morning there was a time when you knew that it had not come. Night was yet in full possession of the world. Then, for a little while you were not quite certain whether the morning had begun or not. After that you knew that there was a light in the east streaming up from the sun far below the horizon. From that time the morning brightened into day. So the Christian life may begin and progress. At first people may not feel sure that they see in it anything divine. But after a little while, in the midst of much that is imperfect and far short of the moral and spiritual splendor of the full-orbed Christ, they behold a quality which can be accounted for only as coming in some way from the unseen Lord. Then, ever after that new creation begins to appear, the world should see, and by the grace of God may see, an increasing glow in that life. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Immediate perfection is not essential to spiritual power. People who are acquainted with God's ways in nature and in grace, will expect to wait many days for that which is in part to be done away and that which is perfect to come. But, as I have been reiterating at considerable length, the world does expect to see, and has a right to expect to see, something in the life given up to Christ not to be seen in the life not given up to Him. And if the feeble glow is continually growing brighter, and the life is constantly taking on the beauty of the Lord as the years go by, that increasing glow will be divinely winsome. Through that life the Christ will continue to draw some part of the human world to Himself.—*Zion's Herald.*

OUR BIBLE SCHOOL.

Lesson for Next Week.

2 Samuel, chapters 19, 20, 21, 22.

Question 75 (in last week's paper) is assigned to Mrs. W. E. Swain, 76 to Clyde Auman, 77 to Mrs. B. F. Norman.

Answers to Assigned Questions.

72. By 2 Sam. 12:31, I understand that David tortured the people of Rabbah by cutting them with saws and other sharp instruments, and by making them pass through the fire, the last named being perhaps similar to the practice of making children pass through the fire to Moloch. "The cruelty of these executions belongs to the barbarous manners of the age, and was provoked by the conduct of the Ammonites, but it is of course utterly indefensible under the light of the Gospel. If Rabbah was taken before David's penitence, he may have been in an unusually harsh and severe frame of mind. The unpleasant recollection of Uriah's death would be likely to sour and irritate him to the utmost." (The Bible Commentary.) Mrs. Geo. L. Curry.

62. The death of Uzzah was designed to teach obedience to God's commands. I Chr. 15:13; Num. 4:15.

And reverence for things sacred.

X. Stowe.

—A protracted meeting was begun at Julian (Bro. Cecil, pastor) last Sunday with a sermon by Rev. W. C. Kennett.

—Mrs. Maud Lanier Crutchfield and her husband spent his vacation visiting relatives near Mt. Vernon Springs, and drinking the mineral water.

—Miss Lynette Swain, of Asheboro, has gone to Burlington to visit her friend, Miss Nicholson.

—Miss Essie Ross has gone to S. Leo's Hospital for treatment, on the advice of home physicians.

—The annual reunion of the Pickens family will be held at Mr. Bob Greenwood's, at Grace, near Asheville, Aug. 10, 1911. J. T. Pickens, Sec.

DIED.

A Good Young Man Gone.

Moody O. Wall, son of W. F. and S. E. Wall, was born Oct. 8, 1892, and died July 28, 1911. He professed religion and joined the M. P. Church at about 12 years of age, and lived a consistent Christian life to the time of his death. He leaves a father, mother, two brothers, two sisters, and a host of friends who mourn because of his departure.

Moody was an affectionate son, smart and industrious. He was attentive to his church and Sunday school. The Baraca Class of our S. S. has lost one of its best members, and the entire class joins the family in mourning his departure. A pall of sadness now hangs over one of the best and most loyal homes of our church in Denton. There is a void in the hearts of these good people that the world can never fill. How sad the parting! But by an eye of faith we look beyond. We see them getting up at the last and final day of judgment, and as they clasp each other's hands to part no more, the sadness of the earthly parting will be forgotten in the joy of having met again. If faithful, you will meet Moody again.

The funeral services were conducted by Rev. J. W. Hulin and the writer, and his body was laid away in the cemetery in Denton. Geo. L. Reynolds.

Naomi Swarford.

Naomi Swarford was born Sept. 17, 1823, and died July 27, 1911. She was therefore 88 years, 10 months and 9 days old. She married at the age of 18 to Willie Swarford. To this union were born 13 children, 6 sons and 7 daughters. All of these have crossed over but one son and three daughters.

She was converted at the age of 24 at Clovers' Hill M. E. Church, where she joined with her husband, remaining in this church till they moved out of reach. Then they joined the Big Hill church of same denomination. She moved her membership to the M. P. Church with her husband 27 years before her death.

Her husband died 26 years ago. He was a church member thirty years.

Her life was an open book. No one that knew her ever questioned her religion.

In her last days she was dependent on others to help her get around. But she never complained. She was ready when the end came. H. W. Braswell.

Smith.

Edward Smith was born July 11, 1890, departed this life July 18, 1911, aged 21 years, 7 days. He was not a member of any church, but made a bright profession before he died. Asked his people to meet him in Heaven. His body was laid to rest in Oak Grove cemetery to await the resurrection morn. Young men, give your hearts to God while young and in health. T. A. Williams.

Causey.

The subject of this sketch, R. L. Causey, on last Friday, July 28, at 5:45 A. M., in Clay Township, near Tabernacle Church, departed this life at the age of 44 years, 7 months and 4 days. For the last two years the deceased had been in failing health, and about ten days before his death he was taken fearfully ill, and intense suffering was his until death took him. He was not married, but leaves a bereaved father and mother, brothers and sisters, and a large number of friends to mourn his departure. He has been engaged the better part of life farming, and was active and industrious, endeavoring to make honesty the guiding star in every transaction of business. The writer was present the last five days of his life on earth, and he seemed to entertain a sure, strong hope of immortality beyond this vale of tears. In a very conscious hour with him, I asked him if all was well with his soul, and he replied in a clear, positive way:

"It is well," and continued by utterances like these: "I love God because he first loved me." "My faith is in my blessed Redeemer." "I am trusting my Savior who died for me," and at another time he called his sorrowing mother and other members of the family to his bedside and said: "My suffering will soon be over. I am going to die, and oh, how blessed it is. Meet me in heaven."

To the bereaved, sorrowing family and friends I would say, Let us forget the faults and mistakes and short comings that belong to the natural man, the flesh, and see our departed brother faultless before God's eternal throne. When an army is to be made up, the recruiting officer examines the volunteers. He tests their eye-sight, he examines their lungs, he measures their stature. They must be just right or they are rejected. I have a commission from the Lord himself, whose infinite, scrutinizing eye is upon the living, and when we meet the conditions (repentance and faith) we will be added to the great regiment of redeemed souls that have gone on before, and taken their places amid that great cloud of witnesses that hover about the throne of our blessed Redeemer and Savior. Glorious consolation! These are not dead, they have only moved on, and with more love than that with which they greet us on earth, they watch us from their high place, and their voices cheer us in our struggle for the sky. Hail, blessed spirits, you have passed the flood and won the crown! With weary feet we press up the shining way, until in everlasting reunion we shall meet again.

Others, like Robert, put down the work in midlife, feeling they could only be spared from the home or office or field for a day, but ah! they are to be spared forever. All these earthly associations must break up. The loving ties by nature will soon be forever severed. We clasp hands and walk together, and talk and laugh and weep together, but we must after a while separate. Oh, mother, the long agony of earthly separation. To the mother, who loved her boy so dearly, fondly, and other members of the family, I would say, Weep not, as those who have no hope, but look up, and be ready to depart this life when the death angel calls you. We know it is awful to stand in your home fighting death back from your loved ones, and you make an earnest cry to God to help, and to the doctor to save them, and yet they grow weaker and weaker, for they must soon go. These separations are wine-presses, into which our hearts are thrown, and the trouble turns the windlass round and round until we are utterly crushed, and our hearts are lacerated, and we go down, helpless, in agony. But Jesus, our Savior, said: "In the world ye shall have tribulation; be of good cheer, for I have overcome the world." May the Lord sustain the bereaved and sorely grieved ones, and bless this act of His righteous providence to the good of all. The funeral service was conducted by Rev. C. A. Cecil at eleven o'clock on Saturday, in the presence of a large audience.

H. F. Lowe.

In for it.

First small boy: "We'd better be good."

Second small boy: "Why?"

First small boy: "I heard doctor tell mother to take plenty of exercise."—Woman's Home Companion.

Curiosity Punished.

"This large bump running across the back of your head means that you are inclined to be curious to the point of recklessness."

"I know it. I got that by sticking my head into an elevator shaft to see if the elevator was coming up, and it was coming down."—Houston Post.

CLOUDS AND SUN.

Life is sweet, oh! see the beauty!
Everywhere your eyes can rest!
Finds exquisite beauty lingering,
Everything seems sweetly blessed.

Oh, how dear those fleeting moments
When the clouds have passed away;
Don't you wish, dear heart, they would linger?
Don't you wish they would come and stay?

Yes, indeed, we want the sunshine
In our pathway all the way,
And we wish so very truly
That the clouds would go and stay.

But, my heart, we, like the roses,
Must have both the clouds and sun;
God will always give the sunshine
When the clouds their work have done.

So, now, we must learn this lesson
From the lovely little flowers;
Too much sun will surely wither;
We, like them, must have the showers.

By R. B. L.

THE AMUSEMENT QUESTION.

Which Amusements Are Right?

For plain average Christians—young folks especially—there is ten times more puzzle and annoyance here than in any problem of theology.

Theological debaters have at least the satisfaction of hurling proof texts at one another. But on the amusement question there are no proof texts. It is a modern problem.

The lack of Bible commandments on the subject many good people have undertaken to supply by inventing artificial commandments of their own—commandments like "Thou shalt not dance," "Thou shalt not play cards." But these manufactured injunctions somehow lack the grip that makes God's Commandments bite into the conscience.

Mere "Danger!" labels don't answer. Young folks—and other folks too—are always bothering round to know why these dangerous things are dangerous—if they really are.

It serves nothing to get impatient with such demands. They are in the essence justified. The arbitrary marking off of certain kinds of entertainment as inconsistent for a church member will not hold in the long run without a tangible reason behind it. Custom and tradition are not enough.

If certain amusements are to be cut out of the habit of Christians, there must be a definite, understood relation between the law of such exclusion and the upkeep of the moral life, and that relation must be neither fictitious nor conventional.

* *

What is necessary, then, is to get down to the bottom vein principle of connection between life's enjoyments and life's obligations.

Two quite different kinds of folks agree in the entirely superficial idea that there is no connection at all between joy and duty—on the one hand those so solemn that they see in life no place for pleasure, an on the other hand those so frivolous that they can conceive in life nothing serious.

If a young man must accept either of these blunders, by all means let him take the first; it is incomparably less harmful. But he need take neither. If only he will work down patiently to the foundations of wholesome Christian living, he will discover a philosophy big enough for all the fun he needs and still able to take in every duty that life thrusts at him.

What are we here for? This is the place for the Christian's philosophy to start building. The least things of daily wisdom depend on what final object one is or ought to be living for.

The only way that a man can make himself worth the room that he takes up in the world is by furnishing to the Lord's use a man's weight behind the purposes that the Lord has set out to accomplish.

What those purposes are is a subject too big to handle comprehensively in a page of reading. It is enough to say here for a quick definition that God's purpose is to establish righteousness among men and in them—to make the world good.

Human duty, then, is the obligation to help get that thing done. The measure of any man's debt in that line is the measure of himself. He is summoned to put in the whole of himself.

It follows that it is a man's absolutely first item of obligation to be the whole of himself—to fill out the fullness of his own potential power—to develop himself to his top-notch of efficiency. It is sin for a man to be less capable of good in the world than he has in himself the possibility of being.

Vitally important it is, then, that the conscientious man shall take care of himself—not in a petty, selfish way as if he were flimsy bric a brac in everlasting danger of being broken, but in an eager, ambitious way, as the expert takes care of an engine in order to hold it up to its maximum of power.

When one takes that kind of care of the human engine, he realizes that he is handling a tremendously complex machine. It gets its power, not from one kind of fuel simply, but from almost innumerable sources of physical, mental and spiritual energy. The engine may keep on running, but it runs with less force whenever any one of those sources of power is disconnected. So the secret of life is to keep up all available connection that actually contributes to life.

Divine connection, God's fellowship—that is most imperative to the Christian, of course. But he needs human fellowship, also. Contacts with men's writings, men's doings, and, above all, with men's selves—intellectual life, practical life, social life—all these have their contributions to make to the complete Christian—to the maximum man in God's service.

Here pleasures, entertainments, recreations, come in—along the line of human fellowships. The criterion of their rightness is here:

Do one's pleasures add to the wholeness of life? Do they make for understanding of men and of self and of the world? Do one's recreations and entertainments restore elements of effective personality which the grind of other things has been wearing away?

* *

No doubt this seems a long way to go round to get in range of answering the old questions like, "Shall I go to the theatre?" But there is no shorter way that is grounded the whole distance on bedrock principle. For this is the question which one must answer in regard to every amusement that he craves:

"Is this amusement one that leaves me better able to serve God—one that adds to my force in favor of cleanness, purity, truth and loving worship of God in the world? Am I more a man, whole and wholesome, for having had this passing joy?"

One cannot borrow from others the answer to this question in his own life, any more than he can answer it for others out of his own experience. But a man ought to answer for himself guardedly, in solemn fear of himself lest his appetites unconsciously slip in and disguise themselves in the garments of his judgment and conscience.

If, however, he is able to give honest and accurate answers touching the effects of his amusements, he may safely measure the meaning of his answers by these fundamental propositions:

Whatever amusement adds to him—to the sum of him as the sum of his physical, mental and spiritual parts—is a good amusement.

Whatever subtracts from him anywhere is not worthy to be called amusement at all; the subtraction alone betrays it as a dissipation.

No, the question is no nearer answered than when we began: it is simply up to you to answer it yourself.—*The Continent.*

—Judge J. M. Guyer has returned from the White Sulphur Springs, where he spent several days, for his health, and to rest up. Judge is looking much improved since his return. He reports a gain of one pound per day while there.—Forsyth News.

WHEN THE DOOR SQUEAKED.

Karleen sat in the big rocking-chair beside the window, and rocked and rocked. Bang! thump! bang! thump! Back and forth the chair flew, and then came to a sudden halt.

"I've half a mind to do it!" Karleen said, springing to her feet. "Mother told me to 'stay' till she called me. She didn't say 'stay' *here*. I don't s'pose she cares if I only 'stay.' "

Karleen giggled as her thoughts ran on. It would be such fun to fool every one—mother, Aunt Caroline, and Big Sister Rachel—by slying out the back door and down to the beach. She would be alone there just the same as in that old thumping rocking-chair—that is, there would not be any folks with her, and folks were what she was to be kept from just now.

"I want you to stay alone awhile with only your thoughts for company," her mother had said, as she closed the door and left her. Karleen was quite positive that nothing had been said about where she stayed, and certainly the beach was just as "alone" a place as this horrid old guest chamber, with not even a ticking clock for company.

"Yes, I'm going!" Karleen ejaculated, springing from the chair with an energy that sent it flying back and forth so furiously that she put out a hand to stop it. Chairs were such noisy things, particularly rocking-chairs; and now that she had decided to take her solitude down to the beach, Karleen did not want the rocking-chair to tell any tales. After she had taken this little vacation she intended to come back and spend the rest of the time where her mother had left her.

"This is so much nicer, and just 'zactly as 'alone' as it was in the house," Karleen decided, ten minutes later, as she flung herself down upon the hot sand and watched the incoming tide. "The waves don't make any more noise than that thumping old chair, and—why, I do believe that's Flossy Vanderwood coming up the beach!" she cried, scrambling to her feet. "Yes, it is! and she has got Rose Marion with her!"

By this time Karleen had entirely forgotten the fact that she was doing penance for naughtiness, and only waited for her friend to come within calling distance to sing out: "I'll go and get Rosamond. I'll be back in five minutes."

Then up the beach she sped, light-hearted and happy, as if there were no such words as obedience or repentance in the dictionary. Carefully opening the screen door, she crept softly upstairs. She had remembered that she was in disgrace in season to avoid making any unnecessary noise; and she tiptoed across the floor of her room, grabbed Rosamond by an arm, and sped down the stairs again.

With her doll in her arms and the door in sight, she grew more courageous. She had escaped thus far undetected, and after a short visit with her friend Flossy she was going back to the thumping rocking chair and her own thoughts again.

But doors have a way of talking, sometimes even when carefully closed; and as Karleen pushed the last one slowly open it gave such a prolonged wail that her heart began to thump furiously. Her mother must be somewhere about the house, and if within hearing distance surely that sound like a crazy fiddle would summon her to the spot—or so Karleen thought; but she was in for it now, and without a look backward the little girl clasped her doll tightly to her wildly-beating heart and raced towards the beach.

When about half-way she suddenly stopped short and turned around. Wasn't this what her teacher called deceiving? Perhaps the door had squeaked to warn her that she was doing wrong. What if her mother should go to the guest chamber before she got back and find that the little girl she had always trusted had played her false!

"I guess we won't go to the beach today, after all, Rosamond," she murmured. "We'll go right back and sit in the rocking-chair in the guest chamber with our own 'thoughts for comp'ny.' "

Half an hour later Karleen's mother found her sitting in the chair where she had left her, with her doll clasped in her arms. The chair was motionless and so was its little occupant. Wearied with her hurried trips to and from the beach, Karleen had fallen asleep in the cool, quiet room.

"Did you hear it, mama? the little girl exclaimed with a start, as her mother touched her arm.

"Hear what, dear?" asked her mother.

"The door! It squeaked. And wasn't it funny, mama, it seemed to say, just as plain, 'Go back!' when I started down to the beach to play with Flossy."

After Karleen's mother had heard the whole of her confession, she answered gently: "The door was not speaking, it was your own conscience, daughter, and you were wise to heed it. The door simply reminded you that you were doing wrong."

"I guess the beach wouldn't have been a good place to me'tate, after all," she confided to Rosamond, as together they lay in bed that night. "I guess the thumping rocking-chair was where mama meant me to stay, and I'm glad I went back to it."—Helen M. Richardson, in *Zion's Herald*.

—Work on the Panama-California Exposition, 1915, to be held in San Diego, has actually begun. President Taft, by proxy, turned the first spadeful of earth, by special invitation of Director-General D. C. Collier. Now there will quickly arise in Balboa Park, within sight of the great ocean which the canal will link with the Atlantic, a city such as the Mission Fathers a century and a half ago may have seen in their pious visions foretelling the destiny of the goodly land they were invading with the cross and the arts of peace. Here all the nations of the new world expect to unite in one of the greatest exponents of the victory of civilization that the world has yet seen.

A man who had been brought up in a country village, but who had moved to the city, was visiting the scenes of his childhood. He happened to meet a boy who was considered to be a little "off," and thought that there was a good chance to find out from his about the people he used to know. Among others, he chanced to mention the name of an old school mate. "Why," said the boy, "he has been married seven years and has twelve children."

'Twelve children!" exclaimed the man. "How does that come?"

"Oh," said the boy, "they had three to onet, two to twict, and one a good many times."

A TYPICAL AMERICAN HUMORIST.

America is the land of humor and humorists, but she has never produced a purer specimen of the genuine humorist than Artemus Ward. His life was short, and the last years of it were years full of pain and the dejection that was the result of the consciousness that he was slowly dying of an incurable disease; but he was, first and last, a humorist. Ward's writings were successful, but his greatest success was on the lecture platform. His very appearance and manner gave humor to his remarks. He would stroll upon the platform in an embarrassed way, and make the first remark as if it had just occurred to him for the first time. This gave him a start and set the audience to laughing, and he never permitted it to stop again until he was gone from the platform.

Perhaps Ward's most representative piece of humor was his description of the time when he was in Utah and seventeen young widows, all made widows by the death of one man, proposed to him.

"They hove a sigh," he said, "seventen sighs of different size. They said: 'O, soon thou wilt be gonested away.'

"I told them that when I got ready to leave a place I usually wentested. They said: 'Doth not like us?'

"I said: 'I doth, I doth!'

"They said: 'Wilt not marry us?'

"I said: 'O, no, it cannot was.'

"Again they asked me to marry them, and again I declined. They cried: 'O,

cruel man, this is too much! O, too much!'

"I told them it was on account of the muchness that I declined."

—Mrs. R. M. Andrews at Mt. Vernon Springs gave us this fine puzzle. Can you solve it? It is a man's full name and post office, and a letter thus directed is said to have reached him:

WOOD.

MASS.

—A little son of a Baptist minister was one morning in church when he saw for the first time the rite of baptism by immersion. He was greatly interested in it, and the next morning proceeded to baptize his three cats—in the bathtub.

The kitten bore it very well, and so did the young cat, but the old family cat rebelled. It struggled with him, clawed and tore him, and got away.

With considerable effort he caught it again, and proceeded with the ceremony. But she acted worse than ever, clawed at him, spit, and scratched his face and hands. Finally he threw her on the floor in disgust, and said:

"Well, you, *be* a Methodist if you want to!"—*Lippincott's.*

A PACKAGE OF MIXED SEED.

"Have you any seeds of kindness for sale?" a little boy asked at a seed store.

"Seeds of kindness, what are those?" said the seedsman.

"Why, in our Bible school we sing:

" 'Then scatter seeds of kindness,
For our reaping by and by.'

"I have a little garden and I want to plant some kindness seeds."

"Oh, those come in a mixed package," said the seedsman, as he took a big book from a shelf.

"That looks like a Bible," the little boy thought, and sure enough it was.

"Let me see; I think I will find that package of seeds in II. Peter, chapter one," said the man. "Yes, there it is; see if you can read it for me, beginning with the fifth verse."

So the boy read: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Eight kinds of seeds in this package, you see," said the man.

"But aren't there any real seeds?" said the boy. "Does it just mean that you are to be kind to folks?"

"Yes, that is what it means," said the man, "but kindness and charity and faith are real things, and if you plant them in your heart they live and grow, just as seeds grow in the garden."

"What is the reaping by and by?" said the boy.

"It means that if you are kind, people will be kind to you," said the seedsman, "and, better than all, it means that God, who is kind to the unthankful and evil, will be pleased with you."

"I shall find that package of mixed seeds in my Bible when I get home," said the boy, "and it may help me to remember to be kind all the time."—*The Classmate.*

BE GREATER THAN YOUR POSITION.

A distinguished theological professor once said: "If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible."

Young men too often want to be big men on the outside; to occupy positions which fit them as a turtle's shell fits a clam.

Never mind your position, young man. Whatever it may be, try to fill it. The duties you have to perform may seem trivial, but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside.

The young man who applies himself in internal growth, as it were, is bound in time to find a place where he will be able to use every power he possesss. At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a good deal of noise and drive a bullet a long way. What can it do in a Krupp gun?—*Success.*

—In this country about 10 to 15 people per 1,000 are afflicted with tuberculosis. The remedy urged is wholesome food, cleanliness of person and surrounding, and abundance of fresh air by day and by night.

—August 1st sixty-five Chinese students were to leave Shanghai, China, for the United States, to be educated here by the Chinese Government, the money for their education coming from the indemnity paid by China to America, and then given back for this purpose by our governmena, on account of the Boxer uprising.

—Dispensaries for the treatment of hookworm disease were established in July in the counties of Sampson, Columbus, Robeson and Halifax, N. C., and at these dispensaries 1,479 cases were treated during the month. In Columbus County 412 people were treated for hookworm disease in one day. Rickefeller's philanthropy came none too soon.

We call attention of our readers to the Vacation Number of the Elon College Bulletin, which can be had free upon request directed to President W. A. Harper, Elon College, N. C., mentioning this paper. This bulletin, bound in Maroon and stamped on the cover sheets with Old Gold, the college colors, contains 32 pages of matters of vital importance to young people, intending to go off to College. Some of the topics discussed are: Reasons for Education, What is Education? How best to get it, the Life and Spirit of Elon College, the Special Advantages and Departments of the College, A Succinct Statement of Expenses and Terms of Admission. We call the attention of our readers also to the advertisement of Elon College, which appears in this paper.

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DENTON HIGH SCHOOL

DENTON, N. C.,
Opens August 28th, 1911.

This school is most beautifully located at the terminus of the Piedmont Railway. Healing Springs, one of the best mineral springs in the South, can be reached from Denton in fifty minutes.

This is a Methodist Protestant schoo , and we solicit patronage from Methodist Protestant homes.

Good board in private homes, including furnished rooms, light and fuel, cost only 30 cents per day. Tuition from $1.00 to $4.00 per month.

The rooms are being painted, 40 single patent desks added, and everything will be in first class condition.

Our students enter State University without eaxmination.

For further information, write fully and freely to

GEO. L. REYNOLDS, Principal.

NOTES ON C. E. LESSON, AUG. 13.

By Charles A. Hines.

Topic: Small Beginnings of Intemperance.—Prov. 23:29-35. (Temperance Meeting.)

The Bible writers bring a terrible indictment against the glowing cup. And the evidence of the centuries sustains the charge. It wolud seem useless to talk upon a subject that has ben so discussed, but "line upon line, and precept upon precept," is the law of moral progress. And then it is not alone that repetition is necessary, but there are those who need to learn the truth for the first time. Young people growing up in homes where there is no definite teaching, children who will profit by hearing the truth from the lips of them who lead and teach them, and older ones who need to be aroused from their indifference and be enlisted actively in this great work.

The text of the lesson is a vivid delineation of the suffering of an intemperate person. Six undesirable sensations and experiences are enumerated. Woe, sorrow, contentions, complainings, wounds, inflamed eyes—all these are catalogued together and cited as the results of tarrying long at the wine cup. A solemn warning is spoken. The time to avoid these penalties is when still sober and in possesion of all the faculties. "Look not upon the wine" may sound puritanical, but is the safe course.

* * *

In our day the beginnings of intemperance are to be found in the open saloon. As long as saloons exist somebody's boys are sure to enter and be destroyed. Therefore the way to cut at the root of such beginnings is to hew down the saloon. It is a poison tree that ruins the community.

Look at the size of it. Jacob Riis says that he counted them, and found that while there were 111 Protestant churches, chapels, and places of worship below Fourteenth Street in New York, there were 4,065 saloons. They had a beginning. One saloon, like one drink, inevitably leads to another. It will do little good to lop off the odd sixty-five or the odd three thousand. The whole tree must go, root and branch.

In saloon-poisoned communities the individual must fight the beginnings of intemperace in young people. The saloon appears cozy, inviting. It seems manly to lounge behind the bar and smoke. What are we doing to provide still more cozy places, and far more manly tasks, for young men than lounging at evil-smelling counters?

* * *

Rev. C. N. Howard tells the following story: In a certain town the temperance people and the liquor people planned to have street-parades upon the same day, the parades to start from opposite ends of the town. At the head of the liquor procession a man carried a banner marked, "Men, Vote for Your Liberty." At the head of the temperance procession a little boy carried a banner, "Fathers, Vote to Save Your Sons." As the processions met, the man threw down his banner, ran to the boy, and, raising him upon his shoulder, faced about, and himself headed the temperance parade. The boy was his own son.

* * *

A little boy went with his mother to dine at a friend's house. On their return home he said to his mother: "The pudding sauce wasn't as good as ours. What made it taste so different?" His mother gazed at the boy, speechless, but in her heart she said, "If my boy has begun to like the taste of wine in the sauce, it is time I stopped using it."

* * *

The beauty of a clean body and a clean mind must be made attractive. "They are beautiful," sir," said a tipsy man to a clergyman, pointing to some flowers. "Yes, and do you know why they are beautiful?" said the clergyman. "No." "They drink nothing but water," was the reply.

* * *

From Various Pens.

There is not a thought in a hogshead of beer.—Theodore Rooeveslt.

No user of tobacco has ever taken first place at Harvard.—Henry W. Longfellow.

Ten minutes spent in Christ's society every day, aye, two minutes, if it be face to face and heart to heart, will make the day different.—Drummond.

"All the good that temperance brings
From pure self-denial springs."

"Sometimes intemperance begins with eating brandied food, like mince-pies or preserves. Alas, when the home is made an annex to the saloon."

"Satan never concocted a shrewder device than when he began to put liquor in candy for children. Every such confection is a devil's bait."

"There are more patent medicines that are used by drunkards in prohibition states as substitutes for whiskey, and there are physicians whose prescriptions of alcohol have set many upon the downward road."

"Drug stores are responsible for cocaine and opium habits, which are mainly fostered by apparently innocent 'medicines' sold freely without prescription."

* * *

For Daily Reading.

Aug. 7.—Small cause, big effect Gen. 3:6
Aug. 8.—Beware self-confidence Prov. 28:26
Aug. 9.—Wine's allurement Prov. 23:31, 32
Aug. 10.—The drunkard's inefficiency 1 Kings 20: 13-21
Aug. 11.—Power of habit Jer. 13:23; 22:21
Aug. 12.—Touch not Col. 2:21; Rom. 14:21

MOMENT BY MOMENT.

Now is the only time for which we need to seek supplies, or strength, or deliverance, or any other blessing. If we accept from God in Christ all that he offers us now, for this present moment, and continue to do that moment by moment, the future will be well taken care of. This is an old, old truth; but we shall need to be reminded of it anew until the heavens and the earth are done away. We long and chafe to look ahead, and to have some assurance that we shall have an undiminished deliverance from sin—from our besetting sin—in such continued power that the rest of our life will be a path of glory. That assurance is, indeed, given to us, but it is in terms of now. Christ is able to guard that which is committed unto him, now and hereafter; but he asks us to trust him for both present and future, while we concern ourselves not at all with the future, but see to it that we are yielded utterly to him in faith and obedience today. It simplifies life so to let it become simply a matter of my present, immediate relationship to Jesus Christ! Am I yielded wholly to his will now? If I am, he will do all the rest.

"Moment by moment I'm kept in his love;
Moment by moment I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine."

—S. S. Times.

Thompson-Peacock.

Mr. G. L. Thompson and Miss Vertie Peacock were happily united in matrimony at the residence of the writer last Sunday at 11 A. M. Bro. Thompson is a young man of excellent qualities, and one of our best members at Mt. Ebal, Davidson Circuit. He has won the heart and hand of a most splendid young lady, and we hope that on life's great sea they may have smooth sailing.

G. L. Reynolds.

Denton, N. C., July 30.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,
V-P. and Gen. Mgr., Washington, D. C.
S. H. Hardwick, P. T. M.
Washington, D. C.
H. F. Cary, G. P. A.,
Washington, D. C.
R. L. Vernon, D. P. A.,
Charlotte, N. C.
W. H. McClamery, P. & T. A.
Greensboro, N. C.

LARGEST PRAYER MEETING IN THE WORLD.

"I have just attended," writes an American traveler, "a prayer meeting in Yua Mot Kal Church in Korea. It was a dark and stormy night. A Korean had led me thither, and the people did not know that a traveler from the West was to be there, but I found about a thousand Christians gathered together No well-known personality would succeed in the United States in gathering together a thousand church members for a prayer meeting, but eventually there were 1,200 gathered on that evening. These Christians reckoned it worth a long journey to assemble for prayer. The spirit of prayer runs through their daily life."

IS A UNION OF THE METHODIST CHURCHES FEASIBLE?

I wish to answer this question in regard to our own church only, and to answer it in the negative very emphatically. I think it could be answered in one word of two letters, which should be written in capitals and underscored, NO.

1. Because there is no general demand for such a union on the part of the membership of the Methodist Protestant Church. It is true that a few men, holding prominent places in the church, favor such a union, but these men are out of harmony with the general sentiment of the church.

2. The causes that brought the Methodist Protestant Church into existence are in full force today. If there were adequate cause for the origin of this church, the same cause exists today for its continuance. The principles upon which the Methodist Episcopal Church, and the Methodist Episcopal Church, South, are founded, so far as church government is concerned,. are radically different from those of the Methodist Protestant Church, and there is no middle ground upon which they can meet in harmony. The principles that could not be harmonized during the fifty years' struggle between 1773 and 1828 can not be harmonized now. Nor do I believe that they expect to harmonize them. They will simply open the door and invite the prodigal to return.

There has been no essential change in the Methodist Episcopal Church so far as lay representation is concerned. Even the little lay delegate system they have adopted is not lay representation in any true sense of the word.

The spirit of the episcopate is manifested in the very meager mention of the proceedings of the joint commission which met at Chattanooga, Tenn., May 10, 1911, no information given out to the churches who pay the bills. In fact they express a doubt as to their authority to give their proceedings to the churches, or in other words, our right to receive them; but they will have no doubts as to their authority to receive our hard-earned money to pay the bills. And while I believe that we should pay the expenses of our delegates to that gathering, we should let it be understood that we will pay for no more star chamber proceedings.

I believe that there are insurmountable difficulties in the way of a union of the two Methodist Episcopal churches, and until such a time as they can effect a union, it is worse, very much worse, than useless for us to entertain the proposition at all. We are wasting precious time and energy in discussing union with any other church at the present time.

The Methodist Protestant Church has still a mission to perform; and it is up to you and me to see that her work is done, and well done. Shall it be said that the founders of this church lived and suffered and wrought in vain? Will we prove to be unworthy sons of such noble sires? We have received, from our fathers, a church of noble principles and high purposes and we are bound by the most sacred obligations to transmit it, not only unimpaired, but better than we received it, to the generations to come after us. Brethren, let us quit this shilly-shallying and push our own to the front, if it is worth pushing, or if it is not, then let us abandon it and seek homes in one that is worth pushing.—Rev. M. R. Saigeon, of Michigan, in The Methodist Recorder.

—The Persian Cabinet is reported to have resigned, while the country is said to be in a state of anarchy. The roads are unsafe, and rebellious movements are on foot at Shiraz, the capital of the province of Fars, at Kermanshaw, and at Sehna, the capital of Kurdistan. In the Ardabil district forty villages have been sacked by the rebels. A strict censorship on outgoing news has been established.

NOTES.

The first of the month is here, and it is time for the bills to swarm.

—Grady Coble has been removed to a room in the Benbow Arcade to be treated more conveniently than he could be at home. Electrical appliances and massage are employed.

—The meeting of the Farmers' Union at Salisbury last week, it is said, brought together the largest number of farmers ever present in one gathering in the history of the State. There was able speaking, and much business attended to in the interest of the union.

—The Greensboro Telegram has been changed to an evening paper. If it were merely a local paper, this would seem to be a bad move, as the Daily Record occupies the field, but if the editor has the ambition to make it a state paper, such as the News and Observer or the Charlotte Observer, it would seem to be in the line of good policy. The train schedule from Greensboro lends itself fairly well to such a purpose. Why not a State paper in Greensboro? It is an important central point.

—We met on the train Mr. N. T. Andrews, of Fairmont, N. C. He is a large man, full of good nature, and fond of a joke. Reaching the town of Liberty, N. C., an old colored man came to the train to sell grapes. Mr. Andrews said to him:

"Uncle, who lives here?"

The old colored man straightened himself up, closed his eyes, and put on a most impressive look as he answered:

"Many, Boss, many!"

—The editor was permitted to spend a few days at Mt. Vernon Springs, beginning with last Friday. It is a restful place. It is not a resort for the fashionable, but for sensible people, seeking rest and the benefit of the mineral water. This was our first trial of the water. We had thought of it as probably little more than hydric monoxide (pure water), but found it to be strongly impregnated with minerals. We do not know from personal experience the virtues of the combination, but others believe themselves to have been greatly benefited by its use, and we think enough of it to continue to use it, buying it by the five-gallon bottleful. Our stay was made pleasant by the good treatment of Mr. Foust, the proprieter, and by the association with people there as guests, among them Rev. R. M. Andrews and wife, and Revs. Messrs. Edwards and Thomas, of the Baptist church. There were several Greensboro people there, others from Fayetteville, Sanford, High Point, Durham, and other points, and quite a number from Rowland, N. C., and vicinity. Mr. Foust has installed electric lights and water plant, has built cement walks, enclosed the springs in a cement casing, from which the water issues through two iron pipes. These pipes are only about three inches apart, yet the waters differ in taste and in analysis. Mr. Foust has also provided swinging seats, games, etc., for the diversion of the guests. We brought away pleasant recollections of the place and its present inhabitants, and shall gladly go again should opportunity offer.

—Rev. G. W. Luck, local preacher at St. Paul's church, Greensboro, would like to help in special meetings if opportunity offers. Would like to confer with any one needing help. Address, Denim's Station, Greensboro.

MANTELS, GRATES, TILES

No modern house is considered complete without artistic tiles, grates and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting design that will prove to be harmonious and satisfactory.

ODELL MANTEL CO.,

GREENSBORO, N. C.

FOUR PER CENT. FOUR PER CENT.

Absolute Security for Your Savings.

Is th first and most important thing to consider when selecting a bank. This bank with its capital of $200,000, surplus $70,000 and stockholders liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dep't.

ELON COLLEGE (Co-educational).

When choosing a school in which to place their children, parents wish to consider the following special points:

MORAL AND SPIRITUAL INFLUENCES. The moral atmosphere of Elon College is of the highest type. The Spiritual influences surrounding the young man or the young woman will not allow them to go far astray.

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STRONG COURSES OF STUDY. Entrance requirements equal to those of the best colleges in the country, a strong faculty of university men, and courses requiring sixty-nine hours for the Bachelor's degree, make Elon a college whose graduates are admitted to the graduate departments of the leading Universities of the country. Courses in Business, Elocution, Art, Music, and Pedagogy are offered leading to certificates and degrees.

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PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, AUGUST 10, 1911. NUMBER 37.

METHODIST PROTESTANT HERALD.
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J. F. McCulloch, Editor and Publisher.
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Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can either remit directly or hand their money to pastors, who act as our agents in the field.
In requesting change of post-office, give the old post-office as well as the new.
We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

THE ORPHANAGE.

Washington has his birthday on the 22nd of February, and six months later, August 22, comes the anniversary of Denton Orphanage. It is yet in its first year, but we feel that it has made a good beginning, both in the work done and in the impression it has made on the heart of the Church.

What can appeal more strongly than the condition of a parentless child! Seventeen children of the dependent class have been brought together by our orphanage in its first year, and their physical needs have been provided for, and instruction has been given them and influence brought to bear upon them for good. Some of them would have had very different influences about them had they not been rescued. The home is a rescue mission as well as an asylum for the fatherless and motherless children.

Through the liberality of Denton people, supplemented by what others will do, better and larger quarters are to be provided for the home.

Read Mrs. Hammer's statement and appeal on another column, and let it affect you as you would wish others to be affected if it were your children to be provided for. And it may be that the children of some who read this will find homes there. Life is full of changes, and none can tell what a day will bring forth.

Let us have due regard for those dependent ones whom God has given over to our care.

TWO SUNDAY SCHOOL SUPERINTENDENTS.

One is always late, the other always on time. One wears a kind of scowl, the other a kindly smile. One never studies the lesson of the day, the other always does. One pays no attention to the classification of the school, the other tries to see that each pupil is in the right class, and that each class has the right teacher. One shows no interest in the scholars when he meets them on Monday, the other recognizes them every day in the week. One has a dull and almost fruitless school, the other has a school of life and progress. One ought not to be superintendent, the other is the "right man in the right place."

THE AMAZING NUMBER OF HUMAN WANTS.

We sometimes hear it said than man's wants are few and simple; but when you go through a great department store or go along the streets of a city and see the great variety of goods displayed in the shop-windows, you feel that man's wants are many and some of them far from simple.

However, many of the individual things demanded by human needs are called for by some one need of man's nature. Take the need of food, for instance. There are the many farm utensils, the wagons and cars for transportation, the mills for grinding, the vessels for containing, the houses and packages for storing, etc., etc. To clothe men, an immense variety of industries and establishments are required. And what a vast array does the healing art bring in and place on the shelves of the druggist! Many of them of doubtful value, but all supposetd to be of use to man at certain times.

Labor and leisure both call for multiplied devices of man's skill. For man's enlightenment, books and periodicals and the means of providing them are required.

When one sees a little way into the world's provision for man, he is impressed with the diversity of human need. Surely man is a creature of many wants.

Dr. Tagg, editor of the Methodist Protestant, is somewhat reduced in health, and is warned by his physician that he must not work hard. He has our sympathy. We wish for him a speedy restoration to his ordinary good health.

—A report from Chatham says that Rev. J. H. Bowman has pneumonia. Let him be remembered prayerfully.

—Note Bro. Powell's request in behalf of Bro. Bowman.

—Rev. G. F. Millaway is helping Bro. Kennett in a meeting at Bethel this week. We hope to hear of good results.

—Rev. H. L. Powell returned home today. He reports that Bro. Bowman was taken suddenly with a severe pain in his left side. which he thought at first was a neuralgic pain, but which was found to be the result of pneumonia in the left lung. The other lung did not seem to be involved.

—St. Paul's Sunday school is to go to Guilford Battle Ground for its picnic next Saturday afternoon.

A story comes from Alaska of a discovery of a lake back in the mountains, the waters of which are always warm. Fish in countless numbers can be caught in the coldest weather without trouble, for the waters of the lake are never so cold but one can bathe in them. While this wonderful body of water is hundreds of miles from the ocean, and there is no apparent connection between the two, the lake is affected by the tide, which is evidence of some subterranean channel connecting it with the sea. Like this warm lake in the midst of almost Arctic cold, Christianity, which is our national heritage, should be as an upspringing fountain of warmth and good cheer, evidence of its Divine origin.—The Methodist Protestant.

A REQUEST.

We come with a request that some friend and reader of the *Herald* will send to the editor a full copy of a poem that we read many years ago, that he may reproduce it for the benefit of those who are going on in the way of sin and death.

When we read the poem it impressed us at the time as being superlatively awful as regarded the destiny of the individual thus imploring divine aid after having lived a life of unbridled licentiousness and when friend and reader of the *Herald* will send nearing the end he saw himself in the light of eternity and this was the language of his overcharged heart when perhaps it was forever too late to obtain pardon and peace. We can only recall the first verse. It ran thus:

"Father of light, great God of heaven,
Hearest thou the accents of despair?
Can sins like mine e'er be forgiven?
Can guilt atone for crime by prayer?"

We are under the impression that it was one of Byron's last literary efforts, and when we think of his towering intellect, and how successfully he perverted its use to unholy purposes; how with a covert sneer he wrote his finest dramas quoting scripture so flippantly whenever by so doing he might round his graceful periods, we can only mourn that so much genius and grandeur could not have been used in the service of the only living and true God. We read very recently a sermon from some great man in which he deplored "Byron's profligacy". He said, "Though he raved so much in his own great way about the woods, and the sea, and the mountains, who spoke of mingling with the universe and trusting the billows, who called the mountains friends, and the ocean a home and said he found companionship in the desert, forest, cavern, breakers' foam;—he came back from nature with ever the same sense of insufficiency gnawing at his heart. He came back to his fellowmen with his poor weak fretting and his passion unstilled. To the end a bitterness unsoftened by his wild proud life clung round his heart", and it was possibly about this time that he wrote the following verses so well known and so often quoted with reference to the melancholy end of one of the greatest poets that ever lived. His keen despair, remorse, and desolation are briefly expressed in these words:

"My days are in the sere and yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker, and the grief
The fires that on my bosom burn
Are lone as some volcanic isle;
No torch is lighted at its shrine,
A funeral pile."

Lord Byron is not alone in his agony of mind, and the aching remorse of his desolate soul has been felt and endured by all who deliberately and persistently drive away all the softening, refining and elevating influences of God's Holy Spirit as He comes to us all in our youth and offers life, eternal life. O mortal, whoever and wherever you be, look well to this important matter and with all the advantages given you in this gospel land, "Seek Him who made the Seven Stars and Orion, and turneth the shadow of death into morning."

E. A. N.

DIFFERENT VERSIONS OF SCRIPTURE

Of all the versions of Scripture that I have seen, upon the whole, I prefer the King James, the Authorized. We do not speak from the standpoint of "scholarship," to which we make no pretensions, but as a conscientious student of God's word—to know what God has spoken. When the English revision of the New Testament came out in 1881 we procured a copy of it, and was delighted with it, in many respects. In 1885, when the Old Testament revision came out, we procured a copy of the entire Bible as revised. And when the American revision came out in 1901 we procured a copy of it. We have found these two revisions quite helpful during all these years since they appeared; but to discard the Authorized for one of these revisions, we could not entertain the thought for a moment. We have, and do use, these revisions as "helps," "comments," etc., and to be deprived of their use in this way to us would be quite a loss; but to let either supplement the Authorized, this we could not do. The Authorized is interwoven in all English literature. Especially religious literature. For three hundred years it has been working its way into the warp and woof of our thought and conversation—our English, both spoken and written, and it seems to be there to stay. Why should we want to get it out? I do not think that we do. And if we were to attempt to do so, it would require three hundred years, perhaps, to accomplish it. And the English of the revisions does not at all compare with that of the Authorized. Many reasons could be given why we prefer the Authorized, but that is not our purpose now.

Some things in the American Revision we like; some we do not like. Its leaving Hades, Sheol, and Jehovah untranslated, we like. But its leaning to the immersion theory we do not like. It seems to be a compromise between "immersion" and "with," to satisfy the clamor of the "much water" brethren. A compromise between Rotherham's immersion version, and the reasonable rendering of the Authorized and the English Revision. To baptize "in" the Holy Spirit, when God says he "pours out" the Spirit, is a contradiction and an absurdity. So much for "scholarship."

Rotherham's "Critically Emphasized" Testament from the Greek of Trezelles we have found of some help; but its substituting "immerse" and "immersion" for "baptise" and "baptism," is strained, far-fetched and absurd, making many passages ridiculous. This is published by the Baptist Publication Society.

Wakefield's New Testament has some merit, but we have never seen reason to use it much.

The Twentieth Century New Testament is the faultiest, to our mind, of the versions that we have seen. It is more of a paraphrase than a translation, reflecting the theological views of the translators more than being a critical and faithful rendering of the exact sense of the original. It makes much of Higher Criticism, changing the order of the books, and making quite a number of dogmatic, iconoclastic statements in the prefaces to the books, for which no proof whatever is given, save the mere *ipse dixit* of the translators (paraphrasers). We can see no gain in putting Mark first, before Matthew, and James after the Acts, followed by I. and II. Thessalonians, and these by Gal., and then I. and II. Cor., then Rom., then Col., Philemon, Eph., Phil., in the order named; then I. and II. Tim., Titus and Hebrews. These changes are not vital, but we can see no gain by them, and they are somewhat confusing, as we have always been used to a different order.

The statement in the Preface to the Epistle to the Hebrews, that they do not know who wrote this epistle, but that they are certain that Paul did not, we do not " take on to" much. There is too much cocksureness about this statement to suit us, in the light of the evidence that we have seen from the best sources, to say nothing of the internal evidence, that Paul did write this epistle. And the substituting the phrase "God's people" for saints, and "in union with Christ," for "in Christ," are serious faults to our mind. They are not real translations, but paraphrases. They lack force, being weak, and somewhat equivocal in meaning. To our mind, the attempts at improving the King James Version are much like the many attempts at improving upon Webster's Spelling Book. There may be some minor improvements, but upon the whole they seem to be failures; so it is with the attempts of improvement upon the version of 1611.

Hinds' Interlinear New Testament we have found very helpful. Being the Greek, with a word for word, or literal, rendering into English. This is very helpful to those who are not fair Greek scholars. This, with Young's Analytical Concordance, and a good Greek Lexicon, puts one who has a limited knowledge of Greek where he can study a passage in the original. And I wonder how many get on without these. But as they have never had

them, they do not know their value. But it shows the superior value of the King James Version. So give me the grand old King James Version, if it does contain some obsolete words and phrases and archaisms. The most of us have learned the meaning of these. Helps that explain these archaisms and obsolete words and phrases are cheap and not difficult to procure, and far more would be lost than gained if we were to discard the time-honored Authorized Version, which for 300 years has been the precious Book of the English speaking world. J. F. Dosier.

THE RESPONSIBLE MAN.

We all have our calling according to talent—and too, there is such a thing as having talent according to calling. I once asked one of the able physicians to tell me about his impressions leading to his work. He said that he did not remember anything in connection; but after he got through college his father asked him what he proposed to do. He did not give his father, who was a physician, a definite answer.

His father asked him at once if he was willing to be a doctor, and he answered yes; and he made an able doctor. After he becamea physician, at a certain time, the people got him to look at a certain spring that was poisoned by a grave yard. He said that as soon as he looked down on the water he saw the "green skim."

I have heard "talk" only recently about the poisons in the earth, that the people are too careless about the cause of such, and thinking about the case of the above doctor, etc.

I have also heard the facts talked of late that while we "the people" are looking to our leaders to lead and governors to govern, those who lead, and seem to lead, are very much biased by the sentiments of the people. The physician we count as being strictly the leader in his work, but some of us often forget this.

Many, in some parts of the world, are cremated, but we, in this part of the world, look upon such a thing as being horrible. We want to bury our dead, and think we are right about it.

However, there are some customs that ought to be changed, and, as I suppose, hundreds of people would subscribe to this assertaion. The carelessness of burying the dead in reach of wells and springs ought to be regulated—and could be. The good doctor is "able and willing" to tell us this, but some of us have not been schooled up enough in the way of common sense to act out the facts, and the doctor can hardly help us much until we are better schooled. It might be supposed that there are so many who are being so well schooled in the way of justice and common sense, that they would be willing to be buried down in the clean dirt without being put in a coffin, and if so the clean dirt would not hurt the "unclean thing," but the natural clean chemicals would soon digest and destroy the dangerous and deadly gases.

If there are any so well schooled as suggested above, and have the "nerve," let them advance.

These who are able to see the need of a thing clearly are the ones to advance, and then we who are called to be led will follow.

By past history, as we read in the Bible, men had to lead out, or venture on, before the people were able to see things as the leader saw them—and the result was some great risks, as it seemed, and some wonderful adventures. There are now, even in this 1911, many things that should be done where the venturing ought to be a pleasure, no risks, by those who should lead out. If a man wants to be buried down in the ground on a board after he is dead, so doing for the sake of the living, attend to him that way—and the clean dirt will soon serve its part.

However the above, there are things for the living to do that some are able, and well able to do, all for the sake of the living, and things that will be sure not to conflict with "public sentiment."

However, again, the literal act of self-denial will have to come in, and charity. Look, all you people who read this, is there a church over on some hill that needs some additional work, a bell on top, and painting may be, and all told to cost a hundred dollars in money, more or less; as a rule there is a man in reach able to call out and say, "People, this house is here for the benefit of the living and must be set up in first-class style; how much will you do? Do what you want to, do as you think best, but the work shall be done." These are facts; and such as this can be done easier than not, and public sentiment will not come in the way of the man who is able to do the work—to foot the bill. Men who are able to do the work are called; some obey, but some refuse to obey, in many cases, for self comes in the way ,and not "public sentiment."

Dr. Tagg don't want bells on the churches in the city, if I remember correctly, but we think that we need them here in North Carolina, and in nearly every case there is a man well able, who lives in obligatory reach of a church, to just turn over the cash and install the bell, and foot up the whole amount.

There is a responsible man for all such cases as above hinted at, but there are many, as might be supposed, who are, as the able doctor who at once listened to advice and went to work.

Since two days ago, a man at King, one who is not trying to be one of the responsible class, surprised this scribe by remarking, "There is the tabernacle over there, it needs painting," and used virtually the same language as if to say, "The tabernacle must be painted." My thought, at once, was that the tabernacle needs "good company," and possibly there is a man, just out of college, or in the way of saying that the old (new painted) tabernacle shall have good company by the erection of a fine house of prayer, where the hundreds can assemble to sing and preach and hear and worship God. Lions in this land of liberty are not much in the way of a self-denying people—but there is a beast, or the dangerous parts of one, very much in the way. See 1 Tim. 6:10. Those who read the above are able, or can be able, to do better than the suggestions made. Let us pray to God to especially rule and overrule for that which should be done.

W. F. Grabs.

AMBITION.

Ambition will lead us to sorrows
Far greater than poverty's pain;
For when we have much of earth's riches
Still more we are striving to gain.

From hunger man never has robbed you
Of hundreds and thousands of gold,
But ambition has led, and will lead men
To sell you their life, yes, their souls.

When high they stand in their circles,
Still higher they wish to ascend,
When thousands are spent for earth's luxuries,
Other thousands they are longing to spend.

Their life is a pitiful vacuum,
Of which there is nothing can fill.
If they had all the wealth of a kingdom,
Other kingdoms they would be wanting still.

We all must strive for improvement,
And earnestly try to ascend,
But don't let ambition's charms lead you,
When started there's never an end.

We are happier far in humility;
When the Spirit of Jesus is near,
Don't sacrifice Christ's love and Heaven
For the grandeur of earth, that seems dear.

R. B. L.

CAPTAIN HOBSON IN MAINE.

I see by this morning's Birmingham paper that Capt. R. P. Hobson is to take the stump in Maine for prohibition, and that the Democratic Congressmen in Washington are accusing him of party heresy.

I was in the prohibition battles in Massachusetts from 1858 to 1870 inclusive, and smelt the battle from afar. Most of the time for the past forty years I have fought with the beasts at Chicago, and my interest in the cause of prohibition has increased. We know that the higher the license paid the greater the violation of law. When I went to Chicago the saloons paid a fee of $50 each. In 1882 it was raised to $500, and in 1906 to $1,000. The 7,000 saloons in Chicago pay $7,000,000 into the city treasury annually, but nobody in that city will say in public that they have improved as law-abiding places, but far to the contrary.

Following the birds to this Southland

* * * * * * * * * * * * * *
* **The Saloon as an Assassin.** *
* Hon. Richmond P. Hobson, Member *
* of Congress from Alabama. *
* [From a speech on "The Great *
* Destroyer," delivered in the National *
* House of Representatives.] *
* Last year, on an average, each sa- *
* loon in the United was the cause of *
* the death of three men. This year *
* each saloon, on the average, will kill *
* three men. Each saloon in the Unit- *
* ed States, on an average, now has *
* twenty men made heavy drinkers or *
* drunkards, who are mortally wound- *
* ed. Each saloon, on an average, has *
* one hundred men made regular drink- *
* ers, who are seriously wounded. The *
* first duty assumed by any govern- *
* ment is the protection of the lives *
* of its citizens. To any civilized gov- *
* ernment the life of its citizens is *
* sacred. In the premises the State *
* has not only the right but the bound- *
* en duty to put an end to this whole- *
* sale assassination. *
* * * * * * * * * * * * * *

for several winters, I have escaped the severe weather of Lake Michigan. Last October I rented the old mansion house known as the "Hobson House," in which Capt. R. P. Hobson was born. I think the people here in Greensboro would all stand by me in saying that "Dick" is the most respected and loved resident of Hale County. Through Zion's Herald I want to say to the old friends of long ago that Captain Hobson is one of the truest and most faithful men to his convictions I have ever met. From chilhood he has carried a load of care and sorrow big enough to kill most men, because of the curse of strong drink, that crushed his natural protector, who was one of the most loved and honored men this State has ever placed upon the bench. This is too delicate a subject for further statement. I had known Captain Hobson for ten years, but never knew what he had done and suffered until I came to his native town. He has felt the iron in his own heart, and can be trusted to speak from a true Christian soul to the Christian men of Maine.

The apparent defeat of prohibition in Alabama is not because of its failure, but because of the most corrupt and mercenary methods used by the vilest people of the State, working in the interest of the breweres and distillers of the whole country. It is an open secret that the press of Mobile, Montgomery and Birmingham has been bought or subsidized by the liquor traffic. A great storm was raised by these papers over the search and seizure of liquor in the home of a citizen of Mobile, but these papers refused to publish the fact that the said "Englishman's castle" was a house of ill fame.—Rev. W. M. Parkhurst, D. D., of Greensboro, Ala., in Zion's Herald.

FOREIGN MISSIONS—REPORT OF FINANCE COMMITTEE.

At the last meeting of the N. C. Branch of the W. F. M. S. it was decided that we could not do our duty and pay into the treasury less than $1500 during the year. The Finance Committee appointed by this meeting met on August 8th, and beg to submit the following apportionment of that amount:

Miss Mallett's salary	$ 600.00
Miss Mallett's hospital expense	200.00
Dues and Contingent	250.00
China Work	50.00
Building Fund	150.00
Thank Offering	150.00
Trav. Exp. of Pres. and Cor. Sec. to Bd. Meeting	50.00
Kindergarten Work	50.00
	$1500.00

A payment of $150 **must** be made on Miss Mallett's salary Sept. 1st. Last fall Miss Mallett was called upon to undergo a very serious operation in Japan, and out of her small salary it is impossible for her to pay the hospital bill, and the obligation is upon us to see that it is paid.

Heretofore we have done very little to assist in the China work, but since that is now a reality and promises to be very successful, we think we should invest at least $50.00 there.

Will not every Methodist Protestant woman in N. C. give something, even if the amount must be small?

Cannot every pastor hold a thank offering service whether you have an auxiliary in your church or not?

And now, you Sunday school superintendents, we want to get every child in North Carolina who is a member of a Methodist Protestant Sunday school interested in the Kindergarten work. This should appeal to the children, and the method of raising this money is an easy and delightful one. On the Sunday nearest the child's birth day get him to bring a penny for every year of his life. This will do good in two ways. The money given will do good, and there is no knowing what may be the result of enlisting the interest of the children in missions and giving.

The Golden Shower Bags may be had for the asking, and we request that at least two or three women in each church take one of these bags and endeavor to get at least one dollar in it. Please write to Miss Velna McCulloch, Greensboro, N. C., for as many bags as you can get filled.

Dr. Joy Harris-Glascock,
Mrs. H. A. Garrett,
Velna McCulloch,
Finance Committee.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

67. How does Hanun reveal his unfitness to be king?

Answer.—By dishonoring David's messengers (2Sam. 10:4).

Mrs. R. R. Ross.

75. David's consciousness of sin made him believe that God moved the man to curse him.

76. 2 Sam. 17. I understand that Absalom's reason for taking Hushai's counsel instead of Ahithophel's was, they thought that the Lord had appointed to defeat the good counsel of Ahithophel; they had fear that the Lord would bring evil upon Absalom.

Clyde Auman.

77. Unaided by commentaries, the only solution we can suggest is that as "the battle was scattered over the face of all the country" and the wood(forest)concealed a great number of them from the enemy, hence, the expression, "The wood devoured more people that day than the sword devoured." Mrs. B. F. N.

Lesson for Next Week.

2 Samuel, chapters 23, 24.

Questions.

78. Why did Joab slay Amasa?

79. Why was the famine sent in tee days of David? Do you believe there

is any connection now between the rainfall and the moral life of man?

80. Why did Joab protest against numbering Israel?

81. What was the sin in numbering [illegible]?

Question 78 is assigned to Mrs. G. S. Kernodle, 79 to Mrs. Lucy F. Watkins, 80 to J. A. Turner, 81 to Mrs. E. G. Lowdermilk.

MURPHY'S LEGS WERE GUILTY.

Because of his unruly legs, Frank Murphy, 27 years old, was convicted of burglary in the third degree yesterday for attempting to rob the saloon of Michael La Brocker, at 181 Vernon Ave., Long Island City, on the morning of March 30th last, by a jury before Judge Humphrey in the Queens County Court, Long Island City.

The case hinged on the question whether Murphy's legs were coming or going when Policeman Thomas F. Powers of the Hunters Point Station, first saw them at three o'clock in the morning. Powers testified that he heard a noise of crashing glass, and when he arrived in front of the saloon a pair of legs were going in through the transom. He caught hold of them and pulled them out, and found that they were attached to Murphy.

In his defense Murphy testified that Policeman Powers was mistaken. Instead of going in, he said, his legs were coming out. He explained this by saying that he had fallen asleep in the saloon unnoticed by the proprietor, who had locked up the place for the night. He then endeavored to get out by way of the transom.

"But the officer testifies," said Assistant District Attorney Collins, "that your legs were not coming; they were going."

"Sure an' they're me own legs an' I ought to know if they were going or coming," answered Murphy.

It took the jury about five minutes to decide that Murphy's legs were "going"—into the saloon.

"It's an unlucky pair of legs I have, to be gettin' me in all this trouble," ejaculated Murphy on hearing the verdict.

When the sinners goings are in the ways of sin, we are sure which way he is going. Some professors say they are walking in the ways of truth, when they are walking in the ways of error and evil. If our ways belie our words, our words are useless to our ways. As long as the prodigal's legs were carrying him away from home, he was not going home to his father.—*The Christian and Missionary Alliance.*

WHAT IF SHE WERE YOUR HELENA?

There came to our door one morning a young immigrant girl who looked thirteen years of age. She said she was fifteen, and that her name was Helena. She was straight as an arrow, her eyes as bright and restful as if she had lived her young life in the country, where impressions come single and definite. Her color was fresh, and her gaze direct and frank. She was altogether a charming picture as she stood in our doorway, talking Polish to the interpreter.

She was telling how she had left her family, and had come with another family to a relative in the stockyards district.

Through the interpreter I inquired: "Why did you leave home—your father and mother, your sisters and brothers—to come so far to this new country?"

Without a moment's hesitation, and with a touch of impatience at my stupidity, she responded to my "Why did you come?" with "Why, to work in the factory!"

She came as thousands are coming. The word has gone back to the Carpathian mountains, to Lithuania and Galicia: "Come over! Girls can get jobs when men cannot."

The Immigrant Protective League in Chicago has reported to it the girls and young women coming from seaport landings to Chicago. Representatives then visit the addresses given, to find out whether these girls are safe, or are in need of work or friends.

Of the 4,762 reported last year, 1,203 could not be found. Allowing for mistakes in addresses, there were over 1,000 girls astray in a great city, among a people whose language they did not know.

The most serious phase of this girl immigration is that many of the arrivals find lodging in small quarters where overcrowding and indiscriminate living is the rule. Unmarried men, and men whose families are awiting to be sent for when the husband saves enough money, are sleeping in the same four room flats. It is the helpless, and often innocent and ignorant, primitive girl who suffers from this abnormal condition.

Almost all of these girls owe for their passage over. After that debt is paid, saving begins in order that another member of the family may be brought over.

Helena, the young girl who came to "work in the factory," has found her way into the packing house in spite of all our efforts to place her in a family. She was untrained, could not speak or understand English, and no mistress could be found who wanted patiently to train and school this charming girl. And no mistress could be found who would pay what Helena could earn at once in the stockyards, where neither skill nor language is needed, but where charm is a dangerous asset indeed for a girl of fifteen.

Another young girl, when asked why her parents allowed her to come so far alone, answered with truly feminine resignation: "Why, I had to; there were too many of us, and not enough work."

There is something splendid in the courage, the simple, primitive, almost unconscious giving of themselves for the fundamental needs of the family—food, shelter, clothes. These are the pressing needs that urge these girls to make their venture into this new world.

The first job is secured by the girl while the kerchief is still tied over her head. She goes into the trimming room, which is often 38 degrees Fahrenheit, and here she cuts ice-cold fat from lean and earns from $3.50 to $5 a week. If she lives through the first few years and does not marry, she will discard the picturesque kerchief and don the ugly American hat. This means that the tradition of generations has been cast aside and democracy begins germinating in that peasant mind beneath its ugly and crude symbol—the American hat. The beautiful old country weavings and embroideries are hidden away and the cheap, gaudy and tawdry things found in the department store take their place.

Instead of the wholesome old country food, easily prepared store stuff is hurriedly eaten, because the new life is one of haste and pressure. It is invariably the woman who suffers most from this process of adjustment to a new condition.

What can we do about it? We can first of all understand the immigration problem from the side of old country needs and new country demands. We can insist on protection of the unprotected girl. We can, by legislation, improve working conditions and help to keep the American standard of life that the trades unions are constantly struggling to maintain.

We can try to do to the immigrant what we should like the immigrant to do to us.

What if Helena were of ourselves?—Mary E. McDowell, in The Continent.

The founder of Christianity urged his people to pray for a particular object. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Oh, is it not strange that the only special subject of prayer that he named, as far as I can recollect, at least, is so seldom heard in our pulpit?—J. A. Broadus.

PASTORS AND PEOPLE.

PRESIDENT'S APPOINTMENTS.

Asheville, Aug. 6.
Buncombe, Aug. 8-13.
Ivy, Aug. 15-17.
Yarboro and Anderson, Aug. 19-22.

When it can be done I shall be glad for pastors to have a circuit rally and have all the churches on the charge largely represented.

Very truly,
W. E. Swain.

NOTES FROM THE FIELD.

From personal observation and reports it is evident that there is unusual interest being taken in church work in the N. C. District. These notes have failed to appear for two reasons: first, the rush of work has been so strong, and second, there were some things I was very anxious to be able to say that the delay was greatly prolonged. All the charges recently visited show signs of growth and increased benevolence. Perhaps to Graham and Haw River belongs the palm. On July the last cent of every Conference claim was paid. It was my privilege to be with Rev. Geo. L. Curry and his people at Haw River and Graham July 30. Everybody is pleased with the pastor and his good wife, and the pastor is pleased with his people and working hard. Such intelligent service as he renders almost always bears fruit, but immediate results are not always visible. It must be very encouraging to brother Curry to see the pleasure of the Lord prospering in his hands.

Rev. H. W. Braswell on the Caroleen work is forging ahead. He has built two new churches this year in towns where we had but few members, and, as I understand it, no organization in either town before he began this year's work. The two churches built have cost something over $2400, and yet they are pushing on. Over one hundred members have been taken in on the work this year. Winston has been doing some of its best work, and from almost every field encouraging reports are coming in.

Most of the pastors are now in the midst of their revival meetings. From many points come reports of precious seasons of grace. The great end for which the church was instituted is becoming more and more evident to men, and the salvation of a lost race is becoming the chief end of the pastor. Polemic wars are almost a thing of the past, and the church in doing some good honest work in saving men. Let the good work go on, till all shall fall in line for the uplift of the people. W. E. Swain.

Harmony.

Our special meeting commenced the fourth Sunday and closed the fifth Sunday at 11 o'clock. Rev. J. D. Williams came and stayed a week with us. He did all of the preaching during that time except one sermon, when he was unable to preach. Bro. Williams did some splendid preaching, and I am sure I voice the sentiment of the church and community when I say his sermons and his presence in our homes has been a great blessing to us. We trust it will be our privilege to hear him preach again before a great while. Bro. Lamar preached three of his best sermons during the meeting, and did a great deal of earnest personal work. There were several conversions and reclamations, I do not know the exact number. Perhaps the visible results of this meeting were not what some expected, but we are expecting to see the fruits of this meeting for years to come. Much of it may not be revealed to us until the great judgment day.

The third quarterly conference convened at this church in fifth Sunday at 4 o'clock P. M. The usual business was transacted. Yarbrough's Chapel was represented by Messrs. Charley and Lewis Yarbrough, and Mr. Eugene Knox and wife. We were glad to have them with us. N. M. B.

Mt. Carmel, Granville Circuit.

On Thursday afternoon, August 3d, closed a glorious revival here. The success was great, all benefited. The results were about fifteen conversions and reclamations. Five joined the church, others to join.

We were glad to have with us one of our former Sunday school teachers, Mr. C. G. Stokes. He reminded us of a beautiful thought, that was, he said this made the eighth meeting that he had attended here and there were some converted this time that had been plead with the eight years; it was a beautiful thought.

Great it would be if all Sunday school teachers were like the teacher of Class No. 3, Miss Mary Finch. This class made an exceptionally good record anyway and in the beginning of the meeting there were in this class four young ladies that were unsaved. Miss Mary determined to convert these. She succeeded in getting three of the four. Wasn't this encouraging?

Others did great work. Rev. and Mrs. Bethea have gone to Northfield, Mass., to attend General Conference of Christian Workers. We are wishing for them a pleasurable and advantageous trip. The next visit to us by Bro. Bethea is to be second Sunday in September.

Our last Sunday-school report was as follows: total enrollment, 93; total present, 51; total collections, 44; one new scholar and three visitors. Not asleep, are we?

The writer visited the Gillburg S. S. picnic Friday last, and had an enjoyable time.

At this time two of our members are seriously ill: Mrs. Arthur Harpe and Mrs. Thomas Coghill. The latter has been confined to the bed of affliction since April.

Polk Garrett.

August 7, 1911.

HAWKINS' CHAPEL, LITTLETON CT.

Bro. Taylor filled his regular appointment here the second Sunday in July. We have gotten some new song books since my last report. Had an ice cream supper at Hawkins' Chapel the 28th of July for the benefit of the church. Made up about twelve dollars. We hope to have the altar railing before the meeting.

We will have children's day next Sunday if nothing prevents. Hope to have a good success. Our special meeting will begin in the afternoon. We are hoping to have a good meting. We ask the prayers of all Christian people. We don't know whether Bro. Taylor will have any pulpit help or not. Some of the people say that Bro. Taylor doesn't need any help. He is so full of the Master's work.

The young men have their prayer meeting very Wednesday night.

Vannah Shearin, Reporter.

August 7, 1911.

St. Paul's.

Dear Bro. Swain:—

The third quarterly meeting convened Saturday night of the 15th of July, and the usual business was gone through with. The reports from the different officers of the church were fair. Stewards' report meager. A committee was appointed to count and see who was elected to represent this church in the Annual Conference at Henderson, and Bro. Weldon Misenhimer was declared elected, Bro. John Honeycut as alternate.

I think upon the whole St. Paul's is slowly looking up. We have a right lively Sunday school, an average of about 60. Congregation somewhat improved. Would be very glad to have you call around when you have a leisure time. Pray for us that we may continue to grow.

E. A. Plyler.

Haw River Circuit.

We held our third quarterly conference at Mizpah on Saturday before the 4th Sunday in July. Bro. Swain was there and preached at 11 P. M. After a

good dinner, which, to say the least, was enjoyed by all, we held the quarterly conference. Every church represented. Rev. Geo. S. Kernodle was declared elected delegate to the next Annual Conference, and Bro. J. M. Jones alternate. It was a pleasant, we hope, profitable meeting. On Sunday our special meeting began at Midway. Bro. Swain preached in the morning and then at Bethany in the evening. I remained at Midway. On Monday Bro. Swain came back and preached twice, and Bro. W. R. Lowdermilk came Monday and preached once and Tuesday once, and was taking a cold at noon. He went to the hospitable home of Bro. and Sister R. A. Hopkins at noon Tuesday. He left for home Wednesday, some better, but he thought not well enough to preach. Bro. S. W. Taylor and wife were up on a visit, and Bro. Taylor came to our help and preached four times. We had good preaching, good attention, and a revival in the church; several things righted, five conversions, one to join. I think some of the others will join. We made several tests, and while we had good congregations, we found but few who were not members of some church. Our congregations on this work are much mixed-up with other denominations. We can not tell any difference till we open the doors of the church. There have been several new churches built in our borders since I left the work 12 years ago. We were at Bethany on last Sunday, and owing to change here from the fourth to the 5th to accommodate Midway, who has the morning appointment on the fourth Sundays, Bro. Suits, our engaged help, could not come. We were so sorry, but Bro. Geo. S. Kernodle was with us until Tuesday and preached three times. Bro. Arch. Shelton, who professed and joined at Midway last year, and who has gone right into the work, was with us, and made two talks, sang, prayed, and did what he could. I did the rest. These two meetings moved along very much alike. On Wednesday they warmed up, and the revival began. Here we had nine converts and four joined the church. I think I can safely say these churches are now in the best condition they have been since I came on the work. I exhorted and begged them to go forward and not slip a single step backward. If we all would only hold our own and move onward and upward. These brethren that helped us all have our heartfelt thinks, and our prayers shall ascend in their behalf.

Bro. Swain preached at Fair Grove on Tuesday at 11 P. M., and Brown Summit at night. We go to Mizpah and begin our special meeting there. We are expecting Bro. Davis, of High Point. On the second Sunday, at Friendship, Bro. Millaway to help. The third Sunday Fair Grove, Bro. Ledbetter to help. Some people do not know the strain and hard work there is on the pastor, and especially taking a course right through the middle of summer. Now I want to say we had to close both of our meetings right when we ought to have gone on. I can not hold longer than Thursday, for I am not able to do it. I am bound to have a day or two for rest and preparation. I preached three times at Midway, seven at Bethany. While we had three other preachers at Midway, there were three services I was alone as to ministers. I want to ask this circuit, let your pastor be who he may next year, have a week between. I insisted on it this year, and now I think in the midst of our meetings is a good time to impress the necessity.

C. E. M. Raper.

Reidsville, N. C., August 4, 1911.

Ivy Circuit.

Rev. D. R. Williams, on his last round to Pensacola, had the pleasure of taking his family around through Madison Co. to Laurel, where they visited a Baptist minister, Rev. L. A. Hensley, and after preaching for the people of that vicinity a few times, decided to go up on the Bald Mountain. After a considerable climb the reached the summit, but at first the view was not very for good, for the fog covered the valleys as a veil with silvery mists, but the golden sun shining out with such power and brightness soon caused the fog to take refuge in the canopy of the sky lifting the veil and revealing sleeping nature in all her matchless proportions of symmetry and beauty.

After looking for some time the party could say as the Psalmist, "Day unto day uttereth speech," for the firmament had shown forth his handiwork.

Also a large party of our friends from Democrat and Pleasant Gap on their way to the quarterly conference at our place, started on Friday so as to be able to spend the night on Ogle Meadows, where they had an excellent view also.

The business of our third quarterly conference was transacted. Dr. McLean was elected delegate to Conference. Bro. Williams expects to start his revival work next Sunday. We sincerely hope that great success may crown his efforts.

Reginold R. Ray.

Lebanon.

Dear Herald: The fifth Sunday was a good day for the children of Lebanon. It was Children's Day. There was a large number of bright-eyed boys and girls who recited their pieces to the delight of a large congregation that had assembled to hear them. Some of the smallest children had a part. They all did well.

We were expecting to have Dr. Zollicoffer, of Weldon, to make an address, but for some reason he could not be present. Bro. W. N. Allen made a splendid talk on foreign missions. The exercise was grand, but what spoiled it? Why, it was that poor, miserable little collection of $3.81. The exercise would have been a credit to any community, and should have merited a freewill offering of ten dollars to say the least.

Sorry to say our pastor could not be with us. In the afternoon Bros. W. H. Allen and G. F. Robinson made interesting talks on the subject of Sunday schools.

Our special meeting begins here the fourth Sunday in September. We plead for the prayers and co-operation of all, that God may make this meeting a great spiritual uplift to the community.

Yours in His name,

M. Goal Jordan.

Garyburg, N. C., Aug. 7, 1911.

Sandy Ridge, Oak Ridge Circuit.

Second Sunday in July we had two soul-stirring sermons by Bro. Lowdermilk. It seems that he gets better all the time. Fourth Sunday we had a splendid temperance meeting; we had Rev. J. R. Miller of High Point with us, who gave us a fine lecture on Temperance. On Saturday night before the fifth Sunday, we had an ice cream supper for the purpose of getting some books. Bro. Lowdermilk and family were present to enjoy the occasion. The writer not present, but reports a very enjoyable time. The proceeds were about six dollars net.

First Sunday in August was the best of all occasions. It was children's day. Flowers being scarce, we were not able to decorate much, but the children seemed to enjoy themselves finely. They rendered their pieces so well that it was a real pleasure to hear them. The congregation was not as large as usual. Miss May Roella Pegg and Cammie Davis did credit to themselves in training the children and helping to make the children's day a grand success. We had the pleasure of having Mrs. A. G. Dixon, of High Point, with us, which added materially to the success of the exercise. Sister Dixon made a splendid talk at the close of the program on why we should give to foreign missions. Her talk was short, but to the point, which resulted in a collection of nearly $6.00. After an hour's intermission we reassembled to hear one of Sister Dixon's most helpful and up-to-

date lectures on her experience as a missionary in Japan. As a general thing it is very difficult to interest a congregation in the afternoon after a morning service. I never saw a more attentive congregation than she had as she spoke of the awful condition of these people that are in darkness, and how they are struggling for the gospel light, and after they had received the light, the difference it made in their lives. It seemed to hold the people spell bound. At the close of the evening service the second collection was taken, amount received $1.75, making a total of $7.53. Mrs. Dixon is doing a noble work.

Our special meeting begins next Sunday. Dear readers, pray for the success of our meeting.

J. H. Gordon.

Mocksville Circuit.

Children's Day services were held at Elbaville third Sunday in July. Collection $3.12. And at Bethel 4th Sunday. Collection $3.85. The children did well at both churches, reflecting credit upon those who trained them. Nothing wrong with anything but the collections, which were too small.

My special meeting began at Dulins the 5th Sunday in July and continued until Thursday night following, with Rev. S. W. Taylor as my pulpit help, resulting in seven professions and two to join, with two or three others to join later. Bro. Taylor did excellent preaching, and labored faithfully in congregation. The church was somewhat revived, but not what we desired. Bro. Wellman, a young M. E. preacher, preached twice very acceptably. This church, we think, will soon be painted.

D. A. Highfill, Pastor.

Haw River Circuit.

We had a large congregation at Mizpah yesterday. Bro. Davis was with us and preached two good sermons. We had a visit from Bro. Sam Walker and wife, of Bethany. It was a pleasant visit, and they left us a sack of flour. Bro. Thomas Humphreys and wife gave us a sack of snap beans and seven pounds of nice sourwood honey. It was made in the patent gums. He is in the bee culture. It is almost as clear as glass and nice. Thanks. It was so good and kind of you all.

C. E. M. Raper.

Aug. 7.

Union Chapel.

The ladies at Union Chapel met at the parsonage Saturday evening, August 5, and organized a Ladies' Aid Society. We also talked and planned for an ice cream supper Saturday evening, August 19th.

The ladies here think that what has proved a success elsewhere surely will here, and are going to try and see.

We want to furnish the parsonage with heavy furniture, such as will be too heavy and expensive to move. Sometimes I think we are too thoughtless about the comforts of our preacher and family, and expect too much from him for such a small salary in return. If they were not good economizers there would not be a living in it for them, only an existence.

Girls, we need your help in this work. Don't think you can't do anything. Come to our meetings and show an interest in this noble work. Don't stay away and depend on mother to do your part.

Our Sunday school at Union seems to have taken on new life from the attendance last Sunday. It surely was encouraging to see so many bright children and young people in our Sunday school. We are hoping and praying that the interest may be greater, and that some of these older people may be awakened to a sense of their duty, and come out from under the shade trees at home and get to work in the church and Sunday school.

Our pastor and wife are away on a much-needed vacation. We hope he will be as faithful in his rest as he is in his work. If so, I am sure he will be quite rested when he returns. But he never goes at things in a half-hearted way.

We have been enjoying a season of spiritual blessings. The meetings at all of the churches on this charge were good beyond expression. It was great to see the old servants of sin brought into the Master's fold, and the little children, with their face beaming with light and love for the dear Savior, get up and testify to his goodness and love for them. We do feel thankful to Bros. Moton and Gerringer for preaching the truth to us in such a plain, practical manner. Bro. Bethea had no pulpit help at Mt. Carmel, but nevertheless he was equal to the work and the results were great. May we as a people be ever faithful and ready to stand by our pastor.

A Methodist Protestant Girl.

Ivy Circuit.

Our third quarterly conference was held at Pensacola church Saturday before the fourth Sunday with small attendance of official members. Dr. I. N. McLean was elected delegate to Annual Conference, Sam Angel alternate.

D. R. Williams.

Asheville.

President Swain was with us last Sunday and gave us two quite helpful sermons. We were glad to have Capt. W. J. Ellis and wife from Winston-Salem; Brother Mack Efland and wife from Efland; Master John Swain, son of President Swain; also Miss Hawley, of Rockford, Ill. Mrs. Eckert and daughter have returned from a visit to Michigan.

Brother and Mrs. J. L. Carpenter, of Fairmont, West Va., were received by letter.

There were 108 in main school, 21 at Woodfin Hill, 20 at Woolsey Hall. A fine check for ten dollars came last week from Bethesda church, Halifax circuit; also from Bro. J. W. Doub on Forsyth Circuit.

J. S. W.

Cid, Uwharrie Circuit.

The meeting at Cid closed Thursday night. There were nine conversions and three accessions to the church. The church was greatly revived. I was real sorry it had to close so early, as it seemed that the people were becoming aroused. There were right large congregations attended. Everybody loved to hear Bro. Trogdon and Bro. Hatley. Bro. Hulin and wife, of Denton, were with us one night, and the people like to hear him. There were some of the most impressive sermons delivered at Cid during the meeting that ever fell from a minister's lips, and we certainly did enjoy their company in our homes, and they did not fail to tell the people how well they enjoyed their hospitality.

There were many good prayers sent up for the sinners, and I do truly hope they will find lodgment with some poor, hard-hearted sinner and cause him to turn and seek salvation. There was some faithful work done at Cid. Bro. Trogdon began a revival at Mount Zion yesterday; hope he will have a good meeting up there.

Bro. Carl Wright had the misfortune to cut his leg last Thursday. We are very sorry. But the wound seems to be getting along very well at present.

There will be prayer meeting at Cid next Sunday at 3 P. M. Mr. J. Riley Beck lost a good horse last Friday. We have had good showers of rain recently.

The special meeting will begin at Jerusalem the first Sunday in September instead of the second Sunday in August; also at Canaan the third Sunday in Aug. Bro. Hulin will be the pulpit help at Jerusalem.

Reporter.

Rehoboth, Granville Circuit.

Our Sunday school was unusually small last Sunday. Was it because we knew our pastor would not be with us? Some of us should take more interest in these

things. Our faithful superintendent, Richard Harris, is a young man. Now, it would be but like young men to want to go other ways some times, but he does not. And our organist, Miss Hattie, very seldom runs away from her post of duty. Should not we older ones make some sacrifice too?

In the absence of our pastor, who is away for a much-deserved vacation of three weeks, Mr. T. T. Hicks, of Henderson, conducted the 11 o'clock service. The subject of his remarks was The Deity, our God; His attributes and actions; His influence upon our minds and hearts. The songs and prayers, and indeed the whole service, inclined our thoughts toward our Heavenly Father and His goodness to us. His children. Of course we missed Bro. Bethea. There seemed to be a great lack throughout the service. We hope he will enjoy his vacation to the fullest, and that he may come back much strengthened and renewed in every way.

Our Aid Society will meet at Miss Nannie Cheatham's next Saturday afternoon at 3 o'clock. Main object of this meeting is to get in shape a quilt which the members and other kind ladies have pieced.

Sunday school next Sunday afternoon at 3 o'clock. Right after S. S. we hold our monthly prayer meeting. George Davis will open the meeting.

Mrs. J. W. Davis.

THE POSTAL CARD.
W. F. Kennett, Editor.

The third quarterly conference, Flat Rock Circuit, is to be held in Palestine Church on Saturday before the third Sunday in this month, August 19. A full attendance of the officials is desired—class leaders, stewards, S. S. Superintendents, and trustees. If you stay away you will discourage the pastor and the faithful few who do go. If you go, carry up the best report you can. All will be encouraged. What are you going to do about it?

W. F. Kennett, Pastor.

Stokesdale, N. C., August 7, 1911.

Granville.

One of the greatest meetings of recent years for Mt. Carmel church closed last Thursday. That is what the people there tell me. There was great interest from the beginning, and on Monday there was old-time rejoicing. It was such a pleasure to have one of our former members and friends of the church, Bro. Horace Finch, of Rock Hill, S. C., to be with us. His earnest appeal on Monday before leaving us to his relatives and neighbors to meet him in heaven brought tears to every eye.

There was not much material in point of numbers, but some of the hardest to win for Jesus. Some were brought in that had been worked after for years, while some others of the same class stayed out of church, and some at home to get out from under the influence of the personal workers. On Wednesday of the meeting the house and yard was full, and the efforts of the faithful were not confined to the church, but a great many hunted up their friends outside. There were twelve or fifteen conversions and six joined the church, and we are expecting others to join second Sunday in September. Truly Granville Circuit is upon higher ground. They are undertaking more than ever before, and God bless those that try. I think at the present rate of interest the parsonage will be thoroughly furnished in two years. Then they are paying as much to the pastor as when Gillburg was on the charge. This should be an encouragement to them to raise another hundred dollars on salary for next year. "There now," some stingy brother will say, "he's spoiled it all." No, no, brother, that is the reason your great blessing came, because somebody was willing to undertake more. "The liberal soul shall be made fat."

I want to thank all the brethren of all the churches for their hearty co-operation in this work. There was company at each meeting, but they made themselves useful in almost every case by working, praying and singing. Such work as this draws the churches closer together, and I am hoping that this good fellowship may continue to increase. It was not confined to the charge, but some of the Henderson and Vance members came and worked with us for the upbuilding of the Kingdom. We appreciate their efforts, as well as those of other denominations who came in and made themselves at home. Such singing all around as I have never heard outside of some great convention gatherings. We used the same book all around and the people sang with delight.

I am now on my vacation, and hope to give you some interesting jots on my journey. Mrs. Bethea and I have just begun to look over historic Boston. Will leave for Northfield tomorrow. More later.

Bro. T. T. Hicks preached for me at Rehoboth yesterday, and Bro. S. R. Harris will do his best for me at Mt. Carmel next Sunday. I thank these brethren for their kindness.

Sincerely,

N. G. Bethea.

Hotel Hollis, 247 Tremont St., Boston, Mass., Aug. 7, 1911.

Halifax Circuit.

Children's Day service was held at Eden church yesterday. A large congregation was present. In fact, there were enough present for two good sized congregations. The most of the service as prepared by Dr. Klein was well rendered. Credit is due Miss Blanche Hardee for training the children, and Miss Lossie Hardee and Bro. James Hardee for the music. We appreciated the presence of Misses Clara and Cassie Finch, of Henderson, and Miss Anna Belle Dickens, of Halifax. All three rendered valuable service in our choir; the Misses Finch singing, to the pleasure of all present, a duet, while Miss Dickens' strong soprano voice added much to our music. I heard a number remark that the service was the best they had ever seen at Eden. The only thing I didn't like about the service was the small collection—only $12.00.

Our special meeting began in the afternoon. We decided not to let the devil have the Sunday service, as sometimes seems the case. So we were made glad when five young ladies gave their lives to the Savior. Thank God for these precious souls. We are praying that we may have a good revival. One brother said we had made the best beginning that he had seen at Eden in ten years. God be praised! And may his saving power continue to be manifested.

The amount of the collection at the children's day service previously reported at Bethesda was $15.00.

Prayers and good wishes to all the brethren engaged in revival work.

Linley W. Gerringer.

Aug. 6, 1911.

Giles, Richland Circuit.

By this time I suppose all the readers of the Herald that enjoy reading reports from all over the field think I am dead or gone off somewhere. I am glad that I am now in my 81st year. Like the birds that survive the winter, though feeble in health, able to report one time more how we get on at this circuit and at Giles, too. All seem to take the Word of God at par, and think the great, extensive dry spell a judgment sent on us as a great nation for not doing what God says do as a God-loving and God-serving nation of 90,000,000.

Our school is smaller in the part of the year that special meetings are being held all over the field. Well, 1845 was a very dry year, and the people that fall at the meetings had great revivals, almost all got happy, although scarcely any corn was made throughout the nation. But we survived, came uot.

Our pastor, Bro. L. H. Hatley, is doing a great work on the Circuit, and takes well with both saint and sinner; for all have sinned, like the old Prophet. But we think here at Giles, as Ex-Pres. Martyr said, "It is God's way" of humbling the masses to send on us in N. C., also the middle west, the granary of the Union, a drouth, extensive, terrible in the extreme, so that cattle men and sheep men are found with no grass to feed their vast herds of 5,000 head of cattle, and also 10,000 of sheep. We read that Sodom and Gomorrah were destroyed on account of wickedness, and God sees now in 1911 the wickedness of this great union of States, and it is high places; no doubt of it. We have no Paul now to stay the Omnipotent hand, as Paul did; said to the waves, Be still.

But the famine was sore in Egypt in the days of Joseph, so thousands upon thousands of fields of corn will not make anything in 1911. So it was in 1845; also in 1870, 1879, 1881; but not so extensive then; water famine too with us in 1911; grass famine. Hay goes up in 30 days from $22 a ton to $33 a ton. We eat Irish potatoes in the United States three times a day.

God set the sun, moon and stars out in the immensity of space, so if the Editor has not space in The Herald he must boil down to suit. Dr. Ben Franklin set up in print the Lord's prayer in the space of an old English six-pence when he applied for work in Philadelphia to become a printer. This old veteran of 1861 to 1865 can't put up a report of much note without space, and some of the pieces in The Herald are much in line with mine—long. It was a long time, 40 years, for the Children to wander in the wilderness after crossing the Red Sea. But millions on millions are still wandering in sin, in 1911, with the light of the Word handed down each Sabbath by able and efficient pastors 52 times a year, and thousands of special meetings thrown in for good measure.

We are told to pray without ceasing. And Christ said the pure in heart should see God. So it is not so much that people do not know, but that they don't want to yield to God's promises and turn and live. They know better, but won't yield.

I close with best wishes to all readers of The Herald and also to the Editor.

Wm. M. Stephenson, Reporter.

Union Chapel, Granville Circuit.

On July 27 the greatest meeting we have had in years closed. Bro. Moton was pulpit help, and indeed faithfully discharged his duties. The church was greatly revived. There were about 70 conversions and reclamations, twenty-nine of which have joined our church, with others to follow. Personal work was done by many who were never known to do this before. Bro. Moton certainly won our hearts, and a warm welcome will be always waiting for him in the many homes around Union Chapel. We hope he will come among us again soon. We thank God for the many blessings he has bestowed on us in our meeting.

A Ladies' Aid Society was organized Saturday with the following officers: Mrs. O. L. Stewart, President; Mrs. J. C. Stone vice president, Miss Mabel Gill secretary, and Miss Irene Watkins treasurer. The Ladies' Aid will give an ice cream supper at Bearpond School House on the night of the 19th of this month, the proceeds to go to furniture for the parsonage. Everybody is invited to this!

Our S. S. is still improving. New pupils every Sunday, and we are glad to say that the older people are beginning to come more now. Reporter.

New Hope, Vance Circuit.

Our meeting began at New Hope the fifth Sunday in July and closed Thursday, August 3. We had a glorious revival. There were twelve conversions. Seven or eight gave their names for membership. They will be received into the church the next first Sunday. Bro. Stubbins did all the preaching himself; he certainly worked faithfully and gave us soul-stirring sermons. Bro. Stubbins filled his regular appointment Sunday. He also preached a fine sermon. We thank God for the many blessings which he has bestowed upon us, especially in the meeting. We expected Mr. Pender, a noted singer from Mebane, to be with us during the meeting, but something prevented his coming. Am glad to say that our S. S. is still moving along nicely. We were very glad to have Mrs. Stubbins and little daughter with us during the meeting.

I am glad to report that my uncle's little boy, who has been sick, is improving. We were glad to have Misses Mamie and Belle Capps, of Aberdeen, attend our meeting. May God's richest blessings be upon The Herald and its many readers.

Ethel S. Paschall, Rep.

Yadkin College Circuit.

A good day on Wednesday after third Sunday in July. I spent the day at Bro. Henry Brinkley's and baptized four babies.

I have just closed a good meeting at Friendship; six conversions and seven joined the church. Rev. W. D. Fogleman was my help, and did all the preaching, and did it to the satisfaction and edification of all. Thanks for his efficient help.

Quarterly conference convened and business transacted in love. It was found that Bro. J. A. Hartley was elected delegate and C. B. Yates alternate.

A good children's day service held at Yadkin College on 5th Sunday night. Collection good. Thanks for good training of children.

I am this week with Bro. J. H. Bowman at Zion, Chatham Circuit. A good meeting in progress. One conversion on Sunday, and a revival in the church. Good interest today. Bro. Bowman was taken violently ill last night. Doctor has been to see him twice today. His wife sent for and is with him. Brethren, will all join in prayer for his recovery.

H. L. Powell.

PLEASANT HILL, FORSYTH CT.

Dear Herald:—

Our Sunday school is improving somewhat and I hope it will continue.

Our pastor, Rev. T. A. Williams, closed his special meeting at Harmony Grove a few days ago, with good success, we are glad to hear.

Bro. and Miss Mary Lloyd, of Hillsboro, N. C., are visiting Bro. T. A. Williams this week.

The Pleasant Hill people have painted their church, which adds very much to its beauty.

The old Richmond Township Sunday school Convention was held last Saturday, Aug. 5, 1911, at Elm Grove M. E. Church, with a large attendance. Schools represented were Elm Grove, Pleasant Hill, New Bethel, Mt. Pleasant, and Mizpah Chapel. Schools not represented were Tabernacle and Macedonia. The officers elected for the next convention were as follows: Mr. J. D. Anderson, of Pleasant Hill, president; Mr. Clayton Hauser, of Mt. Pleasant, vice president; Mr. S. G. Doub, of Elm Grove, secretary. The next convention will be held at Pleasant Hill on Saturday before the first Sunday in next August, 1912.

Mr. and Mrs. J. I. Shore, from near Rural Hall, worshipped with us in Sunday school last Sunday.

Mrs. M. L. Sprinkle, our main organist, was with us last Sunday for the first time in a good while. We were glad to see her back with us again.

Superintendent.

MAPLE SPRINGS, WINSTON CIRCUIT.

Our special meeting began the fifth Sunday and closed on Wednesday night. Bro. Millaway helped our pastor. We certain-

ly had some soul-stirring sermons from both; we always like to hear them preach, but it seems that they did better than usual. We feel that our meeting ought to have continued all the week, as we had the largest congregation the last night that we had at all, and our meeting seemed to grow in interest each service that we had. We had three conversions and three joined the church.

We are sorry that our pastor cannot preach for us any more. He only came to preach for us during vacation, and now he has to stop to do some preparatory work before school opens, and so he cannot be with us at his next appointment.

Our third quarterly conference was held at this place last Saturday at 2 P. M. Mr. Patterson was elected delegate to our next Annual Conference, Mr. L. C. Hine alternate. Our Sunday school is the best we have had in several years; organized classes have certainly helped our school wonderfully. Our Young People's Bible Class reorganized the first Sunday in July, when the following officers were elected: Miss Myrtie Kiger, president; Mr. Ira Baity, vice president; Mr. Ira Hine, teacher; Miss Ida Long, assistant teacher; Miss Lucile Hemming, secretary; Miss Beulah Hine, treasurer.

Our Sunday school picnics with Oldtown Tuesday, Aug. 15. We are expecting a nice time.

I. M. L.

ORPHAN'S HOME.

August 22nd, First Anniversary. Tract of Land in Denton Given for Home. Progress of Work.

On the 22nd of August the Orphan's Home will celebrate its first anniversary. A great many of the people throughout the State have helped in various ways, some have not, perhaps thinking it is only a temporary establishment. It may be of interest to some to know that during the year seventeen bright boys and girls have come into the Home. They have not suffered for want of care, food or clothing. There is no way by which calculation may be made as to the good these young people will do. Are we as a Home Missionary Society and as a Methodist Protestant Church generally willing to push the work forward?

Some time ago the Denton people took option on several pieces of land, offering a site for the Orphan's Home. A committee was appointed with power to act. This committee accepted 30 acres of land adjoining the school property in Denton. The next thing to do is to build quarters for the children. Is there not some one in North Carolina who wants to contribute money on the first birthday of the Home, for a building in which the family may be more comfortable? Think about and pray over it. It will bring joy to you. There are men in the Methodist Protestant Church who can if they will. This is the time; the work is in its infancy, but it will prosper: it has in other denominations and it will with ours. A prominent Baptist recently told me he attributed the growth of their church to the founding of the orphanage at Thomasville; he also said that there had never been any trouble about getting money for buildings, food or clothing, it just came; if it comes to others will it not come to us? Sunday's *News and Observer* has the following to say:

"Give money to care for orphans if you wish it to pay better than in any other way. The announcement is made that a Presbyterian in the cotton belt has sent one thousand dollars to endow a scholarship in Barium Springs Orphanage.' Go and do likewise for the orphanage of your church, or some other institution."

Several of the Sunday schools in the State are setting aside the collections one Sunday in the month for the Home: this is a great help: may we not all do this? It is a systematic way to contribute to the work. Some of the children are being cared for by Home Mission Societies. It has been the wish of those in charge that individuals, churches or societies assume the support of one child, which is estimated at $50.00 per year, thereby guaranteeing not only financial support, but personal interest. We are not interested unless we do something. As has been stated before, this is the only Methodist Protestant Orphanage in the United States. Our church is more than 80 years old and should certainly be interested in this phase of Christian work. In closing, I feel that something should be said of the faithfulness and energy which both Misses Williams and Auman have shown. The entire year has been full for them and too much credit cannot be given them. Uphold them and the children in your prayers; provide a home for them with your means; they will be benefited and you will get a blessing.

One of the children has had typhoid fever, but under the care of Dr. Austin, the physician, and Miss Virla Coble as nurse, he is almost well. This is really the only thing that has happened that looked serious. A splendid record for the year and we realize that it is through His kindness who loves and cares for us all

Mrs. Wm. C. Hammer,
Pres. N. C. Branch W. H. M. S.
Asheboro, N. C., Aug. 6, 1911.

Roberts.

Mrs. Dahlia Roberts, wife of E. A. Roberts and daughter of R. H. and Theresa Pickens, was born Jan. 11, 1870. She professed religion at the age of 12 and joined Mt. Zion M. P. Church on Buncombe Circuit.

On the 11th of March, 1888, she was married to E. A. Roberts, with whom she lived until her death, Feb. 7, 1911. She lived a consistent Christian life, and will be greatly missed in her church and Sunday school. In her death the community has lost a good neighbor, the husband an affectionate wife, and the children a kind and loving mother. In case of sickness she was usurpassed as to her willingness to help in any way she was able. She was kind to her pastor, and he always found a welcome in her home. But it was not the Master's wish for her to remain longer on earth, but wished her to exchange for a brighter one above. She was confined to her bed a long time, but bore it with great patience. In talking to her friends she often expressed a desire to go and live with her Savior, although she wanted to live for the sake of her mother and family. But it could not be so, and she leaves behind a husband, two children, an aged mother, and a host of relatives and friends to mourn her loss, but their loss is her eternal gain. The funeral services were conducted by Rev. J. S. Williams of Asheville, after which her body was laid to rest in Mt. Zion cemetery.

Mrs. Doak Roberts.

JESUS OUR REFUGE.

Are you one of those who are so busy with the trifles of this world as to pay no attention to the eternal realities of the next? Listen to the startling question of Jesus. Ponder it. "What shall it profit a man, if he gain the whole world, and lose his own soul?" Suppose you saw a crowd walking along a meadow, at the end of which was a terrible precipice. They pass on merrily, plucking flowers, till, as they reach the edge, one after another falls over, and is dashed to pieces. Would you not call to them, "Stop, stop! as you value your lives, turn back"?

You are strollong onward to a far more terrible fate. Yawning beneath you is the lake of fire—and do you still go forward? Jesus calls to you, "Turn ye, turn ye; why will ye die?" But you see not the danger. You feel happy, and hope it will be all right with you hereafter. Have you never seen how smooth the stream is just before it dashes down the cataract? Before it is too late shake off this lethargy. Your house is on fire; the roof will soon fall in and crush you. But you sit at ease, amused with trifles, and neglecting every warning. Many cry, "Fire!fire! fly for your life"; but you pay no attention to the alarm. Jesus offers himself as a refuge—Come to Jesus.—Selected.

BOTTLE THE SUNSHINE.

Bottle the sunshine up, my dears,
And lay it safe away;
Hammer the cork in good and tight,
Keep for a rainy day.
For clouds will come and showers will fall,
And earth and sky look sad;
Then fling the cheery rays about,
And make the old world glad.

Bottle the sunshine up, my dears,
Sweet temper lay away;
Carry through life a smiling face,
And let your heart be gay.
There's sorrow plenty in the world,
And strife and bitter pain;
So line the clouds with golden beams,
And sing a glad refrain.

—Lizzie de Armond.

GREAT BECAUSE FIRST GOOD.

A story told of Gerhardt, a German shepherd boy, illustrates the fact that he who is faithful over a few things will become the ruler over many.

One day he was watching his flock, which was feeding in a valley on the border of a forest, when a hunter came out of the woods, and asked: "How far is it to the nearest village?"

"Six miles, sir," answered the boy. But the road is only a sheep track and very easily missed."

The hunter looked at the crooked track, and said: "My lad, I am very hungry and thirsty. I have lost my companion and missed my way. Leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods and may be eaten by the wolves or stolen by the robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt very firmly. "My master pays me for my time and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and"—

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out for myself."

Gerhardt then offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendant came up; and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around.

The Duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a great and powerful man, but he remained honest and true to his dying day.—Selected.

THE STORY OF A LEAD PENCIL.

The other day I was talking, in imagination, with some lead pencils that were lying on my desk. Taking one in my fingers, I asked it several questions: "Where did you come from? What are you made of?"

Then the pencil in my hand said: "I have the wood that you see, and the lead that makes the marks, and a rubber at this end, you see."

"O," I said, "that reminds me of our boys and girls. They, too, have an outside and inside. They have body and soul."

The body needs food and exercise. The soul lives in the body, is that which lives and loves.

Then I said to the pencil: "But why are you called a lead pencil? What is your business here?"

"Why, I am here to help doctors and lawyers and preachers and business men and everybody—to help folks write down their thoughts. In other words, to put themselves down in marks."

"O," I said, "that is just why the boys and girls are here. They are here for some good purpose to make good works, good deeds, in beautiful living."

"But how do you do your work?"

"O, some one took me and sharpened me—put a point on me," said the pencil.

"O," I said, "that is just what home training and the school and the Church and the Sabbath school are trying to do for our boys and girls—trying to give them point, ability, to be used so that they can form character, and in life self-restraint and righteousness."

The other pencil, which was lying on the table, spoke to me in this manner: "Am I not just as good as that brown pencil you have been talking to? Of course I have a different shape. I have another color; I am yellow. But may I not be useful also?"

"Yes," I said; "for you have wood, lead, and rubber as well as this brown pencil."

And here, boys and girls, let us learn the missionary lesson. Indians and the people of heathen lands have bodies and souls, though their color and dress may not be like ours.

Then I said to the pencil: "That rubber on the end—why is that there?"

"O," said the pencil, "that is to rub out my errors and mistakes."

And O how many mistakes we make in life! But remember, boys and girls, that there is a Friend who is willing to attach himself to your life, who is able to rub out all your mistakes. His name is Jesus. He is the Savior. We need him all the time, that we may be able to get self-mastery and grow more loving, lovable, and useful. We need him, not only to save us from our bad marks, but to enable us to make better marks every day. —Selected.

EMMA SUE AND THE GOBLIN.

It was eight o'clock, high time for Emma Sue to be in bed; but she was trying to work her arithmetic examples. Not that Emma Sue was fond of arithmetic. O no! She hated it. But she knew that if she failed again in her lesson, she would have to stay in at recess to-morrow.

Every time a sum went wrong (which happened pretty often) the little girl would bang her arithmetic down on the table to punish it for causing her so much trouble. The poor book had suffered so many spiteful blows during its hard existence that it was nearly worn out.

"O dear!" cried Emma Sue at last, while a big tear rolled down on her slate, full of ineffectual figures. "I've tried adding and subtracting and multiplying and dividing, and still it won't come right. I do wish this old arithmetic was burned up!"

Just then the book dropped out of her hand upon the blazing hearth. She tried to catch it, but she was too late. The flames caught the flying leaves. The hated multiplication table shriveled to blackness in an instant, and common fractions went soaring up the chimney. Her wish had come true

"I didn't do it on purpose," she panted, glad and sorry both at once. "Really I couldn't help it."

"Certainly not," said a strange voice behind her. "You were not at all to blame."

She looked around quickly, and there stood a queer little dark man, no taller than a good-sized cat. He was grinning at

her in a way that somehow made her afraid.

"Don't be scared, little girl," said the goblin. "I am a good friend of yours. You have a pretty tough time, don't you?"

"O yes, indeed!" she answered, glad to have sympathy. "My lessons are very hard, and my teacher treats me badly, and my schoolmates call me 'Spitfire' because I get angry sometimes."

"So I thought, and I have come to help you. It was I who tossed your troublesome book into the fire. Whenever anything else gets to acting badly, all you have to do is to wish for it to be punished, and I will punish it for you."

"Thank you, sir. But I'm afraid that burning the book won't do much good, after all. Miss Jones, my teacher, won't take for an excuse anything but sickness or very bad weather. I wish it would rain tomorrow so I couldn't go to school at all."

"All right; it shall just pour from daylight until dark."

Emma Sue looked dubious. "I was about to forget. To-morrow is a half holiday, and some of us girls are planning to go down to Mr. Burton's meadow after dinner to gather walnuts. I'd like for it to clear off about noon."

The goblin shook his head regretfully. "You ought to have said that before. When once you have wished anything, you can't unwish it. Besides, fair weather is not in my line. I can't make good wishes come true; it's just the bad ones. I must go now; but whenever you get angry and need my services, I'll come back." Instantly he disappeared, though the door was still shut.

When Emma Sue waked up the next morning, it was raining dismally. The thought of the spoiled half holiday and of the walnuts in Mr. Burton's meadow made her peevish. She came in late to the breakfast table; and when papa teased her, she did not smile.

"I do wish we didn't always have to have muffins and steak for breakfast," she complained fretfully. Then her eyes opened wide, for her well-filled plate was suddenly empty and clean. Glancing around, she caught sight of the goblin grinning from a dark corner of the dining-room. Somehow she didn't have any appetite after that.

She played with her dolls a long time that morning. Though there was no arithmetic to spoil her pleasure, she grew lonesome after a while. So when her little brother Harold came along and wanted to play with her, she did not send him away as usual, but allowed him to hold her ugliest doll, sit in her oldest chair, and admire her pretty things to his heart's content.

But, alas! Harold became too interested in the anatomy of the ugliest doll; and while he was experimenting with one of its arms, an accident happened, and the poor thing began to bleed sawdust profusely.

Emma Sue pounced on her little brother and shook him till his teeth chattered. "O, look what you've done, you bad, bad boy! I wish—I wish you were in Halifax!" She gave a great gasp of amazement. The little chair was empty and Harold was gone!

Now, Emma Sue had wished Harold in Halifax many a time before, but she had never dreamed of the wish coming true. She broke into wild sobbing.

"What are you crying about?" asked a voice at her elbow. "Your little brother is too far away to bother you now."

"O hush, you wicked goblin! I wish you would go away and never come back!"

The goblin smiled a terible smile. "That would be a good wish, so I can't grant it. I fulfill only evil wishes, you remember."

"But I'm never going to wish evil any more. I don't want to be spiteful to anybody, not even to Miss Jones."

"Is that the way you treat me, after all I've done for you? O, you're a cheat, a cheat!" roared the goblin. His face was black with anger, and his eyes were gleaming like balls of fire.

Emma Sue screamed and covered her face with her hands to shut out the sight. When she looked up, the little old man was gone, and her mother stood beside her. "You've been asleep, haven't you, and crying over your lessons?"

The litttle girl rubbed her eyes. There on the table was her slate, covred with figures; and there—there was her battered old arithmtic! The goblin had been only a dream.

"Crying over my lessons?" she answered, smiling through her tears. "O mama, lessons are just *nothing* to cry about!"—Effie Smith, in *Christian Advocate*.

GOOD HEALTH IN DEEP BREATHING.

Sickness would indeed probably "become a curiosity," as one enthusiast puts it, if people would only take the trouble to learn how to breath deeply and would perform three times each day. But it appears to be true that anything so simple as this would not appeal to the multitude. It seems so absurd to suppose that mere deep breathing can have any effect on the general health, that there is only now and then a "crank" who will give the system a trial. The doctors would gladly show their patients how to take care of their health before it was all gone, but they know from experience that very few people will take even the easiest precautions in the way of the ounce of prevention and that they prefer to wait and take the pound of cure—and pay for it.

To take the "complete breath," you sit or stand erect, with shoulders will back, and then slowly expel the breath as full as possible from the lungs, puckering up the lips and leaving but a very small opening for the breath to emerge. When the lungs are thoroughly emptied, shut the mouth and draw in a full, deep breath through the nostrils. Begin by filling the lower part of the lungs, as this causes the diaphragm to descend, thus exercising the whole abdominal region. Then fill the middle part of the lungs, and lastly the top; it is not difficult to do this consciously, and in a short time the exercise will become very pleasant. The full breath is retained for a few moments—you do not want to strain or see how long you can hold your breath—and then the air is slowly expelled again. Try this simple thing several times a day for a month or so conscientiously and you will then need no urging to continue it.

Deep breathing is nothing new. The Hindus have practised it from time immemorial, and have actually founded a philosophy upon it. Anyone who will make use of it need have very little fear of colds, consumption, or pulmonary affections of any kind. Civilized human beings breath lazily, leaving portions of their lungs unused, and it is these unused and degenerate parts which become so easily the prey of consumption and other germs. If you feel a cold coming on, breathe deeply once or twice at intervals of an hour or so, and in most cases the increased oxygenation of the blood will drive off the trouble. If you are weak and anemic, practice the exercise regularly and it will do wonders in restoring the bloom of health.

TREES AND MEN.

It has been calculated that a single tree is able through its leaves to purify the air from the carbonic acid arising from the respiration of a considerable number of men, perhaps a dozen or even more.

The volume of carbonic acid exhaled by a human being in the course of twenty-four hours is put at about 1.6 gallons; but by Bous ingault's estimate, a single square yard of leaf surface, counting both the upper and the under sides of the leaves, can, under favorable circumstances, decompose at least a gallon of carbonic acid in a day. One hundred square yards of leaf-surface then would suffice to keep the air pure for one man, but the leaves of a tree of moderate size present a surface of many hundred square yards.—*Scientific American.*

—Leon McCuloch ends a two weeks' stay with home people this week, and returns to his work for the Westinghouse Electric Company, Pitsburg, Pa. He has not forgotten how to work in a printing-office.

—Answer to puzzle of last week: Mark Underwood, Andover, Massachusetts.

Answered by R. R. Ross.

NOTES ON C. E. LESSON, AUG. 20.

By Charles A. Hines.

Topic: Mountain Scenes in the Bible.

Deut. 34:1-16; Matt. 17:1-8.

Have you ever stood upon a lofty mountain top and "viewed the landscape o'er"? Those to whom this privilege has been given can enter into this lesson with an enthusiasm and interest that will hardly be experienced by others. It has been the privilege of the writer to stand upon the tallest peaks of the Old North State and look out over the undulating and hilly earth until vision is lost in the haze that covers the world. When viewing such a scene one understands why Christ led the apostles up into the mountain for the transfiguration and the season God called his prophets away from the world and nearer Himself when he desired the closest communion between them.

It is no idle fancy that gives charm and real worth to the mountains in the elevation of man. No man can stand in the presence of God's greatness without having some of his own smallness removed. People living in the hill and mountainous parts of the world have always been noted for their love of liberty, their generosity, and their largeness of mind and soul.

In the lesson are set out some of the more important mountain scenes of the Bible, but the daily readings must be studied for others, while a look at your concordance will open up other Bible scenes in both testaments. Find the poem "By Nebo's Lonely Mountain" and have some one recite it at the meeting.

Ararat, the patriarch of mountains, smoked with the first sacrifice in the restored world; Moriah reminds us of the victory of faith, and Nebo of the Christian's vision of the celestial Canaan. Sinai still towers as the symbol of divine law, and Olivet is redolent with Christ's loving interviews with his disciples. Carmel quickens our faith in the power of prayer; and Zion is the type of Christ's everlasting reign, and the saint's everlasting rest.—Mountain-tops Experiences.

"Yet we must not expect to reach heaven before our time. Jesus Christ did not spend all his time on Hermon, wearing a raiment as glittering as the sun-light. The impulsive suggested that they should build their tabernacles up there, and stay on that mountain summit. But the Master was needed down at the foot of Hermon, where a poor distressed youth possesed with evil spirits was awaiting to be healed."

"There is another kind of mountain-top experience to which every faithful Christian may aspire. John Bunyan, in his immortal allegory, brings his children to certain 'delectable mountains,' which are clad with orchards and fountains of water. From these sunny heights they caught some glimpses of the Celestial City, and we regale with pleasant fruits."

ON BIBLE SUMMITS.

Mount Sinai is the great mountain of the Old Testament. It is the Mount of the Law, the awful mount of flame and thunder. But it no longer has terrors for the world, for now we know that Jesus was there.

The hill called Calvary is the great mountain of the New Testament. To be sure, it is hardly to be called a mountain, or even much of a hill; and yet it overtops Sinai and the Alps and the Himalayas. Its summit reaches beyond the clouds and touches the very throne of God.

Mount Hermon, the Mount of the Transfiguration, is the mount of the Old Testament and the New Testament together, for upon it Christ talked with Moses and Elijah, and the subject was Christ's death, foretold in all the Old Testament and gloriously accomplished in the New.

The Horns of Hattin, the scene, perhaps, of the Sermon on the Mount, is the Sinai of the New Testament, where the laws of the new Kingdom were promulgated. They were not diverse from the old laws of the same Kingdom, but carried a long step further.

The Mount of Olives is the mount of the ascension. Its message to us is, "Live no longer in the material but in the spiritual. Cease to think of Christ in a perishable body, and begin to live for His immortal body, the church."

Mount Carmel is the mount of testing. All of the Bible mountains, in a sense, are mountains of evidence, but Carmel particularly so. God is always proving Himself, upon His foes by fire, upon His friends by rain.

Mounts Ebal and Gerizim are mountains of the covenant. It is well to speak our good resolutions in the presence of the mountains, that their stanch and abiding fidelity may serve as our examples. An Ebal and a Gerizim should be set up in every heart.

Mount Pisgah is the mount of hope. To be sure, to Moses it was the mount of defeat, for the lands he saw from the summit he was never to tread; but he was not living for himself, but for his people, and in their sucess he recognized his own.

Mount Hor is the mount of succession. There Aaron was stripped of his sacred vestments, and his son was made high priest in his stead; and there Aaron died. Every life must come to Mount Hor, and must provide, in some fashion, for its work to go on in other hands.—*Daily Companion.*

Daily Readings.

M. Carmel I. Kings 18:19—22, 25—39.
T. The mount of vision Deut. 32:48—52
W. The mountain sermon Matt. 5:1—12
T. The mountain temptation Matt. 4:8
F. The mount of the law Ex. 19:9—13
S. The unknown mount Matt. 28:16—20
S. The topic.

Are You Making Progress?

Not if you are doing the same thing in every prayer meeting.

Not if your committee is making no new plans.

Not if you are not studying the Bible for new light.

Not if you are not praying for new orders.

Not if you are not willing to make failures.

Not if you are not willing to do more than your share.

Not if you are not dissatisfied with your attainments and accomplishments.

Not if you are not sure that God has some great deed for you to do.

WHAT FORGIVENESS IS.

Forgiveness that depends upon the penitence of the one who has done wrong is not forgiveness at all. Yet how often we hear people say that they would gladly forgive an offender if only he would show some desire for forgiveness. If they cannot forgive him while he is still bitter against them or utterly indifferent to their forgiveness, they cannot do so after he repents and seeks their forgiveness. For true forgiveness is not a matter of feeling, nor of purchase, nor of bargaining, nor of return for something received. It never waits until it is asked for. It is not a temporary thing. It is strictly defined by Mr. Johnston Ross when he says, of God's attitude: "Forgiveness is not a sudden throb of mercy in the propitiated heart of God, it is the perpetual state of the divine heart, a divine hospitality open to all." Have we made our own that selfless, incessantly outgoing love which God shows toward us even while we are hostile or indifferent to him, and which he would have us always show toward all who need to see him in us? Let us secure the repentance of those who have wronged us by forgiving them before they want to be forgiven.—S. S. Times.

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over and the feeling that he has run out of the storm into the quiet harbor of home, where he can rest in peace and with his family, is something real.

It does not make much difference whether you own your house or have one little

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,
V-P. and Gen. Mgr., Washington, D. C.
S. H. Hardwick, P. T. M.
Washington, D. C.
H. F. Cary, G. P. A.,
Washington, D. C.
R. L. Vernon, D. P. A.,
Charlotte, N. C.
W. H. McClamery, P. & T. A.
Greensboro, N. C.

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room in that house. You can make that one room a true home to you. You can people it with such moods, you can turn to it with fancies that it will be fairly luminous with their presence, and it will be to you the very perfection of a home. Against this home none of you shall ever transgress.

You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and is a more royal grace than some people seem to think. If you will be but courteous to each other, you will soon learn to love more wisely, profoundly, not to say lastingly, than you ever did before.—Ram's Horn.

THE GIFT OF SINCERITY.

Take from a man every gift but sincerity; let him be blind and deaf and lame—let him stammer in his speech, lack education and good manners. Handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real things, will gladly overlook all his infirmities.

In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his own soul does not approve need look no further to explain empty pews.

There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks things are quite largely not what they seem.

The chief anxiety of too many people is to keep up appearances. If they are poor, they must at any rate appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor car, the Brown family puts a mortgage on the house and lets the butcher go unpaid to the end that they, too, may boast an automobile.

If they are ignorant, they at least affect culture. "We are going to spend the winter in Washington on account of its wonderful educational advantages," says Mrs. Jenkins. "We expect to put dear Alyce in the Smithsonian Institute."

Be a real man—not a shoddy sport or a sham aristocrat. Be sincere with yourself, your friends and your work. With sincerity, a few talents and a little strength may go far. Without it, genius itself must fail!—Henry M. Hyde, in Chicago Tribune.

ANNUAL LOW RATE EXCURSION TO ATLANTIC CITY, N. J., TUESDAY, AUGUST 22, 1911.

Via Southern Railway and Pennsylvania Railroad.

Special train will leave Greensboro, N. C., at 10:45 P. M., August 22nd, and arrive at Atlantic City about noon August 23rd. Train will consist of Pullman cars as well as day coaches, and anyone desiring Pullman accommodations can secure same by making reservation in advance. Tickets will be sold good going only on special train, and returning on any regular train within the limit of the ticket, which will be fifteen days from date of sale. Stop-overs will be permitted at Philadelphia, Baltimore and Washington on the return trip, within final limit of the ticket.

Passengers from Branch line points can use regular trains into Greensoro connecting with the special train from that point.

Following round trip rates will apply from stations named:

Greensboro, N. C.	$11.00
Kernersville, N. C.	12.00
Liberty, N. C.	11.50
Mount Airy, N. C.	12.50
Madison, N. C.	12.00
North Wilkesboro, N. C.	13.00
Pilot Mountain, N. C.	12.50
Reidsville, N. C.	10.50
Sanford, N. C.	11.50
Siler City, N. C.	11.50
Walnut Cove, N. C.	12.00

For Pullman reservations or any other information, apply to any Ticket Agent, Southern Railway, or write

R. H. DeBUTTS,
Traveling Passenger Agent,
Charlotte, N. C.

W. H. McGLAMERY,
Greensboro, N. C.

Siler City.

Protracted meeting begins next Sunday (second Sunday) at Hope Church. Though Bro. Bowman will not be able to be present, Bro. Pritchard will be there and conduct services. We earnestly hope Bro. Bowman will not be sick long. He has endeared himself to our people on this circuit, and we all hope for a speedy recovery.

The third quarterly conference convened with the church at Zion Tuesday, Aug. 8. In the absence of the pastor, Rev. H. L. Powell presided. Business was transacted. G. E. Matthews was elected delegate to annual conference, W. H. Andrews alternate. The fourth quarterly conference will be held with the church at Siler City.

WASTE WOULD LIGHT HOUSE WITH ELECTRICITY.

The average householder throws away each day enough garbage to light his house with electricity. From figures given by an English authority, it can be shown that if the garbage were destroyed in a refuse destructor and used to raise steam, there would be enough electricity generated to light six sixteen-candle-power carbon-filament lamps continuously for three hours a day. If the more efficient tungsten lamps were employed, the equivalent of six forty-candle-power lamps could be used for three hours a day.

England has seriously taken up this question of generating electricity from household refuse. Already there are in that country about eighty electric plants using this form of fuel, and they are increasing at the rate of twenty a year. The ashes from these plants are being used in the manufacture of concrete, paving bricks, and so forth, the profits from which go a long way toward paying for the cost of making the electricity.—*Popular Mechanics.*

Read, But Don't Smile.—An Asheboro man stretched a wire across the door to keep baby in. His wife started out and, forgetting the wire, fell over it and broke her arm. His mother, hearing of the painful accident, came hurrying over to afford what relief she could, and, forgetting the wire, tumbled over it and hurt herself so badly that she had to take her bed for two or three days. We presume the wire was taken down then, and baby given the freedom of the city.

The *New York Times* of July 14 publishes the following significant announcement from San Antonio, Texas:

"Bishop E. D. Mouzon, of the Methodist Episcopal Church, South, in effect read Gov. O. E. Colquitt, of Texas, out of that body today. Governor Colquitt has been campaigning throughout the State against the Prohibition Amendment which will be voted on July 22, and spoke here tonight. In addressing an audience today Bishop Mouzon said: 'I am one of the executive officers of the Methodist Church. I deem it appropriate to say this much, because a man who is to speak in this city tonight is going about over the State claiming to be a Methodist, professing it with his mouth while denying it with his deeds. There is a rule of the Methodist Church, a rule as old as John Wesley, which forbids *in toto* the use of intoxicants by members of the Methodist Church except on the prescription of a physician, and then only as one would use any other drug. The Methodist Church is a prohibition church.'"

—Miss Velna McCulloch, head bookkeeper in an insurance office here, has just returned from her vacation, refreshed and strengthened.

MANTELS, GRATES, TILES

No modern house is considered complete without artistic tiles, grates and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting design that will prove to be harmonious and satisfactory.

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Is th first and most important thin g to consider when selecting a bank. This bank with its capital of $200, 000, surplus $70,000 and stockholders 'iability of $200,000, making in a'l $470, 000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dep't.

ELON COLLEGE (Co-educational).

When choosing a school in which to place their children, parents wish to consider the following special points:

MORAL AND SPIRITUAL INFLUENCES. The moral atmosphere of Elon College is of the highest type. The Spiritual influences surrounding the young man or the young woman will not allow them to go far astray.

HEALTHFULNESS. Good water from a deep well, buildings well cared for, good heat and lights, plenty of fresh air, and a situation in the best part of North Carolina insure the healthfulness of the students here.

STRONG COURSES OF STUDY. Entrance requirements equal to those of the best colleges in the country, a strong faculty of university men, and courses requiring sixty-nine hours for the Bachelor's degree, make Elon a college whose graduates are admitted to the graduate departments of the leading Universities of the country. Courses in Business, Elocution, Art, Music, and Pedagogy are offered leading to certificates and degrees.

EQUIPMENT. Splendid Library and Reading Room, ample grounds, laboratories, large dormitories, buildings equa to the best, with every equipment and appliance makes Elon stand among the from rank of colleges in the South. All buildings are heated by steam and lighted by electricity, and have water and bath rooms on every floor.

ECONOMY. All expenses can be paid for the college courses for from $125.00 to $200.00 a year according to the student's power of economy and his place selected for board and room.

COEDUCATIONAL. Parents who read The Methodist Protestant Herald can send both their sons and daughters to Elon College with the assurance that they will have the best that the educational world has to offer.

FOR CATALOGUE, ILLUSTRATED BULLETINS, etc., address,

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, AUGUST 17, 1911. NUMBER 38.

GOOD AND BAD HIGHER CRITICS.

To some people "higher critics" are all bad. But theirs in an undiscriminating view. A higher critic may be a good man, engaged in a good work, or he may be a dishonest man whose work is intended to overthrow the truth. There are some fields of human endeavor into which only bad men enter. But this is not true of the field of higher criticism.

Higher criticism concerns itself with the authorship and authenticity of the books of the Bible. Since it is claimed for the Bible that it is a book of God and by some a book from God, it is legitimate to enquire into the history of its making, its preservation, translations, etc. It is legitimate to try to go back to the original sources in the interest of truth. So there may be good higher critics. But if a man traces the Bible history back with a view to destroying confidence in the truth and taking from men all revelation from God, he is engaged in a bad business, he is dishonest, he is a bad man.

Among the good higher critics is Dean Farrar, of England. He is a reverent believer in the truth of revelation, yet he thinks it no crime but a service to mankind to investigate the beginnings of the sacred books. Light is thrown upon the meaning, and a new value given to many passages. Here are a few words from Mr. Farrar as to the value of higher criticism:—

"It is probable that no age since that of the Apostles has added so much to our knowledge of the true meaning and history of the Bible as has been added by our own. The mode of regarding Scripture has been almost revolutionised, and in consequence many books of Scripture previously misunderstood have acquired a reality and intensity of interest and instructiveness which has rendered them trebly precious. A deeper and holier reverence for all eternal truth which the Bible contains has taken the place of a meaningless letter worship. The fatal and wooden Rabbinic dogma of verbal dictation—a dogma which either destroys intelligent faith altogether, or introduces into Christian conduct some of the worst delusions of false religion—is dead and buried in every capable and well-taught mind. Truths which had long been seen through the distorting mirage of false exegesis have now been set forth in their true aspect. We have been enabled, for the first time, to grasp the real character of events which, by being set in a wrong perspective, hed been made so fantastic as to have no relation to ordinary lives. Figures which had become dim spectres moving through an unnatural atmosphere now stand out, full of grace, instructivenss and warning, in the clear light of day. The science of Biblical criticism has solved scores of enigmas which were once disastrously obscure, and has brought out the original beauty of some passages, which, even in our Authorised Version, conveyed no intelligible meaning to earnest readers. The Revised Version alone has corrected hundreds of inaccuracies which in some instances defaced the beauty of the sacred page, and in many others misrepresented and mistranslated it. Intolerance has been robbed of favorite shibboleths, used as the basis of cruel beliefs, which souls unhardened by system could only repudiate with a "God forbid!" Familiar error has ever been dearer to most men than unfamiliar truths; but truth, however slow may seem to be the beat of her pinions, always wins her way at last.

"'Thro' the heather an' howe gaed the
creepin' thing,
But abune was the waft of an angel's
wing.'

"Can there be any doubt that mankind has everything to gain and nothing to lose from the ascertainment of genuine truth? Are we so wholly devoid of even an elementary faith as to think that men can profit by consciously cherished illusions? Does it not show a nobler confidence in facts to correct traditional prejudices, than to rest blindly content with conventional assertions? If we do not believe that God is a God of truth, that all falsity is hateful to him,—and religious falsity most hateful of all, because it adds the sin of hypocrisy to the love of lies,—we believe in nothing. If our religion is to consist in a rejection of knowldeg, lest it should disturb the convictions of times of ignorance, the dicta of "the Fathers," or dogmas which arrogate to themselves the sham claim of Catholicity—if we are to give only to the Dark Ages the title of the Ages of Faith, then indeed

"'The pillared firmament is rottenness,
And earth's base built on stubble.'"

"'There is and will be much discussion,' says Goethe, 'as to the advantage or disadvantage of the popular dissemination of the Bible. To me it is clear that it will be mischievous, as it always has been, if used dogmatically and capriciously; beneficial, as it always has been, if accepted didactically (for our instruction) and with feeling.' There is abundance in the Bible for doctrine, for reproof, for correction, for instruction in righteousness;—we shall weaken its moral and spiritual force, and gain nothing in its place, if we turn it into an idol adorned with impossible claims which it never makes for itself, and if we support its golden image upon the brittle clay of an exegesis which is morally, critically, and historically false.

"I do not see how there can be any loss in the positive results of what is called the Higher Criticism. Certainly its suggestions must never be hastily adopted. Nor is it likely that they will be. They have to fight their way through crowds of opposing prejudices. They are first held up to ridicule as absurd; then exposed to anathema as irreligious; at last they are accepted as obviously true. The very theologians who once denounced them silently ignore or readjust what they previously preached, and hasten, first to minimise the importance, then to extol the value of the new discoveries. It is quite right that they should be keenly scrutinised. All new sciences are liable to rush into extremes. Their first discoveries are misled into error by premature generalisations born of a genunie enthusiasm. They are tempted to build elaborate superstructures on inadequate foundations. But when they have established certain irrefragable principles, can the obvious deductions from those principles be other than a pure gain? Can we be the better for traditional delusions? Can mistakes and ignorance—can anything but the ascertained fact—be desirable for man, or acceptable to God?"

THE POWER OF STRONG DRINK.

A True Story.

The strong and the weak we see fall
By the powerful influence of strong drink;
Yes, wherever the evil is known,
Noble lives by its power daily sink.
The young man we see here beginning,
Just taking his first social glass,
Is strong now and brave, an, he dares it
To lead him to shame, but alas!

Follow him on: at first slowly,
He goes on the dangerous way,
A drink now and then, with a boast
Of his strength and power to stay
Free from the dangerous habit
That brings sorrow, shame, and disgrace;
"Of course it will never rule me," he says,
And a triumphant smile lights his face.

He really laughs at all warnings,
And thinks there is no danger near;
But oh, if his future was shown him,
How his poor heart would tremble with fear.
If he only could know the anguish,
Hear the piteous prayers and sighs,
That would follow the social glasses.
A cry from his heart would arise.

To banish the dreadful evil
From off this beautiful land,
A call to the men of the nation
To enforce the warning command.
But alas, he can't see the danger,
And onward he now descends,
Unheeding the gentle warning
Of the danger in the glass he defends.

We see him now, in his home,
Surrounded by the sunlight of love;
To his wife and children he seems
As a sacred gift from above.
So bravely he stands and so kind
To each one in his own thoughtful way,
And with tireless efforts he strives
To bring joys to the home day by day.

But soon, the fair picture has vanished,
Another we now shall behold;
'Tis the picture of struggles beginning,
Of fights with the tempter untold.
The cheeks of the wife have grown pale;
She, too, now is sharing the pain;
She sadly watches the conflict,
And prays that honor may gain.

With tenderest words she is pleading,
Yes, imploring him to give up drink;
To remember their hopes of the future,
Of the doom of a drunkard to think.
He patiently hears and assures her
With tears shining bright in her eyes,
That he will overcome the temptations.
"Yes, I'll give up drink now, dear," he cries.

Their bright little son soon learns
Of the gloom that o'ershadows the door;
He goes to his father and pleads
For him never to touch drink any more.
With the brave little arms round his neck
And sweet tender words in his ears,
He says, "Son, don't ever touch drink,
And for me, you must have no more fears."

"For now I've considered the cost, child.
Never again will I be led to drink;
Oh, no! I will shun the dark evil,
And now, son, of that never think.
You be a man strong and brave, dear,
And never, no never be led
To taste of the dangerous poison
From which my own heart has bled.

We will follow him on, he is striving
To crush out the craving for drink;
And, friends, if you knew the fierce struggles,
From offering the glass you would shrink,
For the sight now to him is so tempting,
Yes, it's painfully hard to abstain;
But his soul cries out that he must not
Ever touch the vile liquor again.

Fast the holiday season approaches,
The Christmas bells soon will be rung,
Many beautiful gifts will be given,
And sweet songs of praise will be sung.
Now, why does the sweet sound bring fears
To the heart of the wife, once so glad?
Oh, why do her eyes fill with tears,
Why do Christmas cheers make her so sad?

She is thinking of him, friends, of him,
She knows that temptations are rife,
And she sees that he bravely is striving
To drive the drink crave from his life.
With eyes raised to Heaven she pleads
That Jesus may strengthen and save:
May rescue the husband so dear
From the doom of a poor drunkard's grave.

The sad story soon will be ended,
The fate of that life will be known:
You will see how the drink habit conquered,
And crushed out the joys of that home.
We see him once more, oh, so manly,
So noble and strong he appears.
He can't see the danger before him,
No, he seems quite bereft now of fears.

'Tis morning, he stands in the door;
From home he will soon be away.
"Good-bye, dear," he says to his wife,
"I will not stay away late today."
"Now, please be real good and strong,"
She says as he's turning to go;
"And to each one who offers you whiskey,
Just earnestly say to them, no."

He stopped then, looked back and smiled,
And replied in a low, tender tone:
"Don't worry about that one moment;
Rest assured I will leave drink alone."
With eyes that are wistful and sad
She sees him walk proudly away.
Oh, heavens! if she could but have seen
The yawning abyss before him that day!

In the town he found his friends gathered;
Quite hilarious were their cheers for the day,
And ere he replied to their greeting,
The voice of one he heard say,
"Here, pal, come take a glass with us,
Now don't you dare say to me nay."
"Decline, friend, I must, as I fear it,
And must from its influence stay."

Temptations were everywhere present,
And a voice within him soon spoke,
"Just one little drink will not harm you."
Lo, see, now his promise is broke!
One drink fast followed another,
And soon the poor fellow was drunk;
The voice of the tempter had conquered;
In shame and disgrace he was sunk.

As the shame of it all rushes o'er him,
He cries out, "I cannot go home.
Disgraced I stand, now, and ruined;
In strange lands I'll evermore roam."
So away from his loved ones he wandered
While crazed by the influence of drink.
His life from that day is unknown, friends,
And I'll finish by saying, please think.

Think, men of the picture before you;
Think long of the anguish and pain
Resulting from the social glasses.
Oh, I pray you to think and abstain.
Think of the bright hopes daily blasted,
Of the grief that we can't understand;
Oh, think of it all, and strive, men,
To banish strong drink from the land.

By R. B. L.

THE MODERATION MONTHLY MAGAZINE—ITS ORIGIN AND PURPOSE.

By R. L. Davis, Superintendent North Carolina Anti-Saloon League.

There has just fallen into my hands a letter advertising the Moderation Monthly Magazine, which is to begin its publication at Cincinnati, Ohio, on September 1, 1911, by the Moderation Monthly Magazine Company, a corporation having $50,000 assets. This information, as well as what follows, is secured from their own literature, which has been sent out this month, and some of which is now in the hands of the North Carolina Anti-Saloon League. The editor's name is not given, but Mr. J. Harry Fatthauser is

President, Mr. L. A. Myers Treasurer, and Mr. A. O. Ostendarp Secretary. Their place of business is head of Hammond Street, Cincinnati, Ohio.

The purpose of this paper is given in the following advertisement, but a study of their literature and letters shows that it is an ingenious scheme to secure names of men throughout the State to whom they may send liquor advertisements with the hope of securing orders:

"A Sporting Paper.—A good healthy paper on all Popular Sports, such as Base Ball, Racing, Boxing, Airships, etc.

A Farmer's Paper.—Good articles of interest to the Farmer about Stocks and Crops. Some New Ideas and Useful Suggestions.

Personal Liberty.—This paper tells about a Man's Right of Personal Liberty —to Smoke a Cigar when he wishes, or take a Drink if he needs it.

Moderation.—All things should be done in Moderation, nothing Overdone or Underdone—Moderation in Working, Playing or Drinking.

Things Men Want.—The advertising in a paper is often the most interesting part. This paper will advertise things that men want—such as Cigars, Whiskey, etc. Each Subscriber can buy these at less than regular prices, and this Paper will guarantee the responsibility of every advertiser, or see that any loss is made good.

Subscription Costs Nothing.—Because you make a saving on every thing you buy from our advertisers, the Magazine does not really cost you anything—you save much more than the subscription price."

We quote from their "Instructions to Agents": "The Moderation Monthly Magazine is for men only—no subscriptions taken from boys, girls, or women. The subscription rate is 25 cents a year, a trial subscription of four months for ten cents is accepted. You are paid eleven cents for every four months trial subscription as follows: You collect 10 cents and keep the money. We pay one cent when subscription is sent to us. The extra one cent will not be paid for less than ten subscribers, but you can keep the ten cents, even if you only secure one or two subscriptions."

From their letter sent out to agents, we copy the following: "We offer the biggest inducement you ever heard of to get a large list of subscribers to our paper right here in your county. We actually pay more for every subscription we get than the subscriber pays us for the paper. We pay 11 cents for every subscriber, and the subscriber has to pay only ten cents for the paper—**an agent could give away subscriptions an make one cent on every name.** We want some one to collect names of subscribers, we don't care whether they give the subscriptions away or charge for them—we pay an extra one cent for every name when the subscription blank is properly signed."

In addition to paying the one cent for every name, they have a list of free premiums, among these are found the fountain pen, gold watch, one gallon of whiskey (any brand desired) and $50 in cash, which goes to the party who sends in the most names by September 1st.

From a blank subscription card sent out, we read this guarantee: "It is guaranteed that I can buy whiskey from the advertisers in your magazine at a discount of not less than 15 cents a gallon when I use the coupon printed in the magazine, and you are responsible for the honesty of all your advertisements."

This is the most ingenious scheme that we have seen for securing names to flood our State with liquor advertisements and literature; and then to flood our State with liquor to blind tigers and everybody else to break down the good results of state-wide prohibition. We are making our protests to the Postal Department of our Government against such a magazine as this being sent through the mails as second-class matter, and we believe that citizens and newspapers everywhere ought to cry out against it.

This turn of the liquor interests gives us further proof of the absolute necessity of some legislation from Congress that will allow each State to control the liquor traffic by its own police regulations, and there is no doubt of the fact that the citizens who believe in temperance, prohibition and law enforcement in North Carolina, must concentrate their efforts before the next Congress and co-operate with the Anti-Saloon of America, the National W. C. T. U., and other National temperance organizations to secure this legislation, which is needed above all other things for our State right now. I beg the preachers to speak out on this proposition. I beg the press of this State, both secular and religious, which has been such a power for prohibition in North Carolina and deserves so much credit for our victories so far, to emphasize the need of this legislation and to continue with us in this fight until success shall perch upon our banners.

In conclusion, let me say if the temperance forces of this State become inactive, the activity of the liquor corporations will very soon carry our State back to the old license policy. Our only safety lies in eternal vigilance.

A Correction.—In the Herald of Aug. 10, 1911, in our article, "Different Versions of Scripture," the following typographical errors occur: In the first column, in "to let either supplement the Authorized," should read, "to let either supplant the Authorized." And in the second column of said article, in, "It makes much of Higher Criticism, should read, "It smacks much of Higher Criticism." We hope the reader will make these corrections, as they are necessary to obtain the sense. J. F. Dosier.

SAY IT NOW.

Speak the kind word, do the kind act,
Ere the years have onward sped.
Give me all the love and sunshine
While I'm living, not when dead.
Tell me I have made life brighter,
By the loving words I've said,
Tell me I have cheered and helped you
While I'm living, not when dead.
Oft the way is rough and lonely,
And my wounded heart has bled;
Cheer me when the way is dreary.
Love me now, not when I'm dead.
In the grave there is no heartache,
We'll forget where sorrows led.
Speak some words of hope and comfort
While I'm living, not when dead.
Tell me I've been true and faithful,
Tell me now ere life is fled;
In the grave I cannot hear you,
Say it now, not when I'm dead.

—Everywhere.

"ALL READY."

We are getting orders for our new Rally Day programs. It is a beauty entitled "The Heart of the Church," and is by far the handsomest and most practical program that has yet been issued. You will be more than delighted with it. The programs are ready for distribution now. Send today for a sample copy.

Remember the programs are sent entirely free of charge and prepaid to every school that orders them. The only condition is that the offering taken on Rally Day be taken for the work of the Board.

Please send all orders for programs to C. H. Hubbell, D. D., Adrian, Mich.

—It is believed that Congress will adjourn next week. It has been a busy extraordinary session.

—New York City, without the aid of outside capital, has begun the digging of a $300,000,000 subway.

—In the counties of Sampson, Robeson, Columbus, and Halifax, North Carolina, 7260 victims of hookworm disease have been treated recently at the State and County dispensaries.

—Harry N. Atwood, the famous Boston bird-man, flew from St. Louis to Chicago, a distance of 286 miles in actual flying time of 5 hours, 43 minutes, on Aug. 14, stopping only twice en route.

—The courts, following their decisions in the cases of the oil and tobacco trusts, have ordered the Powder Trust dissolved.

REVIVAL PRINCIPLES AND METHODS.

BY A PASTOR.

The following-up campaign after the revival is of great importance, but this is the point where the Church makes her worst failures. The new converts are in need of special aid. They must be led to form new social relationships. They should enter social circles that are predominantly religious, for religious growth is possible only in social contact. Hence the necessity for churches and other religious organizations. So it is needful that every Christian join some church; for if he fails to become a vital factor in some religious group, his spiritual death is assured. Not all of his old ties are to be broken, but only those that lead wholly toward evil. All his ties of kinship and many of his friendships should remain intact; but saloons, gambling dens, and all other evil places should see his face no more. The good results of many revivals are often terribly reduced through the failure of the church to provide for the new social needs of its converts.

Revival work among children is fundamentally the same as among adults in that it seeks to move the child's will to self-decision. But the method of procedure should perhaps be somewhat different, for two reasons: (1) The child's imperfectly developed will is more susceptible to hypnotic suggestion than the matured will of the adult. The child is far more easily influenced, hence we should be careful to see to it that every religious step the child takes is really a moral act. I mean by "moral" here "self-decisive." The act of some young children in joining the church is unmoral in that they do it impulsively, without the deliberate action of the will in response to strong moral motives. (2) The child's mental powers are in a rudimentary stage of growth. It is therefore in need of education in ethical ideals and in the exercise of its will power. But this fact is one of tremendous significance; for a child is naturally teachable, its voluntary sins are few, and self-decision is far easier than when the adult is enchained with the evil habits of years.

Statistice show that fully nine-tenths of all Christians are converted before they are twenty-one. Some conversions take place between four and twelve years of age, but by far the greater number occur between twelve and sixteen. Adolescence is a most critical time in the spiritual development of every human life. This does not mean that no religious training should be given until adolescence. In fact, the religious education of the child should begin in infancy, and its culmination in conversion should be the logical outcome at or before adolescence. Proper training so culminate in nearly every instance, and that without any violence to the youthful will. The four principal factors affecting the religious growth of the child are the home, the Sabbath school, the public school, and the street. The school and the street include the play life of the child; and play has a far greater place in character development than most of us dream. If the home and the Sabbath school were always in perfect harmony, each working to its full efficiency with each child, then practically every one would be converted and take his proper place in Christian society. If such ideal conditions actually prevailed, perhaps the periodic revival would be unnecessary. But, as a matter of fact, most children are brought into the Christian life through these revivals. However, it is only so because of the defective home or Sunday school training or both. Only three out of every five Sunday school scholars ever join the Church. This loss is traceable not so much to the Sunday school as to the home.

The child who is rightly instructed and properly environed will need only to publicly confirm his decision by joining the Church. But our conditions are so far from being ideal that our modern revival is needed, even in reaching the children. Still our homes and Sunady schools ought to be winning children to Christ all the year round, as is illustrated in a story told by one of the leading Sunday school workers in England: It was in a little village in Northumberland. The teacher had talked most earnestly to his class of boys that Sabbath afternoon about becoming Christians. All of them listened respectfuly and intently. One of the boys was Charlie. A fortnight later Charlie's little brother was being put to bed by his mother. He looked up at his mother and said: "Mama, what's come o'er our Charlie?" "I don't know, son. What makes you ask?" was the reply. "Why, mama, he doesn't fuss and fight me any more, and now he always gives me the biggest half of the apple and the largest piece of pie." That evening the mother asked her husband about it, telling him what Charlie's little brother had said. Both had noticed a change in Charlie. They could not account for it. So Charlie was summoned to answer for himself. When told of his little brother's question and their own observations, Charlie confessed Christ with his lips in the sacred environment of his own home to those who should be the first to know it. He said: "The other Sunday the teacher talked to us about being Christians. I didn't say anything, but I said to myself that I was going to be a Christian. I didn't tell anybody about it for fear I couldn't hold out. And I thought if I succeeded, others would find it out soon enough." Sure enough, they had found it out.

Surely God's call is to every Christian for intelligent and faithful effort in winning souls for Christ. Let the beautiful language of the hymn writer be our daily prayer:

Give me a faithful heart,
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee.

THE SNARE AND DELUSION OF THE DAY.

The doctrine of the Fatherhood of God, revealed by Jesus Christ at a cost which the finite mind cannot estimate, has received in these latter days an emphasis which perhaps has never before been paralleled since apostolic days. With what result? Sin has lost its blackness through the application of whitewash, and penalty has lost its meaning for the popular mind. It would seem that the revelation of God as a Father through a crucified Christ has emboldened men and women to revel more unreservedly in the sin from which Christ died to save them. The flippant assertions on the part of so many, especially the young, that sin is not so bad, after all, and that hell is a fiction, are invariably connected with a reference to the fact that God, if there really is one, is a Father, and is too good to punish. The universal law of cause and effect is recognized in every place save where a sinning soul stands in the presence of an offended God.

Wise and forcible are the following words taken from The Advance: "One difference between the old and the new views about hell is that the new view is more benevolent to the bad, and the old was more benevolent to the good. The new view makes it safer to sin; the old view made it safer to do right. The old doctrine threw its fuel into the flame before sin; the new complaisance adds fuel to the fires of passion."

Nearer the beginning of the editorial from which the foregoing extract was taken are these words, which are eternally true: "We may scoff at the doctrine of a hell, but at the same time we know that it will not do to put out the fire against sin. Yea, more. We know that we cannot put it out. We may call it old or we may call it new; it will still be here. If it is not on one side of us, it will be on the other. Persuade men that there is no hell in another world, and they will immediately proceed to make a hell of this world."

Yes, the "white lily" of God's love blooms as never before in the gardens of

doctrine; while the rank, noxious flowers of passion nod on every highway and every byway of practical human experience. The thunders of Sinai are hushed into the lull which falls on hearts which defy God and then smother him, if possible, with praise of his meek, forgetful, passive, loving spirit; and all this where the sword still hangs suspended, as ready and as sure to fall on all disobedience as is Divine Love to smile on all obedience. We can appropriately close these remarks by quoting again from the Advance: "The snare and delusion of our day is that the man who preaches down penalty is the merciful man [with many the progressive man]. The only merciful preacher is the man who preaches up salvation."—Nashville Christian Advocate.

HOW TO LIVE.

"How to die" is not half so religious a question as "How to live." The man who lives with a clear conscience will die happily and without fear. The problem of life is living, not dying. Life is the most natural gift of the Creator, for He gave man life by breathing into him the breath of life. He wants us to live long and live well. "I am come that they might have life, and that they might have it more abundantly."

Life is strengthened and prolonged by normal, natural means. Artificiality weakens and destroys life. A few months ago the earth was dead to all appearance, frozen to death by a long winter, numbed by the cold frosts. Every leaf was gone, the skeleton trees were ice-clad and brittle. The hills and fields were buried beneath the snow. But suddenly they lived again. Spring, with her glory and fragrance, was with us. The crocus and jonquil, the hepatica and arbutus, the violet and tulip were here. The trees budded and blossomed. The robins began to sing in the morning. All this is natural.

Why not learn "how to live" from God's good world around us? In other words, get out into the air, even if we have to be out before breakfast in order to do it. Fill your lungs with oxygen. Take vigorous exercise in the open air. Take time to walk home instead of lazily hanging on a strap all the way up the hill, or breathing the condensed second-hand air of sixty passengers, mixed with tobacco smoke from the rear platform. Swing your arms when you walk and get up motion. Don't move slowly along as if you had locomotor ataxia, and then try to tell yourself that you are tired and have spring fever. Raise up the shades and let the sun into your office. If it hurts your eyes turn your back on it and have the sunlight for a background. Buy a bunch of violets or arbutus for your wife on your way home. The man who spends more money for cigars than he does for confectionary for his wife and flowers for his home doesn't deserve either. Instead of thinking how other men ought to live, demonstrate your theories by personal experiment. Let sunshine, sleep, fresh air, exercise and a happy frame of mind transform your pale, sleepy, round-shouldered, tired, worried existence into a life worth living, and the summer and fall of 1911 will go down in your life's history as the best one on record.—John Timothy Stone, in *New York Observer*.

STRENGTH IN WEAKNESS.

To little strength there is always an open door. Opportunity is not reserved for the mighty. Those who realize that they are weak gain power by the consecration of the little strength which they have. "The lame take the prey." "God hath chosen the weak things of the world to confound the things which are mighty." If we keep Christ's word, our conscious weakness will result in great fruitfulness. In union with his will our weakness becomes unmeasurable power. The most fruitful financial endowment that philanthropy has ever received is the poor widow's two mites. All her living was an insignificant amount to the offerings of those who gave of their abundance; but never did the largest offering of those who gave only a part, though it were millions, bear so much fruit. The open door before little strength is that of unlimited influence. —*Northwestern Christian Advocate*.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

79. David enquired of the Lord about the faimne, and He answered: "It is for Saul and his bloody house, because he slew the Gibeonites." We are plainly taught in the Scriptures that many old methods of bringing the wicked to a knowledge of their transgressions have been discontinued since the new dispensation. In Christ's Sermon on the Mount He enjoins his followers to love their enemies, because God makes his sun to shine on the evil and the good, and sendeth rain on the just and the unjust. In the old dispensation mankind was ruled by the law of justice—in the new, by the law of love.

In this reckless, lawless, well nigh Godless age, if we received only what we merit, it would never rain again.

In the parable of the tares the servants were commanded to "let both grow together till the harvest, lest while ye gather up the tares ye root up the wheat also." The promise that while the earth remaineth, seed time and harvest, summer and winter, cold and heat, shall be given, was not conditional.

Every sinner will be sure to reap what he sows somewhere, but Divine Wisdom and Love will not fail to dispense his blessings because of sin, in individuals, for "the goodness of God leadeth men to repentance." Hence scientists will have to seek elsewhere for a reason for our prolonged drouth. L. F. W.

Lesson for Next Week.

1 Kings, first three chapters.

Questions.

82. A what age did Daniel die?

83. Are David's injunctions to Solomon regarding Joab and Shimei (1 Kings, 2nd chapter) to be regarded as an expression of a vengeful spirit? If not, how are they to be regarded?

84. What unselfish choice did Solomon make early in his reign?

Question 82 is assigned to Mrs. Swaringen, 83 to Mrs. Martin, 84 to Mrs. Mason.

Burlington.

The reporter has been waiting for the pastor, and the pastor has been waiting for the reporter, until it is now impossible to give all the news of our church since the last notes appeared from here. However, it has been a vacation for the reporter, and although he is very busy now, will try to find time to note:

1. An excellent Sunday school attendance since last we wrote, and the best average, for the year, in the history of the church.

2. The visit of President Swain on July 30, and an excellent sermon from him at that time.

3. An excellent Children's Day service on the night of August 6th, which showed that the children had been well trained, and a collection of nearly $30.

4. A good sermon by Prof. T. C. Amick of Elon College on last Sunday morning, in the absence of the pastor.

5. Our annual S. S. picnic will be next Friday, Aug. 18th, at Glenwood Farm, and that all who are going will meet at the church at 8:30 A. M.

6. Many visitors are in evidence every Sunday at the services. Among the number lately we note Rev. R. M. Andrews of Henderson, and Rev. G. V. Tilley of Cuthbert, Ga.

7. We will not wait so long again to report, but hope our pastor will see fit to write something at an early date.

Reporter.

Burlington, N. C., Aug. 16.

(Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.—Matt. 5:11. Golden Text for Sunday, Aug. 20.)

PASTORS AND PEOPLE.

PRESIDENT'S APPOINTMENTS.

Asheville, Aug. 6.
Buncombe, Aug. 8-13.
Ivy, Aug. 15-17.
Yarboro and Anderson, Aug. 19-22.

When it can be done I shall be glad for pastors to have a circuit rally and have all the churches on the charge largely represented.

Very truly,
W. E. Swain.

Have been to Asheville and find the situation there somewhat peculiar. The people there are loyal and true. Bro. Williams, the pastor, is keeping up his watchful care over the work. It would be a great encouragement to these good people if those who have subscribed for the church building here could pay their subscriptions in advance of the time named in the pledge. Bro. Williams nor his people have authorized this, but I am making statement because of the light in which I see the situation. Today, Aug. 10, is the reunion of the Pickens family. They met today at Mr. Robt. Greenwood's in the northern part of Asheville. The crowd is large, and the beautiful lawn is alive with those who rejoice. The very old and the prattling infant met and smile. All seem glad.

W. E. Swain.

Richland Circuit.

The third quarterly meeting for this work will be held at Cedar Falls on Saturday before the third Sunday in Aug. at 1:30 P. M.

The business to be transacted is of interest to all. Come.

L. H. Hatley.

Aug. 12, 1911.

Mt. Pleasant, Liberty Circuit.

On the fifth Sunday in July one of the most profitable and most interesting S. S. Conventions ever held in Greene township convened here. A crowded audience listened attentively to able addresses given by Hon. C. C. Barnhardt, Hon. E. S. W. Dameron, Prof. W. A. Harper, and Mr. W. G. Cobb. The township banner was presented to Mt. Pleasant S. S. by Prof. T. C. Amick.

Mr. S. A. Alexander, of our church, was elected president for the ensuing year.

Rev. W. C. Kennett filled Bro. Fogleman's appointment here on the first Sunday in August. Bro. Kennett preached an able sermon.

There were 64 present in S. S. on last Sunday. The offering amounted to twenty-seven cents.

Mr. Grover Shoffner has gone to St. Leo's Hospital this week to be operated on for the removal of a tumor.

Mr. C. R. Ephland and family, who have been at Rockingham for some time, have returned to this community.

As previously stated in our report, the special meeting will begin here next Sunday. Here's hoping that showers of blessing will refresh many drooping souls.

Will H. Neese.

Hartshorn, N. C., Aug. 15.

Mt. Carmel, Granville Ct.

Because of much sickness and other reasons our S. S. yesterday was the smallest in two months, only thirty-nine present. Hope it will be better next Sunday.

Bro. Bethea being away, Bro. S. R. Harris was supposed to make us a talk yesterday, but really he preached. And I almost believe he thought he was a preacher, because of his holding Bro. C. W. Finch responsible for his dinner. Will be glad to have Bro. Harris again.

The two sick persons mentioned in last report are much improved.

A brother of the writer, Mr. Thomas J. Garrett, and Miss Allie Pendley of North Wilkesboro were married at this place (North Wilkesboro) last Wednesday. Will reside in Henderson.

Our organist, Miss Maggie Finch, is attending a house party at the home of Mr. D. H. Gill.

Though the picnics and special meetings are passed, let's not become discouraged.

Polk Garrett.

Friendship, Stanley Circuit.

Our protracted meeting began at Friendship the 6th and closed the 11th. Rev. J. A. Burgess was our pulpit help. He did some of his earnest preaching, and it had its effect. There were twelve conversions, ten accessions, and several reclamations. Bro. Burgess was with us just long enough for us to learn to love him. We were much pleased with his deep sermons. The church was greatly revived. Pray for us that we may do more for our Master this year than ever before.

We were glad to have Bro. Reynolds and family with us one day in our meeting, but were sorry we didn't get to hear him preach. Mr. M. F. Furr and wife, from Matthews, visited us during the meeting.

H. B. Furr, Reporter.

Tabernacle, Tabernacle Circuit.

Our special meeting closed last Friday evening with communion service, and was perhaps the best meeting that we have had here in many years. There were a dozen or more conversions, seven additions to the church, some of them heads of families. The church seemed very much revived. Bros. J. D. Williams and D. A. Braswell did most of the preaching. The other preachers who were here during the meeting were Revs. T. J. Ogburn, who preached Sunday at 11 o'clock, C. H. Whitaker, J. R. Hutton, and R. A. Brown, of Way Cross, Ga. Bros. Williams and Braswell made a good impression on the people. Bro. Braswell's deep piety, his zeal for the Master's cause, and love to God and love for humanity, and his earnest desire for the salvation of souls, were eminent; while in Bro. Williams all these characteristics were manifest, and coupled with these, his great knowledge of and wonderful power to preach the word of God made it a force hard to resist, while our pastor, Bro. Cecil's, faithful service as pastor and his plain, practical, and earnest preaching since he has been among us has been a great factor in bringing about these blessed results. Bro. Cecil has been faithful in the discharge of every duty associated with his work.

May the blessings of God rest richly upon the results of the meeting, upon our pastor, and upon the brethren who did the preaching, and may each and all be faithful to the work whereunto we are called.

I. L. T.

Climax, Aug. 14.

Glorious Meeting on Halifax.

Our special meeting at Eden closed last Thursday afternoon. It was indeed a good meeting. Some said it was the best they had ever seen at Eden. As near as I could tell about forty professed faith in Christ. About thirty of these, of whom most were young people, were new converts. Thirty joined church at Eden, and one name was given for Union.

It was a beautiful sight to see these young people gathered around the altar pledging their allegiance to Christ. Among the number were three grown young sisters and two of their grown brothers. Oh! what is nobler, what is grander, what is more beautiful than such a scene!

We were glad to have with us during a part of the meeting Bro. Holden, pastor of Enfield M. E. Church, and Brother Whitaker, pastor of our church at Enfield. Each of these brethren did a part of the preaching. Their preaching was good and effective. I thank these brethren for their help, for my health, I fear, would not have permitted me to have done all the preaching. I am not afraid of "down East," but there is quite a difference between the hills of Maryland and the low lands of North Carolina.

Bro. Woodbury Hardee and wife, Mrs. Fox and children, Misses Cassie and Clara Finch, are visiting Bros. Junius and

James Hardee. We were glad to have them in the meeting. The Misses Finch aided in the music, and Bro. Woodberry Hardee's strong appeals and exhortations to the unsaved were appreciated.

God be praised for all the good that was accomplished!

Do you want to know how to have a good meeting? I can tell you how we had it here in Eden. The people prayed and worked. And they didn't wait until the week of the meeting to begin either. We thank the members of other denominations who worked faithfully with us. We had the kind of church union that I am in favor of, namely, union of purpose and of efforts for the salvation of the lost.

Pray for our other four meetings.

Linley W. Gerringer, Pastor.

August 11, 1911.

Concord.

A meeting of considerable interest was held at Fair View Church, about six miles from Concord, beginning Aug. 5, and closed Aug. 11. About twenty-two souls were saved. Fifteen hav already united with the church; and we are expecting others to join us at our next appointment. Bros. N. C. Williams and Manda Ridenhour did faithful work as pulpit help. The church was greatly revived. We think much good was done during these series of meetings. The house would not hold the congregation a part of the time.

We are glad to state that Brother Jake Blackwelder is improving, and we hope he will soon be able to come home to stay.

Brother John F. Alexander, of Harrisburg, has our sympathy in his sorrow: as we learn one of his daughters is at the point of death: and the physician has no hopes of her recovery.

Aug. 12. A. Oscar Lindley.

Thomasville.

On last Sunday and Sunday night our pastor, Rev. E. Suits, preached two powerful sermons. He left no stone unturned. His preaching is so plain that one and all can understand.

Our Sunday school is in fine shape. We have 215 on roll, average attendance 89. Our Superintendent has the school at heart, a good man in the right place. We hope to have our church dedicated some time this fall.

A Teacher.

Winston Station.

Somet weeks have passed since a report from this place, but with the exception of those away on their vacation and several who are sick, we are all here pressing on. Our pastor has been granted a three weeks' vacation; therefore we have had no preaching the past two Sundays and will not have any the next. He is spending his vacation helping in revivals.

The attendance at the Sunday schools and mid-week prayer meeting is not quite so good, yet it is splendid considering the weather is so warm and oppressive, and so many people are out of the city.

On last Tuesday evening the Baracas entertained the members of the Sunday school in a most delightful manner. The most pleasing feature of the evening was the illustrated song, "Just Me." After several pleasing addresses, songs, and some time spent in pleasant conversation, delicious cake and cream was served by the young men. Every one, from the youngest child to the oldest gray-haired person, seemed to enjoy themselves, and some of our older people have declared it the nicest and most pleasant of any of the social functions held in the church for several years.

An intersting ceremonial occurred last Tuesday evening in East Winston, when the first brick of the new M. P. Church was laid; those taking most part were the members of the Young Ladies' Club, Misses May Speer, May Brewer, Lois Timmons, Martha Messiah, Mamie Brewer, Maud Jordan, Ester Brewer, and little Miss Hester Speer; these young ladies had wrought so zealously in its cause it was deemed fitting that the initial movement of the work of the building should be performed by them.

Aug. 14. Reporter.

A Surprise Birthday Dinner.

On last Tuesday, Aug. 8th, Rev. L. H. Hatley of Richland Circuit drove to Asheboro to make some little purchases. On returning home he found a host of people on the lawn at his home near Giles Chapel, and in imagination we can hear him ask, What does it mean? Now listen: women can hold their tongues some times. Mrs. Hatley had invited his friends more than a month ago to come there in honor of his birthday. Pardon me, but I have forgotten the exact age; judging from appearance I would say thirty, but I think he has passed some forty summers, so when the day arrived something like one hundred and thirty people arrived there with baskets full of good things to eat and hearts full of glee to do honor to the occasion. Some one says there's a time to all things, and I want to tell that was a time to enjoy ourselves, and the writer did to the fullest extent. The day was spent in laughing, talking, playing and singing. We also had some very fine instrumental music rendered by Rev. Mr. Hatley, his brother Daniel, of Spencer, and Mr. Will Hamlin.

And now let me make special mention of the table and what there was on it; talk about famine in this land, to be sure I have not seen so many good things to eat in years. A kind of house circle table was made upon the lawn and loaded down from the baskets, then the people gathered round and stood with impatience while the photographer made a picture of the scene, after which Mr. E. O. York made a short talk and asked God's blessings, and after every body had eaten to their fill many baskets were taken up of the fragments.

I will stop now by saying that Bro. Hatley was not only surprised but pleased, and felt not a little honored when taken in the house and shown the nice and costly presents given him. Of two I will make mention: one beautiful three-piece silver set and a sofa pillow with the J. O. U. A. M. emblem hand embroidered.

May Bro. Hatley live to see many more birthdays like this.

Mrs. J. V. Free.

Orphan's Home.

You are cordially invited to be present at the celebration of our first birthday on August twenty-second, nineteen hundred and eleven, eight o'clock P. M., in the High School Chapel, Denton, N. C.

We are going to have a little exercise that we hope will be enjoyed by all. We would be glad if all who come would bring us a little birthday present, something to eat or wear for the children, but if you do not care to do this, come anyway. We are just a year old. We have grown considerably in this year, more than we had hoped. With your help we will grow more in the next year, and be able to celebrate in our new homes. In the past month we have had a call from twenty-two little ones who needed our protection, but we have been compelled to say no. Let's build our houses at once and gather them in.

Yours in the work,

Mabel W.

A good meeting just closed at Bear Creek, near 35 conversions and eleven accessions. Pulpit help, Rev. E. H. Mullis. Pray for our success in other meetings.

We have held a good meeting at New Hope. Church much revived, many penitents, backsliders reclaimed, and sinners saved. Only one joined the church, but we think great good was done. Rev. E. H. Mullis and Haywood was our pulpit help. Each did well.

W. P. Martin.

A PLEASANT DAY SPENT AT HAW RIVER.

On last Sunday, August 13, Mr. Stone and I spent the day at Haw River, Mr. Stone having accepted an invitation from Rev. Mr. Curry to make an address on that day at our church, as he was to be absent from the service himself.

We were met at the train by our friend, Mr. Thomas Coble, a young man of sterling Christian character, and whose loyalty and work for the church has had much to do toward the growth and success of the M. P. Church with which he has been closely allied since childhood.

On arriving there, we were amazed to see such a wonderful change in the old church, which we loved so well while living at Haw River several years ago. Indeed it was a pleasure to see such an attractive building twice the size of the former, very neatly furnished and papered; they can justly be proud of it as they have it all paid for—which fact speaks well for both pastor and people. We learn that Bro. Curry is doing splendid worker among this people. Their Sunday school has an enrolment of over one hundred and it was noticed that nearly all were present. We were very sorry that the superintendent, Bro. J. C. Morris, was kept away owing to the illness of his wife. Bro. and Sister Morris are both doing untold good for their Sunday school and church. We trust that Mrs. Morris will soon be able to take up her splendid work, for she is so greatly missed.

In the absence of Bro. Morris, the assistant superintendent, Bro. Stout, a very devout Christian man, presided. We found a thoroughly alive Sunday school with both Baraca and Philathea classes, all doing splendid work.

After the Sunday school we were glad to meet with many old friends and we noticed that almost all the little folks remained for church services—which we wish they did in every place. The house was well filled to hear the address on foreign missions, many having come from the other churches after their Sunday school. Although some do not approve of foreign missions, as is the case in every church, the entire audience listened with rapt attention and heard many facts that we trust will result in good for the Master's cause. After the service some of the ladies met together and organized a woman's foreign missionary society with twelve members, which was a splendid beginning. We know how faithfully these ladies do anything they undertake, and we feel sure that their society will do much good, that they will steadily increase in number and interest in the missionary cause as they take up the work. With Bro. Curry's aid, who is well beloved by his people there, and having chosen Mrs. Will Crutchfield, a very enthusiastic and persevering worker in anything she undertakes for her church, as their president, we expect to hear of good results from the Woman's Foreign Missionary Society of the M. P. Church at Haw River.

Mrs. J. M. Stone.

HENDERSON TO NORTHFIELD.

Leaving home Friday, Aug. 4 at noon, we started on our trip to Northfield, the train running nearly an hour late; and we had only an hour and ten minutes margin in Norfolk when it was on time. This caused some moving about to be done from Portsmouth to the Merchant and Miner's Wharf in Norfolk. After securing our tickets and rushing through the warehouse, we met our steward, who said, "Don't hurry, don't hurry," but we trotted all the same, for it was time for the boat to leave. But there were other rail passengers, who, like ourselves, had wired to hold the boat. So we were really ahead. By the time the Juniata set sail we were in the dining room feasting, little dreaming that would be the last meal till we were docked in Boston Harbor. I tried to believe I was not going to be sick. Mrs. Bethea was sick before going to bed Friday night.

Saturday morning I arose early to see the sun rise. As I sat upon the deck on the east side I thought how wonderful is the power of God. It was a glorious sight to behold. I was glad to see his face. It was familiar while everything else was strange. I was lonesome, and yet there was the bright shining face of the sun. How many times on life's journey, when everything else seems strange, how Jesus comes to comfort and brighten the way, if we know Him.

Before the breakfast hour, I was in my berth, too sick to eat. But the sleep was good for us. We needed the rest, and perhaps after eating away from home so many good things for four weeks, our stomachs needed a vacation too. Many times I tried it outside that day, but soon to be driven in by that peculiar sea-sick feeling. "Misery loves company," so we had it. Many were unable to get out of their state rooms. They were a jolly good-natured set of passengers, but I have always found it so on the boat. The day was uneventful. We passed in sight of land late Saturday afternoon, near New York. Saturday night we got into a fog, got headed toward Norfolk, and missed a large boat just thirteen inches. They told us afterward, when it was too late to get scared, that they missed having a collision just that much, and that if these two large steamers had collided we would have gone to the bottom.

We were disappointed in not getting to Boston in time for services Sunday morning, but found out afterward that most churches were closed for the summer or August at least. On account of our delay we did not reach Boston till 2 o'clock Sunday afternoon. Finding a pleasant place at Hotel Hollison, Fremont Street, we decided to walk down to the Common. We were attracted to a crowd of people where a business man of Boston was telling the plain simple story of Jesus. It was effective, too. There were many requests for prayer and one soldier boy from Texas gave his heart to the Lord and told the crowd of his determination to live for Christ. On the Common was music, preaching, almost anything to see and hear. Early Monday morning we began sight-seing in earnest. We found so many points of interest of a historic nature: Old South Church, Bunker Hill Monument, the route taken by Paul Revere on his famous ride, Cambridge, homes of Lowell and Longfellow, and the Washington Elm, where he first received the command of the American Army. There are so many things about which I read when I was a boy and want to read all over again.

We saw the large temple built by the devotees of Mrs. Eddy, the Christian Science leader, costing two million dollars. What an amount paid to a delusion! Yet people are paying out money and giving their lives to many things just as dangerous.

Monday night at Tremont Temple we were permitted to see the first exhibit of colored moving pictures, showing the Coronation of King George, the greatest thing of its kind that has ever taken place in the world. The troops were drawn up in all their gorgeous array. I was surprised at the smallness of the crowd. Just across the street at a play of a lower class—a vaudeville—the people were clamoring for entrance. The best things have the smallest crowds in life.

Tuesday morning early at 7:10 found us boarding the train at the great South Station of the Boston and Albany R. R. for Northfield. A two hours' wait at Palmer in the Berkshire hills was pleasantly spent. The beautiful homes and farms along the line made the run from Boston to Northfield exceedingly pleasant. N. G. Bethea.

Northfield, Mass., Aug. 11.

P. S. A striking thing on Boston Common Monday night was a blind man with a banjo. He was an expert player, and had attracted a large crowd. His money cup was on his instrument; but no money came in till the song, "You'll Miss Your Dear Old Mother When She's Gone." Men from different sections, as you could tell, were touched by that word mother. Remember, mothers, your power of influence for good, and use it while you may. No song attracted like that.

Asheville.

On the tenth the Pickens reunion was held at the home of our Mrs. Robt. Greenwood. Bro. William Carter married a

daughter of the late Rev. Andrew Pickens.

That reunion was a happy occasion. There was a large attendance. The venerable Rev. Robt. W. Pickens and the venerable "Uncle" William H. Carter were the two oldest present. And about the youngest was Col. S. V. Pickens of Hendersonville. He did not play base ball, but his wife did and made a base hit every time she went to the bat. President Swain, Rev. J. H. Moton, Rev. R. S. Troxler were present.

Lindsey Blackwelder and bride are back from their honey moon.

The Sunday school attendance was 102. 36 at Woodfin Hall, 21 at Woosley Hall. Our Third Quarterly Conference will be held this Tuesday night. J. S. W.

MIZPAH, HAW RIVER CIRCUIT.

Our special meeting began here the first Sunday in August and closed the following Thursday. We had a very good meeting. There were two conversions and they will join the church later. Rev. Davis of High Point was our help. He and our pastor did excellent preaching.

We were glad to have Mrs. Raper and Treva with us during our meeting.

Mr. Hugh Jones of Wake Forest is visiting his parents here now.

Miss Minnie Jones, who has been visiting relatives in Virginia has returned home.

Mrs. Ida Hopkins and daughter, of Port Norfolk, Va., visited relatives here during the meeting Lala Stallings.

Forshee, N. C., Aug. 15, 1911.

ORANGE.

The Third Quarterly Conference of the above circuit will convene at Union Grove Church on Saturday next, Aug. 19.

Preaching at 11 o'clock, followed by business session. All members are requested to be present. Pastor.

FAIRFIELD, GUILFORD CIRCUIT.

Dear Herald:

Our Third Quarterly Conference convened at Spring Hill last Saturday. The attendance was better than it has been for some time; let us increase the attendance from time to time, making the last one the best one. The business was transacted in harmony, and the interest was good. The reports from the different churches showed that the circuit was improving; the financial report was somewhat better than usual at this time of the year. Among the incidental business transacted, on account of the pastor's heavy expenses caused by the sickness of his wife, the stewards were instructed to collect the pastor's salary in full as soon as possible. The Conference voted unanimously to give Bro. Plyler a vacation for an indefinite period so that he might give his wife his entire time and attention, which she so much needs at this time. It was also decided to have a circuit rally at the next quarterly conference, which will convene at Spring Hill Church some time this fall. The president will be invited and perhaps other dignitaries; let every member on the Guilford Circuit that possibly can make arrangements to be there, and let us show the world that the Old Rip Van Winkle Circuit has waked up.

Every one who can conveniently will be expected to bring a well-filled basket of dinner. Back to the pastor and family; we have given them our sympathy and our prayers. Now let us come to the last quarterly conference not only with the pastor's salary paid in full, but a nice overplus and prove our sincerity by our works.

Sincerely,

J. M. Davis.

MT. ZION'S CHURCH, UWHARRIE CIRCUIT.

Brother Frogden of the Uwharrie Circuit has just closed a successful meeting at Mt. Zion Church. Meeting closed Friday night with a large attendance to witness the closing exercises. There were several conversions during the meeting and some accessions to the church. While Bro. Trogdon is a young and new preacher, this being his first year's work, we find that he has come to us well equipped. We enjoy his sermons; he seems to be filled with the Spirit and preaches with power. His pleadings with the unconverted ones were full of sympathy and love, begging them to give their whole hearts to God, imploring them to repent and become children of God. The short while that Bro. Trogdon has been with us we have learned to love him and we are made to feel that he is a bright and shining light to the dear old Uwharrie Circuit and we feel that he is going to do a good work. And we all say, "God bless him," and our prayers are that he may be successful in winning many souls to Christ. Bro. Trogdon brought his family with him to attend the meeting. We were glad to have the pleasure of their acquaintance. We learned to love them and find that he has a pleasant family and we felt sorry when they told us good-bye to return to their home. I must not forget to say that Bro. Hulin of Denton assisted Bro. Trogdon in his meeting. We were all glad to have Bro. Hulin with us; we learned one year ago to love him and he has many friends at Mt. Zion. We people love to hear him preach, for we know that he is a great preacher, that he preaches with great power and our prayers are that the good Lord will bless all of his efforts and that he may be successful wherever he goes and that he may deliver the message of God. Many of the church people testified alike to the faithful fulfilment of their vows that they would never go back to the world. And many a kind word was spoken by the Christian people. Many a token of affection was pressed into the hands of the unconverted ones. J. C. Hoover.

FRIENDSHIP, YADKIN COLLEGE CIRCUIT.

Our special meeting commenced the 5th Sunday in July and closed the following Thursday evening. Bro. W. D. Fogleman, of Liberty was the pulpit help, and indeed discharged his duties faithfully. He preached some soul-stirring sermons during the week. He was with us on Sunday morning and gave us a missionary sermon which was much enjoyed, after which a collection was taken for foreign misisons, amounting to $5.00. Bro. Fogleman won the hearts of many and we hope he will come again. On Tuesday evening at the close of the service the Third Quarterly Conference was held, business transacted as usual. Finances a little behind, but stewards say they are much encouraged; hope all claims will be met. The meeting resulted in 6 conversions, 5 united with the church, and the church was much revived. Our pastor was with us also on the 4th Sunday in July and filled his regular appointment. We are always glad to have him with us. The S. S. is moving on nicely; last Sunday, 72 attendance, 89 on roll. The Sunday School Convention and picnic will be held at Shiloh on Saturday before the 4th Sunday in August. Hope every S. S. scholar will be present fro all churches on this circuit. Reporter.

Owing to the fact that our little girl has developed a case of scarlet fever and that we are under a forty-five day quarantine my special services for next week at Hebron have been postponed for the present.

Fraternally,

Chas. J. Edwards.

—In the absence of Rev. E. A. Plyler, the editor was called to do service at St. Paul's last Sunday morning. The congregation has improved a little since our last visit there. With this service came the privilege of going to the Sunday school picnic with the St. Paul's people on Saturday afternoon. We went in wagons to the battle ground, and had a good time. The children filled the air with the regular picnic yells going. After rambling over the grounds for an hour or two, all were ready and some eager for the repast that was spread upon the tables. About seventy-five people were in the company. Bro. Routh, assistant superintendent, was master of ceremonies in the absence of Superintendent Nance. The church at St. Paul's is moving upward, we believe. They appreciate Bro. Plyler's preaching. Bro. J. W. Causey is doing good service as teacher of the Baraca Class.

THE PRINTER'S PRAYER DESK.

The foreman of the *Recorder* office has served in that important position for thirty-nine consecutive years. He is a master of his art; there is not a more skilled or reliable foreman in a newspaper office in the city of Pittsburgh. The young man who presides at our linotype machine has continued in that same position since the linotype has been installed in *The Recorder* office. He has acquired both speed and skill in the manipulation of the machine. He is an indispensable man. Now both of these gentlemen are of an even temper, mild-mannered and considerate about their work, but we have never regarded either of them as markedly religious or even more than ordinarily devout. What was our surprise then a few days ago, on going into the composing-room, to find these gentlemen had converted the dictionary shelf in their office into what they were pleased to call "The Printer's Prayer-Desk!" Both surprised and mystified, we inquired the meaning of it all. The reply was that it was just what it said, "The Printer's Prayer Desk." "But what is a printer's prayer-desk?" we inquired. "Well, we are reviving an ancient custom of the printing-office in which the prayer-desk was erected so that when an unusually bad piece of copy was received the printer could offer up prayers for the author, and also ask the divine assistance to read it." With this explanation a great light dawned upon us. And now we want it generally known by all our correspondents that we have a finely carved and skillfully executed prayer-desk installed in the composing-room of *The Recorder* office, all in their behalf.

And no one but those who have suffered know what an agent of torture is "bad copy." Thumb-screws and the torturing instruments of the Inquisition are in it. And what adds to the torture is that it is so needless and so out of place in this intelligent age. Bad copy might have been tolerated a century or more ago in an age of illiteracy, but not now in this enlightened age. Bad copy may arise from ignorance or carelessness, and may take the form of illegible writing, mis-shapen letters, poor spelling, closing a word or sentence with a scrawl or wavering line for all the world like the wiggletails in the rain barrel, a profusion of curlicues in the writing, running the lines of the manuscript together, no punctuation or incorrect punctuation, and much more of the same kind, some of which is ignorance, but most of it sheer carelessness.

Suppose a corespondent having a message for *The Recorder* proceeds to write it on hard glazed paper with a hard pencil. When he has finished his writing is almost invisible and when received at this office is almost impossible to decipher with the eye, and but littel more legible with the aid of a strong reading glass. That correspondent is at once made a subject of prayer at our printer's prayer-desk. Or suppose a manuscript shows unmistakably the carmarks of bad copy, such as we have above enumerated, the author of that manuscript at once becomes a candidate for the printer's prayers at the prayer-desk.

Can there be conceived the amount of trouble caused the editor, the compositor, the proof-reader when the "L" of the manuscript can not be distinguished from an "S," "W" from an "N" or "M," "i" from a "j," "t" from an "f," and so on. All these manuscripts in which the author has neither dotted his "i's" nor crossed his "t's," and there are many of them, immediately become the subject of the printer's prayers. And then there are so many who make an "o" like an "a," "c" like an "e," and "f" like "p" a "b" like an "l" until the linotype man is tortured into a confusion until it becomes worse confounded. Is it any wonder that our correspondents often complain of the mistakes that have crept in to their communications? Is it any wonder that the initials of a writer's name often appears in print as M. S. when he wrote W. L.? A "bulb" becomes a "bull" in the paper because the writer's "l" and "b" looked precisely alike in the copy. An "irenical preacher" became an "ironical preacher" because the "e" in the copy could not be distinguished from an "o."

And then the punctuation! Following the writer's punctuation and he is made to say some very queer things. For example, the reporter of a church banquet in which there were toasts, attempted to quote the principal one, which was, "Woman, without her, man would be a ravening wolf"; but not being careful of the punctuation, the compositor following copy, set it up thus, "Woman, without her man, is a ravening wolf." Now, who was to blame for the mistake, the reporter or the compositor?

Bad copy, besides being an agent of torture and a source of mistakes, is also unfair. The linotype man must strike the keys with rapid precision in order to make speed and do his work. Because a writer has been careless in writing a single word he must stop and waste enough time in deciphering it to set a whole paragraph, while the writer, if he had exercised two seconds of care, would have saved him all that time and trouble. Of course the author of an article will say that it is all very plain, and so it is, but to nobody else. They are much like the boy, who, upon being asked if there was anything he could do better than anyone else, replied, "Yes, I kin read my own 'ritin'."

Now this editorial is not meant to particularize any one of our correspondents, only those who are flagrantly guilty; nor do we mean to insinuate or offend. We are merely setting a little of the historical fact of our office. We want your messages, dear correspondent; write them as carefully as you can—it is carelessness we have been complaining about. Pick the lint out of the type of your type-writing machine so that "e's" and "o's" and "m's" and "n's" will not look alike. Fashion your letters full and round with the pen and write on good clean paper, and our word for it our foreman and compositor will need to spend less time at their prayer-desk, and they will work with a serener mind.—*The Methodist Recorder.*

UNDERSTANDING.

It was a dreary morning. Skies were heavy with unfallen rain, and there was a menace in the bite of the wind. Nature seemed to hold no solace for that which had been withdrawn.

A mother faced the duty of closing a home from which a manly and promising youth had gone forever. She stood benumbed above a heap of precious belongings; she was trying to pack them for orderly distribution.

The woman's only companion was the wife of the gardener. She had walked five miles to earn the dollar and a half she was to receive. She had come in breathless and spent from battling with the wind, but she went about her duties, and even sang softly as she worked.

For a long time the mother seemed hardly conscious of the woman's presence, but at last, in an outburst of emotion, she said, "Oh, if you understood this terrible world as I do you could never sing that way! But no one understands such a grief as mine!"

"No," said the woman, gently, "no one but God can tell what is in the heart," and she worked on quietly and let sorrow have its expression until the mother's nerves relaxed. Then after a little she spoke almost as if she were talking to herself:

"No one can understand just how much a human heart is bearing. Grief is sometimes for the living and sometimes for the dead. Your son has left almost as much happiness with you as he has grief. You can't see it now, but by and by the little memories will come and then you will know.

Didn't you ever see the little vines that grow over a grave? They keep spreading out until you can't seem to see the mound. Now these little tender memories will come and spread all out over the grief, and then you'll see more sweetness than grief.

"With me it's different. You said I couldn't understand, and I can't. That is

because there will never be any happy memories for me. It will all be just a bare place, but I'm thankful that God can send a little shadow over it sometimes, so I can't always see the spot, and that is the time I know that there is sunshine somewhere.

"You see, when my baby was born—something was wrong, and he never laughed up into my face the way other babies do. All his baby time was sullen and troublesome! Then we used to hope for the time when he would be older and we could show him the way. But when that time came there was more trouble than ever. All through his school-days we had nothing but anxiety and worry and struggle. We were always excusing him and asking pardon for him and some one was always coming to tell us something he had done, until we come to know he wasn't right.

"After that we had to stand between him and punishments he didn't deserve. After a long while we begun to see the light go out within him, and then—how I used to torture the nights with prayers that he would go safe to God before he could do any terrible deed! In those days it seemed to me to be the only way out of harm.

"My prayers were never heard,—anyway, they were never answered,—and he grew bigger and stronger—oh, how I dreaded to see that strength! One awful day—a blank day—he did the deed!"

For a time there was silence in the room. The mother had dried her eyes, but the eyes of the speaker were wide and lustrous and seemed incapable of tears.

In a little while she went on: "The state took care of him after that. For years I had to see my boy with bars between us, and I saw him grow into a bearded man whom I did not know, and who never knew me. The real light all just went out and left that other thing that men watched. That was how my baby grew up."

The mother had stopped the packing of garments, and she came to the woman and laid her hand on the broad shoulders. "Oh," she said, "forget what I have said—you poor soul!"

"Well, you see how it is," the woman said, with just the same sweetness in her voice, "I can't understand gfief like yours—I haven't any experience to understand it with. Death to me is a sweet, comforting mother, that takes back its own and remakes it—I believe."

When the mother went back to her work there was peace in her heart, and the other woman was again singing softly as she worked.—*Youth's Companion.*

—England is having trouble with strikes and riots. When will men become reasonable enough to do business justly and harmoniously?

HELPFULNESS OF THE HELPLESS.

Everyone may be helpful. One does not need to be rich or learned in order that he may be helpful to his neighbors. A story is told of a young woman who had a trying experience in a hospital. During all the months of her affliction she was greatly comforted and encouraged by a friend who was herself an invalid. She could not visit her friend in the hospital; but she could send messages of comfort and assurances of sympathy and prayer. When at last the young woman was able to leave the hospital she called on her friend and said: 'I do not know how I can ever pay you for all you have done for me. "The obligation was too great for her to discharge. The help she had received was greater than she could measure, and she had no means of compensating her benefactor. Yet that benefactor was a helpless invalid.

If the story of the helpfulness of invalids could be written and printed in a book it would be one of the most interesting and helpful books in the world. A few days ago a good woman died in one of our cities at an advanced age. For more than seventy years she had been an invalid. Forty years ago she could not walk or sit in a chair, but lying in bed with the blinds drawn to soften the light, she was busy working for her Master. She was one of the most helpful persons in the city. There were rich people in that city, and educated people, for it was a college town. There were fine preachers there, but no one of them was more useful than this invalid who had not known a well day since she was a young girl. By her faith, by her cheerfulness, by her courage, by her wise counsels, by her earnest prayers she encouraged and inspired hundreds of weary travelers through this vale of tears.

She was a Methodist, but men and women of different denominations were partakers of the benefits of her good deeds and helpful counsels. One day a Presbyterian minister with one of the elders of his church, called upon her, and was so inspired by her words of courage and hope that he prepared a sermon on the text, "When I am weak, then am I strong," and preached it to his congregation the next Sabbath, and used the beautiful character and life of this Christian woman as an illustration. Thus she preached the gospel of faith and hope and courage and peace to a large congregation of another denomination. Her faith was known afar. Her messages were scattered broadcast over the country. She could not go about doing good as her Master did, but lying in bed and enduring with patience and cheerfulness the affliction which had fallen upon her, and sending out her messages of comfort and peace to many, she did what she could. She was one of the most helpful Christians, and yet she was one of the most helpless creatures.

What a rebuke is such a life as this to others who are always well and strong, but never have time nor strength nor heart to help other people. Surely we think too much of ourselves and too little of others. Not only invalids, but obscure people whose names do not carry much weight in a political or ecclesiastical convention, have been greatly useful. We look to the millionaires and the statesmen as the men who are the makers of the world. But more helpfulness has arisen from the ranks of the lowly than from among the great. Men and women whose names were never printed in a daily paper and whose deeds have not been paraded and trumpeted have done more to help people than the mighty.

One writer tells of a village carpenter who was one of the most useful men in the comunity. He was not a scholar. He could not speak well in public. He was not worth two thousand dollars, and could not write down a large subscription to any good cause, but he was helpful! A new family never came into the village that he did not search out and extend to them a neighborly welcome. He was always ready to watch with the sick. He was always on the lookout to give a stranger a seat in his pew. He found time to speak a kind word to the children in the street. Boys and girls might be seen climbing into his one-horse wagon when he had no other load. "He had a genius for helping folks, and it was a joy to meet him in the street." We hear of a genius for making money, a genius for invention, a genius for music, a genius for poetry, a military genius, but above them all shines the genius for helping folks.

We may all have this talent. It is not like the talent for poetry, which must be born with one. This genius may be bestowed in a second birth. One who is truly born agin, born from above, and lives close to the throbbing heart of the Master, who "went about doing good," will have this genius for helping folks. By a kind word, by a kind look, by extending a helping hand, by letting the light of a true Christian character shine, we may lift up a fallen brother and open a rift in the dark cloud of sorrow through which the sunshine of glory shall fall on many a broken and fainting heart.—*N. Y. Christian Advocate.*

—An old gray-haired negro was sentenced to six months' work on the city streets here for selling beer in violation of law. He is an old offender, but never convicted before.

—Rev. J. O. Atkinson, editor of the Christian Sun, will teach Political Economy in Elon College this year. It will be a busy year for him, but he is accustomed to being busy.

CASABIANCA.

Mama was going out calling. Theo had watched her while she puffed her pretty hair and pinned on her best collar and got out her white gloves. It must be very interesting, making calls. Much nicer than being left at home with Peggy, who was ironing and almost sure to be cross. A little crease had been folding itself in and out between Theo's eyes ever since he knew Mama was going, till a sudden thought smoothed it out in a flash.

"Mama, couldn't I go calling, too?" he asked. "I'm most sure I'd bother Peggy if I stay at home and—and—"

"Where would you like to go?" inquired mama.

Theo considered. Don wasn't at home, Marjorie had company, and Marie was taking her nap. Anyway, those wouldn't be calls—they'd be just everyday play visits. Calls were for grown-ups. "I'd like to call on old Mrs. Phillips," he said slowly. "She's about the grown-upest lady I'm acquainted with."

Mama smiled, but she only said: "Why yes, I should think you might go there, if you can be very polite. Callers are, you know, and always try not to make their hostess any trouble, or stay too long."

Theo thought it over. Yes, he'd try it, especially if he could have on his best suit and the kid gloves Aunt Emilie had sent for his birthday. Mama helped him get ready, even waiting till she had pushed every chubby finger into those gloves, and buttoned the fat wrists out of sight.

Mrs. Phillips came to the door herself when Theo rang the bell. She was a tall, stately old lady with white hair, and a manner that never had made Theo feel quite at home with her. It was because he never would have dreamed of making her a "play visit" that he thought of coming to call.

"What do you want, little boy?" asked Mrs. Phillips.

"I've come to call on you," explained the visitor. "Mama's gone calling, and I—have, too." Theo was a little uncomfortable. He hadn't expected to have to account for his coming.

"Well, did you ever? Come in and have a seat. But I'll have to get you to excuse me while I take a short nap. I've been so drowsy all afternoon I can't keep awake any longer. I'll only be a very few minutes."

Theo said "Certainly," because he thought that was the polite thing to say, but he didn't believe Mrs. Phillips heard him. She had dropped into her big chair, untied her cap-strings, and closed her eyes. Just then the clock struck three. When it struck four Theo felt for his clean handkerchief, and wiped a wet spot off his sleeve and another off his cheek. But he didn't make a sound. He remembered what mama had said, and he was trying to obey—only about staying long, and that he felt he couldn't control.

It was almost half past four when Mrs. Phillips woke up. Her caller still sat where she had put him, his eyes were heavy, and the corners of his mouth were drooping down instead of curving up as they usually did, but his shoulders were straight and his kid gloves were folded patiently together, with the chubby fingers still inside them.

Mrs. Phillips stared for an instant, then suddenly remembered. Then she looked at the clock, rubbed her eyes, and looked again. After that she did the most surprising thing. Just gathered her caller up in her lap and kissed him.

"You dear little gentleman. You're a boy in a thousand—a real Casabianca. Please, please forgive me."

Theo didn't know why she called him such a queer, long name, but he understood what followed very well indeed, for Mrs. Phillips could make the most beautiful cookies in the shortest time. And she assured him that it was time for the call to end and the "play visit" to begin, and it didn't matter how long that lasted.

It was tea-time when he left, with a rosy apple in each jacket pocket, a bag of cookies in one hand, and a slice of cake in the other.

"Come again soon, Casabianca," Mrs. Phillips called after him.

"I will, thank you," he smiled back; and he kept his word, for they were the best of friends after that. Mama told him the story of Casabianca. Ask your mama to tell it to you.—Elizabeth Price in *S. S. Times*.

STUMPS AND FLOWERS.

I remember once moving to a new place, and I was hoping I should have a nice garden; but when I looked out to see what I had, I saw an ugly stump in the very center of it. What should we do with it? It could not be removed. At last a happy thought came: it could be covered. And so we made a mound, planted and trailed the lovely flowers over it, and no one suspected the ugly stump. There are ugly stumps in families, in social life, and even in churches, and the best thing we can do is to have the "love that covereth"—trail the flowers of faith, hope and love so that no one shall know the ugly stumps.—Margaret Bottome.

THE BOY'S SACRIFICE.

He was a good little boy and very thoughtful. He had heard about the great scarcity of water throughout the country. He came to his mother and slipped his hand into her's.

"Mamma," he said, "is it true that in some places the little boys and girls have scarcely enough water to drink?"

"That is what the papers say, my dear."

"Mamma," he presently said, "I'd like to give up something for those poor little boys and girls."

His mother gave him a fond look. "Yes, dear. And what would you like to give up?"

"Mamma," he said in his earnest way, "as long as the water is so very scarce, I think I ought to give up bein' washed."—Ladies' Home Journal.

OUR LIFE WORK.

We would take care so to manage ourselves all day, especially when it draws toward night, that we may not be unfitted and put out of frame for our evening devotions; that our hearts may not be overcharged, either on the one hand with surfeiting and drunkenness, as theirs often are who are men of pleasure, or, on the other hand, with the cares of this life, as theirs often are who are men of business, but that we may have a command both of our thoughts and of our time, that we may finish our work, which will be an earnest of our finishing our life's work well.—Matthew Henry.

We call attention of our readers to the Opening Number of the Elon College Bulletin, advertisement of which will be found in another column. This is a thirty-two page bulletin and contains matters of great import to any who may be considering the matter of going away to school this fall. It has a leading article on the Outlook for Co-education and other articles on the True Greatness of a College, Elon and Her Service, Specialization Gone to Seed, the Time Element in Education, Education and Training, Colleges and Universities, besides instructions as to what to bring, when and how to come, cost, etc. Any reader of this paper may have a copy of this publication free by addressing President W. A. Harper, Elon College, N. C.

—Bro. R. H. Brooks and family returned last week from Hiddenite, where they spent a vacation of several days to their delight and profit.

—Bro. W. F. Clarida, one of the teachers of Moriah Sunday school, informs us that that school voted to give the second Sunday collection each month to the Denton Orphnagae. Their offering will be appreciated and no doubt will be large enough to aid materially.

—"The hand that wrecks the cradle wrecks the nation."—Rentoul.

OUR FOREIGN MISSIONARY WORK.

AWARDING THE JAPANESE BANNERS.

Many schools have not sent in their Children's Day offering. The committee cannot properly determine to which schools the banners are to go. The matter should be settled speedily, and the schools' names published. Moreover, the Board greatly needs the money which has not been forwarded to me. Delay causes financial embarrassment, because large monthly remittances must go to Japan a month in advance to meet regular obligations. Please send all money intended for the Board of Foreign Missions to me at once. A receipt will be sufficient to present to your conference.

IMPORTANT ANNIVERSARY YEAR.

Next year will mark the 20th anniversary of the organization of the Japan Mission Conference, and of the ordination of the first Japanese preacher, Rev. Gen Maruyama. The conference was composed of three missionaries, one Japanese minister, four probationers and two delegates, and there were two mission stations—Yokohama and Nagoya—four missions, and three mission circuits.

Today the Conference has three missionaries, 13 ordained Japanese, 10 preachers, and one employed minister and seven evangelists, total 34. There are 15 organized churches, 5 provisional ones, and 21 other preaching places with 2004 adherents, and 45 Sunday schools with 2694 scholars, and 5 C. E. Societies. The territory covered is as far as from New York City to beyond Washington, D. C., and is traversed by a great trunk railway and the famous national road.

A COMMENDABLE COMMEMORATION.

This dual anniversary ought to be commemorated in some practical and worthy way. To supply that which is most needed to insure the further success of the work would gladden and inspire all our workers in Japan, and would evince the appreciation and interest of the home church. The Board hitherto has been absolutely unable to do this, although it has been the overshadowing need for the last two or three years, and it must look to the church at large.

The Maryland Conference gave last year to the Board $9,687.02, and it has gone on record as "pledging itself in every reasonable endeavor to raise for Foreign Missions this year the sum of $5,000 in addition to the assessment and the Children's Day offering."

Other Conferences will, doubtless, take somewhat similar action looking to decided advance in contributions the ensuing Conference year for this special emergency.

Printed matter will be sent out, and plans for concerted action, and other features of a vigorous campaign will be presented later. The church will be called upon for one supreme effort to do its full share of work this year in adequately providing the necessities for the Japan work, and for enlarging activities beyond.

THE OBJECTS.

The work at one point in Tokyo, the capital, has been crippled from lack of a church building. The Japanese membership, giving generously, lacks financial ability, and must have a grant from our Board such as churches in America receive from our Board of Home Missions. This will help them materially to become self supporting. They only wish a neat, attractive structure, and the request is for $3,000.

Nagoya's need is pathetic, because with a new church organization at the College, where two teachers and a number of students were recently baptized, the rented building cannot hold even the college, not to mention the people of the neighborhood. If any where on earth a church is needed, it is in Nagoya. It is a serious reflection on our denomination that our Nagoya College with 320 young men now enrolled has only a rented Japanese house for all religious services, and that only about two thirds of the students can get into it. They must have a church, and $2500 is required.

Yokkaichi is a rapidly growing sea-port, 18 miles from Nagoya, of 35,000 inhabitants. Our church there held services in a good Japanese house, but it was sold, and now small and unsuitable quarters are occupied. The field is most promising, it is a new work, and a church is the most urgent need, and $1,000 will build it.

Then the College at Nagoya cannot enlarge unless it has the plot of ground now available, and a Science Hall, and both should be provided at once. Several students have the ministry in view, the religious work is progressing favorably, the influence of the College is extending, and it is one of the "biggest things" our denomination has today, and ought to be equipped for the largest possible service. $6,500 is needed for land and Hall.

Another missoniary must be sent out, a Missionary Home be built, and a few other essentials secured, and if the church will contribute in 12 months through the assessment, the Sunday schools' Christmas offering, the special campaign and the next Children's Day offering the sum of $50,000 all this can be done. It only means that $23,332.34 must be secured above what was given last fiscal year. It can be done. Will you help to do it?

Fred C. Klein,
Cor. Sec.-Treas.
316 N. Charles Street, Baltimore, Md.

Mt. Moriah, Cleveland Circuit.

Our meeting will commence the fourth Sunday in August. We are hoping to have a good meeting. We request all Christian people to pray for us a good revival, and for the unsaved souls in our community.

Our help is Rev. H. W. Braswell. We think that we will get our new church so we can hold our revival meeting in it. We have been having a good Sunday school.

We had a singing school a few weeks ago. Mr. Joe Hicks was our teacher. We all liked him, and we hope that it will be so he can teach us another school in the future.

Janie Sisk.

—Dr. J. H. Jowett says that the most pleasing memory of the coronation which he carried away with him is that of the King and Queen taking off their crowns before their approach to the sacramental table. It was weak, uncrowned humanity paying homage to the King of kings.

LEAVING THE NEST.

Two thrushes came to my garden,
In the bloom of the early spring,
And built their nest in the holly,
With many a flutter of wing;
And four little heads looked over
The rim of the will-lined nest,
And I thought of the songs of the future
From my birds of the spotted breast.

I went again to the garden,
And my little birds had flown;
The nest was there in the holly,
But all forsaken and lone;
For it needs the ampler spaces,
The higher and larger things,
And the nest is all too narrow
For the bird which has bound its wings.

We made our nest in a garden,
Where the flowers of God are grown—
In a street of the crowded city,
But the nest was all our own;
And the children's voices filled it
With a music passing sweet,
And the home was a bit of Eden,
Though it looked on the narrow street.

But the years passed by, and the children
Into fair maidens grew,
And with blossoms of the orange
Out of the nest they flew;
For Love had sent them soaring,
And given them golden wings,
And the home-nest was too narrow
For the bird that had found its wings.

And as we sit in the gloaming,
And think of the long age,
Though the house is strangely silent,
It is best it should be so;
For still we can hear the music,
As our little birdie sings
By its own sweet nest in the garden,
Now it has found its wings.

—Dr. Henry Burton in N. Y. Christian Advocate.

NOTES ON C. E. LESSON.

By Charles A. Hines.

Get down your geography or atlas and locate Turkey and Persia on the map. Note that the two countries are adjoining and that Persia connects Turkey and India. These countries lie in the center of the world's mission field. Take your history and find out something about these countries and their people.

In both countries Mohammedanism is the dominant religion. If you are not familiar with tenets of this faith you should learn something about it. See how much like and yet how wholly unlike the Christian religion it is.

The rulers of both countries have recently been forced to abdicate, and more liberal governments have been instituted without war or bloodshed. The younger men in the two countries are responsible for the political changes; they have demanded and have obtained constitutional governments, more liberal rule, and more progressive administrations. This has opened up for the missionaries fields that are ripe unto the harvest, and the work, already begun, can be carried forward without fear or restraint from the political authorities.

Both nations are rich in history and in legend. The charm of the Orient is shared by them. The social life is not as bad as it has been pictured. Under the new regime conditions will continue to improve. If the United States and England will send missionaries enough to preach the gospel great things will be accomplished in the two countries in the present generation. The younger generation is convinced of the faults in their social, political and religious thought and life and are open to conviction and salvation.

The area of Turkey is 1,579,982 square miles; its population is 40,440,957. The area of Persia is 628,000 square miles; its population, 7,653,000. Compared with the United States, the two countries are considerably more than half as large and have more than half as many people.

For centuries the governments have been despotic, the taxes have been burdensome, and public education almost unknown. The mission schools are doing a great work, and under the new governments more educational advantages will be offered.

Newspapers are springing up. The freedom of the press is a recent thing, but as said in our constitution, "it is one of the great bulwarks of freedom," and a free press will work wonders among the people.

Polygamy exists to some extent, but this has been exaggerated. There are some who have more than one wife, but the number is comparatively few. The poor cannot afford it and those in better circumstances will not undertake it, for the reason that what is purchased for one wife must be bought for all.

The Christian religion has played a large part in bringing about recent reforms and will continue to do so. What has been accomplished in a political way must be repeated in a social and religious way. Several more revolutions, without fight or loss of blood, must be brought to pass—and will be. Not all the political questions are solved. The matters of adjusting themselves to the new forms of government is not the work of a day, as the history of America so clearly shows.

The missionaries have paved the way for progress in both these lands of oppression. They were not in the political field, either, only educating these people by quietly bringing to them the new light, the Gospel of Christ. The transformation of governments into constitutional monarchies is working its way into the very being of benighted people. The spirit of justice is growing, and Christianity now has a golden opportunity in both Persia and Turkey.

"Before the revolution Christian Endeavor was under the ban." Societies were not allowed the pledge, nor could members wear the badge. C. E. Unions and conventions were not permitted; in Turkey, however, Christian Endeavor was more favorably received. The Endeavorers were a brave class of young people. We are told that the Armenian Endeavorers remained true to their faith during the terrible massacres. Indeed these young people teach us beautiful lessons in heroism.

When the shah of Persia proclaimed the constitution, forty newspapers sprang into life. When the constitution was refused, the newspapers were suppressed; then after the old shah was deposed newspapers began to appear again. Despotism and popular education will not thrive in the same land at the same time. Increased attendance in the mission schools comes with the new regime; even the Moslems are being reached, and some of high rank.

Discussion Topics.

Tell of the democratic movement in these lands.

What part have schools in natural regeneration?

Religion in Persia; in Turkey.

Daily Readings.

M. Growth of false religion
2 Kings 17:24-34
T. Blight of error ..... Isa. 9: 16-21
W. The fruit test ..... Matt. 7: 15-20
T. The coming of light ... Acts 26: 16-20
F. A prayer for the east .. Eph. 1: 17-23
S. The victory ..... Phil. 2: 9-11
S. The topic.

—Angus Campbell, inventor of a cotton picker, died in Hamilton, Ontario, yesterday, aged 59.

—Mamie Fulp, of Winston, aged 13 months, was drowned by falling head first into a pail of water.

TWENTY-THIRD PSALM.

The Lord my shepherd is,
My wants He will supply;
For He is mine, and I am His,
My shepherd ever nigh.
In pastures green He leadeth me,
Beside those waters still;
In paths of peace He still will be
My guide through every ill.

The Lord my shepherd is,
My soul He will restore;
And in the paths of righteousness
I'll walk forever more.
Yea, though I walk through valley drear,
No evil will I fear,
His rod and staff they comfort me,
My shepherd still is near.

The Lord my shepherd is,
A feast He will prepare
In midst of all my enemies
For me with tenderest care;
My cup o'erflows with happiness,
His goodness I can see;
His love and mercy will provide
All coming days for me.

The Lord my shepherd is,
Oh, sweet these words to me,
That thou, dear Lord, will be my guide,
E'en through eternity;
That in Thy courts I may abide,
With Thee, my Lord, I'll be,
Through endless ages I may dwell
With those I love, and Thee.

—Elizaann Estes Kendrie.

THE EVANGELIZATION OF THE WORLD.

For the evangelization of the world, the church must return to the apostolic faith and doctrine as revealed in the Bible; and ministers of the gospel must cease to quote doctors of divinity with more familiarity than the Scriptures. We must return to the simplicity of the early church, with its entire lack of facilities for carnally minded men to seize on its revenues; so that the money spent in steeples or communion sets can be spent in sending the gospel. We must teach Bible truth with so much emphasis that sinners recognize the message as from God, and not from a sonorous orator, depending for his effect on his wit, his white vest and his rhetoric. Christendom must be christianized before China will be converted. The denominations at home must learn to depend less on organization, on machinery, on conventions, on "societies" for this and that, and more on the gospel.

J. J. Summerbell.

Dayton, Ohio.

THE STANDARD FOLDING TYPE WRITER.

A practical typewriter, fully guaranteed. Weighs only five pounds. We especially recommend this machine to ministers who need a typewriter, but whose work does not require a high priced machine. Price $50.00. We add our guarantee to that of the manufacturers. Send for descriptive circular.

WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

ANNUAL LOW RATE EXCURSION TO ATLANTIC CITY, N. J., TUESDAY, AUGUST 22, 1911.

Via Southern Railway and Pennsylvania Railroad.

Special train will leave Greensboro, N. C., at 10:45 P. M., August 22nd, and arrive at Atlantic City about noon August 23rd. Train will consist of Pullman cars as well as day coaches, and anyone desiring Pullman accommodations can secure same by making reservation in advance. Tickets will be sold good going only on special train, and returning on any regular train within the limit of the ticket, which will be fifteen days from date of sale. Stop-overs will be permitted at Philadelphia, Baltimore and Washington on the return trip, within final limit of the ticket.

Passengers from Branch line points can use regular trains into Greensoro connecting with the special train from that point.

Following round trip rates will apply from stations named:

Greensboro, N. C.	$11.00
Kernersville, N. C.	12.00
Liberty, N. C.	11.50
Mount Airy, N. C.	12.50
Madison, N. C.	12.00
North Wilkesboro, N. C.	13.00
Pilot Mountain, N. C.	12.50
Reidsville, N. C.	10.50
Sanford, N. C.	11.50
Siler City, N. C.	11.50
Walnut Cove, N. C.	12.00

For Pullman reservations or any other information, apply to any Ticket Agent, Southern Railway, or write

R. H. DeBUTTS,
Traveling Passenger Agent,
Charlotte, N. C.

W. H. McGLAMERY,
Greensboro, N. C.

—Our commission government is not having smooth sailing. The law requiring cattle to be brought to the city alive for inspection does not please the farmers, and the merchants are not pleased with the summary order requiring all awnings to be seven feet high. It takes a great deal of wisdom to rule a city.

ORPHANS' HOME—TREAS.' REPORT.

Welsh Memorial S. S.	$ 2.25
Hebron S. S.	3.25
Fair Grove Birthday Fund	.26
Denton Aux., entertainment	11.55
Rev. Joel Trogdon	1.00
West Lexington	2.33
Mt. Carmel	1.11
Rev. J. E. Pritchard	1.00
Mrs. Silas Powell	.50
Asheville Church	14.95
H. A. Garrett	1.00
Shiloh S. S.	2.08
Chestnut Ridge S. S.	5.00
Fair View S. S.	2.16
Dulin S. S.	1.00
Mrs. B. C. Lambeth	1.00
High Point Aux.	7.90
Mebane S. S.	2.30
Bethel S. S.	1.15
Salem Church	6.00
Pleasant Grove Church	5.50
Fair Grove S. S.	1.00
Total	$74.29

In my last report Bethesda S. S. was credited with only 60c. when it should have been $1.60. I will always be glad to correct any mistakes which any one may see in my reports.

We are glad to say that the little boy who has been sick in the Home is rapidly improving, and the other children are well. Yours in the work,

Etta Auman.

Treasurer's Report.

Mrs. J. J. Welch	$ 6.00
Mrs. Joel Trogdon	1.00
Mt. Pleasant S. S.	.90
Friendship S. S.	1.20
Asheville church	4.95
Total	$14.05

Etta Auman.

ADRIAN COLLEGE.

Adrian College, located at Adrian, Mich., offers exceptional opportunities in its College of Liberal Arts, its Conservatory of Music, its School of Business, and School of Fine Arts. This school is located in one of the most healthful sections in the North.

It has had during its history some most excellent students from North Carolina.

The rates are very reasonable, and it offers a home life which is seldom equalled.

It is the oldest educational institution in the Methodist Protestant Church.

For further information address

PRESIDENT B. W. ANTHONY, LL. D.,
Adrian, Michigan.

—"The hand that wrecks the cradle wrecks the nation."—Rentoul.

"Billy" Sunday's six weeks' revival campaign in Erie, Pa., resulted in 5,312 conversions.

—The pope of Rome is very ill.

—Raleigh has another murder case—L. J. Norris charged with shooting J. B. Bissett.

—In Africa there are 2,470 Protestant missionaries, 13,089 native assistants, 221,156 communicants, and 527,800 adherents. In 4,000 schools 203,400 pupils receive instruction.—Exchange.

—Twenty-five per cent. of this generation is producing fifty per cent. of the next: imbeciles, paupers, criminals, and defectives are reproducing faster than manufacturers, merchants, lawyers, physicians and all the professions.—Pearson.

—It is strange and wonderful in a country where land is abundant and labor is in demand and conditions are favorable that so many people crowd into New York. That city last year gained in population 233,524, and the Health Department of that city estimates the population now to be 5,000,407.

—There is no more excuse for a frenzied mob burning a negro at the stake in Pennsylvania than there is in South Carolina or Georgia, and such an act of inhumanity is deplorable anywhere. It was at Coatesville, Pa., Aug. 14, and the victim was a wounded colored man who had killed a policeman. The mob dragged the poor fellow from the hosptial out of town to a tree and there burned all that was mortal of the man. Great is the pity indeed that men will so forget themselves either in the North or in the South. Lynching is murder of the worst sort, and it is not to be condoned anywhere.

GOD'S CAUSE NEVER FAILS.

You cannot find any place in Scripture where a man was ever sent by God to do a work in which he failed. God sent Moses to Egypt to bring three millions of bondmen out of the house of bondage into the promised land. Did he fail? It looked at first as if he were going to. If we had been in the court when Pharaoh said to Moses, "Who is God, that I should obey him?" and ordered him out of his presence, we might have thought it meant failure. But did it? God sent Elijah to stand before Ahab, and it was a bold thing when he told him that there should be neither dew nor rain. But did he not look up the heavens for three years and six months? Now, here is God sending his beloved Son from his bosom, from the throne down into this world. Do you think he is going to fail? Thanks be to God, He can save to the uttermost, and there is not a man who may not find it so if he is willing to be saved.—*Ram's Horn.*

METHODIST PROTESTANT HERALD.
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J. F. McCulloch, Editor and Publisher.
Price.—One dollar a year, payable in advance.
Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can either remit directly or hand their money to pastors, who act as our agents in the field.
In requesting change of post-office, give the old post-office as well as the new.
We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—Rev. T. A. Plyler brought his wife to St. Leo's Hospital last Sunday. The first operation was not sufficient. Another is necessary, and there are grave doubts as to this saving her life. Guilford Circuit quarterly conference realized Bro. Plyler's situation and gave him a vacation of indefinite extent and resolved to urge payment of salary in full as soon as possible. Mrs. Plyler's disease was pronounced tuberculosis of the bowels. A portion of the intestines was removed in the former operation.

—England, France, and this nation have joined in an arbitration treaty. It will have to be ratified before it is binding, but it probably will be. This comes as a result of President Taft's almost casual remark in a speech some time ago, that questions of honor also might be arbitrated. Thus the cause of peace moves onward, and our country and our president are in the lead.

—A little girl, three years old, living near Guilford Battle Ground, wandered away from home one day last week. She was out all night. The next day she went to a neighbor's house, her feet and legs covered with blood from briar scratches, and her face covered with blood and dirt. She said: "I can't find my muver." She was not recognized, but was taken in, washed and fed, and taken to her home, where a band had been gathered for a general search.

—It is sad to read of one boy stabbing another, but such a thing occurred in this city night before last. Will Busick cut Frank Hudson and is in jail, while Hudson is in the hospital and may die.

Richmond has an ugly murder case on hand—young Beattie charged with shooting his wife. He took her out in an automobile and brought her home dead, claiming than an unknown man had shot her. Another woman figures in the case. He is a cigarette smoker and the son of a banker.

—We insert the advertisement of Adrian College this week. Eight persons have gone to Adrian College from this county, and we would be glad to hear of others' going. Adrian is one of the prettiest little cities we have seen, and the College is at just the right place—not too near in nor too far out. Earnest students have there a splendid opportunity to think and grow. Dr. Anthony, the president, believes in the Methodist Protestant Church, and is trying to make the College serve her interests.

—See Dr. Hubbell's announcement of "All ready." We have seen the program. It is an inspiring one.

MANTELS, GRATES, TILES

No modern house is considered complete without artistic tiles, grates and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting design that will prove to be harmonious and satisfactory.

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Is th first and most important thing to consider when selecting a bank.
This bank with its capital of $200,000, surplus $70,000 and stockholders liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

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ELONCOLLEGE (Co-educational).

When choosing a school in which to place their children, parents wish to consider the following special points:

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HEALTHFULNESS. Good water from a deep well, buildings well cared for, good heat and lights, plenty of fresh air, and a situation in the best part of North Carolina insure the healthfulness of the students here.

STRONG COURSES OF STUDY. Entrance requirements equal to those of the best colleges in the country, a strong faculty of university men, and courses requiring sixty-nine hours for the Bachelor's degree, make Elon a college whose graduates are admitted to the graduate departments of the leading Universities of the country. Courses in Business, Elocution, Art, Music, and Pedagogy are offered leading to certificates and degrees.

EQUIPMENT. Splendid Library and Reading Room, ample grounds, laboratories, large dormitories, buildings equa to the best, with every equipment and appliance makes Elon stand among the from rank of colleges in the South. All buildings are heated by steam and lighted by electricity, and have water and bath rooms on every floor.

ECONOMY. All expenses can be paid for the college courses for from $125.00 to $200.00 a yean according to the student's power of economy and his place selected for board and room.

COEDUCATIONAL. Parents who read The Methodist Protestant Herald can send both their sons and daughters to Elon College with the assurance that they will have the best that the educational world has to offer.

FOR CATALOGUE, ILLUSTRATED BULLETINS, etc., address,
PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, AUGUST 24, 1911. NUMBER 39.

MY DENOMINATION.

My denomination awakens my love and commands my loyalty because of what it is doctrinally. Having the modifying word "Protestant," not so well understood, attached to the well-known word "Methodist" in our denominational name, "Methodist Protestant," it often, among strangers, becomes necessary to explain for what our church stands. We wish it distinctly understood that we are not protesting against anything that is distinctively Methodistic in doctrine. Methodism was born in an effort to emphasize the importance of the life of God in the soul, as opposed to a surrender to ritualism and dependence upon the outward forms of religion. It says, "Religion is not form, but it is life—the life of God in the soul, through the Holy Spirit dwelling within." In the beautiful parable of the vine and the branches in the gospel of John, it is made to appear that, as the life of the vine flows in the branches, making them fruitful, so the life of God should pulse in man, making him productive of the fruits of righteousness. To this great fact the Methodist Protestant Church has steadily held, and she has tried to make it practical in the life of her members.

* * *

My denomination awakens and holds my love and loyalty, because of what it is in church government, in ecclesiastical polity. Here is where our protest is entered, not against Methodism, as already indicated, but against the Episcopacy that has been associated with Methodism, though not being an essential part of it. We are Methodists in the truest sense of the word, protesting against Episcopacy. Here again we are often asked to explain just what our ecclesiastical principle is, as distinguished from the Episcopal Methodism. We can do it best in a concrete way, by saying that our Methodism is a pyramid resting upon its base—the solid foundation of the people. It is is both democratic and republican in its form of government. It is democratic in the local church, where each member has a voice and vote in local affairs, and it is republican or representative in the relation of the governing bodies of the church to each other. On the other hand, the Episcopal Methodists are a pyramid resting upon its peak or apex. The authority or power is not derived from the people, but from the ministry; and this is no less true in the local church than it is in the larger governing bodies—the people may have some influence, but they have comparatively little statutory power. Hence the Methodist Protestant Church is distinctively the church of the people, among Methodists.

* * *

My denomination awakens and holds my love and loyalty, because of its intense evangelistic spirit. It fully recognizes the importance and the increasing importance of purely educational methods of soul-winning and soul-culture; and from the very first it was forward in the introduction of Christian Endeavor methods among its children and young people. The mission and importance of the Sunday school as a great agency for soul-winning and Christian culture has been fully recognized. But still it has never lost sight of the great fact that men must be called to repentance through the preached word and its application to the heart through the power and work of the Holy Spirit. The necessity of the new heart for admission to the kingdom of God and to the church is kept to the front. Our ministry has not lost its passion for souls; and as a result our altars are filled with penitents, and, in many places, are filled with those crying out with the Philippian jailer, "Sirs, what must I do to be saved?" This has been increasingly true during the last two years, as there appears to be a revival of evangelism among us, of no mean proportions. True, we have not been able to retain for our membership all that have been converted at our altars, because there is a liberal spirit among our people that encourages penitents to find Christ first and then to find a church home that shall be congenial. We rejoice to know that we have spiritual sons and daughters in many communions. These, no doubt, when credit is being given for the service rendered to the "little ones" whom Jesus commended to Christian love, will "rise up and call her (our church) blessed."

* * *

Finally, we have love and admiration for our church because she has largely, in her ministry, retained the apostolic spirit that so distinctively characterized her founders. As in the beginning of the Christian church, the apostles and Christians went out, mostly at their own charges, preaching the gospel of Jesus Christ; and as our fathers preached the gospel of mutual rights in the same spirit, so our people now are ready, when occasion arises, to show their devotion to their distinctive principles and to make sacrifices for them; and they still think their principles have a place and a work to do among the ecclesiasticisms.—Rev. C. E. Wilbur, D. D., in The Methodist Recorder.

—Dr. J. Sala Leland, the president of the Pittsburg Conference, has been granted a three weeks' vacation by his church, the First Church, North Side. Dr. Leland, instead of spending his vacation at some seaside or mountain resort, is visiting some of the outlying and weaker charges of the Pittsburg District, in order to become better acquainted with their true condition, so as to be better able to advise them and provide for them in the future.—*Recorder.*

BEFORE THEY START.

In a few weeks seventeen million of our boys and girls will be in school. Most of them will have the great pleasure of boarding at home. Thousands will have to go to boarding schools. Some will get safely home at the end of the term. Some will return in their coffins. Some will find empty chairs at home, father, mother, sister or brother having passed away.

Let pastors visit the homes and pray with parents and children "before they start." A. D. Betts.

—The pulpit is not a rostrum, not a stage. It is the high vantage-ground from which the preacher, obtaining sight of spiritual wonders, describes them to his people.—The Continent.

—Edison, the great inventor, has taken his first vacation in twenty years, and gone to Europe with his family for two months.

SUNDAY RELIGION.

Mr. Reader, if this doesn't concern you, don't read it.

Did it ever occur to you how many are guilty of this religion? It's a serious question.

Have you Sunday religion? Is your entire mind and body sold to worldly things and desires six days and spiritual conditions one? This is Sunday religion.

Consider the unfortunate man that arises Monday with seventeen wrinkles in his forehead, everything wrong; his dear wife speaks to him kindly and he "snaps" her up. He is squalling up the boys. He gets out to work fretting all the day; nothing pleases him. It doesnt' rain sufficiently, that gets him wrong. He continues this from day to day until Sunday morning comes. Those wrinkles vanish; going to church now. He gets to church, shaking hands with everybody. He is as pleasant as a spring morning. He goes into the church, doesn't stop at the rear, doesn't stop at the center, but continues to the "amen corner." He sits there with his face outshining the sun almost. Every time the preacher strikes down on some backward brother, this man smiles behind his ears. Of course he is not the brother: everything pleasant now. He looks so happy, the preacher asks him to lead the prayer, and listen and consider!

What is that son of his thinking that he threatened to "knock in the head" with an axe the preceding day, and the wife that he gave a good "setting out" for not getting breakfast soon enough?

This is not all talk; it's truth: it's Sunday religion.

Take then the next man. He gets up town Saturday afternoon; there he meets many friends. Now what? They converse until this becomes tiresome. Some one suggests they have "something to drink." Well, this man can't be selfish, so he takes some too. This bottle is emptied, so this man thinks it to be his time to "set up." Where is it to be obtained? From the "blind tiger." See, associating with and encouraging a very degraded person. He continues this until disabled to go. Some one gets him home helpless. Well, by Sunday morning he's all right except the eyes are a little swollen. He keeps out of the way of the family until church time. He gets to church as the other man, as pleasant as moonshine. He gets a book and sings louder than the organ. Ready to do anything that's "good." And while this is going on what is the man thinking that helped get him home the night before unconscious? You can't prevent these thoughts, and sometimes you can't prevent people expressing them. Sunday religion! Sunday religion!

Now consider the merchant. He gets to church in the same good manner, almost holy. If he ever got a penny wrong he wants to sink it in the sea. When the preacher strikes some touching point, you see the tears flowing down this man's cheeks. Yes, I reckon he can't stop them. This man prays the "biggest" prayer of the day. Now while this is being done, what is the man thinking that purchased a pair of shoes from this merchant that were undoubtedly worthless, and he would not exchange them? Sunday religion! Sunday religion!

You may say that these people have "nothing to do with it." True they may not have, but suppose you can deceive ninety per cent. of the people on Sunday, you don't deceive God. And so, what if a man gain the whole world and lose his own soul? And what if a man fool the world and then be lost? This subject needs much consideration. Doesn't it?

Let us be what we are. You may think you are fooling all, but you are not; no, that you are not.

We that have Sunday religion, let's consider our spiritual condition. If we were to pass away while making our Sunday school talk, we might be all right; but think, six chances to one. Sunday religion; deception.

Remember, this religion will not save you, and remember my conscientious advice, if you can't have any but Sunday religion, don't have that; don't have that!

Polk Garrett.

Henderson, N. C., Aug. 19, 1911.

FROM NORTHFIELD TO NEW YORK CITY.

The General Conference of Christian workers at Northfield is an inspiration to any Christian that will go and listen. Of course you can't take it all in, but you can be kept busy hearing such things as are interesting to you.

Dr. Hutton, of Glasgow, Scotland, in his addresses to ministers was very helpful. Dr. Strong, of Rochester Seminary, is a man of evangelistic spirit and plainly showed his interest in such work by his addresses and the way he said young preachers were instructed in that institution where he teaches. But even at Northfield there were some who by their action showed that they didn't believe in salvation by faith.

Mr. Stebbins, the leader of the music, after singing a hymn one day on that subject, "Saved by Grace," asked all who believed in that doctrine to stand, and the vast majority arose.

There was a heated discussion one day on the "New Evangelism." Some desired old methods. Dr. Torrey said, "I laugh sometimes and I believe God laughs when men talk about new methods. What we need to save souls and have revivals of the old time power as Wesley, Finney and Moody, is for the Church to get on her knees in prayer, and it will come." I am sure that a great majority were with him. Mr. Fred Smith said, "Wesley is in his grave"—and before he finished the sentence Dr. Torrey said, "No, he's marching on."

I wish I could tell the readers of the Herald all the good things I heard, but cannot. Space forbids even what I remember. If you want the principal addresses, you can get them in The Record of Christian Work, published at Northfield.

We left South Vernon, Vermont, Monday afternoon and spent last night in Troy, N. Y. We saw much to delight the eye yesterday. We passed through the famous Hoosac Tunnel, a ten minutes ride. We often see the hog spirit on the cars. Seems to me worse up here than in the South. A nicely dressed man(?) sat in front of us. He would not even put down the window at the request of his wife, much less for the comfort of the other passengers. But he sneezed and coughed before we got through. Of course Mrs. Bethea laughed—in sympathy with his wife, I guess. The hog gets his feed and gets fat, but he gets butchered in the end.

We had a pleasant night in Troy and took the trolley car for Albany early in time for breakfast. We are now aboard the biggest boat of the Hudson Bay Line, carrying 5,500 passengers, and they way they come aboard at every landing, I think the full limit will be reached before we reach New York. We are now passing in full view of the Catskill Mountains. This is indeed a delightful ride. We expect to reach New York at 5:30 P. M., and should the crooks not get the cranks we hope to give you some more jots by the way. We are now nearing Kingston Point.

More later.

N. G. Bethea.

On Board Steamer Hendrick Hudson, August 16, 1911.

ASHEBORO'S PROGRESS.

In one short twelve months there have been added to the conveniences and necessities, waterworks, sewerage, a public park, a day current of electric power to supply factories, better hotel facilities, and now two new railroads "loom up" as future prospects for this good town which never stands still, but is always on the go.—*The Courier.*

WEBSTER'S REPLY TO HAYNE.

There is little doubt, we opine, that Mr. Webster in his "Reply to Hayne," touched the high water mark of American political oratory. By common consent it is accepted almost as a truism that that speech is beyond all rivalry the greatest ever delivered in the United States Senate, and in all respects the most extraordinary parliamentary utterance on record in our history as a nation. Those who listened to the speech unite with those who, later, have studied it and its influence, and with critics and historians, in reaching this definite conclusion, that while the orator in question delivered many noble orations of different sorts, and, while other noted speakers have done magnificent service on various critical occasions, this speech stands alone in the annals of America.

All the conditions for a supreme parliamentary victory were met on that great day, Tuesday, Jan. 26, 1830. Great questions were to be discussed, dealing with the very foundation, facts and laws of the Government. An overflowing audience had assembled, including nearly all the members of the upper and lower branches of Congress, foreign diplomats, editors, and distinguished strangers from all parts of the land, keyed up to the limit of interest and excitement; controversial, political, and patriotic motives and feelings agitating every breast. Bitter foes were ready to exult should the champion who was to speak fail in his effort, and devoted friends were there to support him by their sympathy and their cheers. An expectant nation had almost ceased from its ordinary occupation to catch, if possible, the distant eachoes of the address, which, it was known far and wide, would be delivered on that day, while it required little effort of imagination to see future generations assembled in the corridors of time, waiting in breathless silence to study the utterances on which the political destinies of nations yet unborn were to hang for ages throughout the Anglo-Saxon world.

Add to these elements of the situation the presence of the one man who was reckoned as facile princeps among the orators of his time, in the fullness of his manhood, equipped completely for the work of the day, and eager to speak forth the arguments, the pleadings, the aims, the hopes, the visions, which throbbed in his great intellect, which glowed in his patriotic soul, which kindled his imperial imagination, and which, fused into incandescence, lit up with enduring splendor the Senate chamber that day, and sent out streams of light into the political sky of the nation which since that critical hour have never been for a moment dimmed, except for a dreadful while by the smoke of battle.

All this was the outward setting, the framework of the scene. Turning to the speech itself, we can easily determine some of the elements of its peerless greatness. In literary form it was lucid, massive, crystalline. It has served as a model to be studied and to be committed to memory and rehearsed, almost ever since it was first published. Its logic was merciless, relentless, masterful; its course moved like the operations of a resistless machine, built of steel, staying not for any obstacle in its pathway. It fitted into the occasion as though the ordinations of the universe were culminating in the words and work of the man of the hour. In delivery it was well-poised, stately, majestic, Titanesque—to borrow an adjective from one who heard the speech, and who adds:

"The variety of incident during the speech, and the rapid fluctuations of passions, kept the audience in continual expectation and ceaseless agitation. There was no chord of the heart the orator did not strike as with a master hand. . . . His thoughts in their statuesque beauty merely would have gained all critical judgment, but he realized the antique fable, and warmed the marble into life."

Edward Everett at this time was serving in Congress as a Representative from Massachusetts. Along with nearly all other members of the House he found a place in the Senate chamber to hear Mr. Webster's speech. A keen judge of public speaking, a scholarly critic, and a notable orator himself, surely he knew how to estimate at its proper rank the work of Webster on that occasion. He wrote:

"It has been my fortune to hear some of the ablest speeches of the greatest living orators on both sides of the water, but I must confess I never heard anything which so completely realized my conception of what Demosthenes was when he delivered the Oration for the Crown."

The circumstances which led to the debate of which this speech was the culmination were unique. The "Foote resolution" introduced in December, 1829, furnished no apparent ground for any such discussion as that which occupied the following weeks. It was a seemingly harmless proposal for an inquiry as to the expediency of limiting for a period the sales of public lands, and asking whether the office of surveyor general might not be without public harm abolished. The explosion which followed no human being could have foreseen. The resolution was taken as an assault on the West, made by New England, for the purpose of selfishly arresting the tides of migration which even thus early had set in toward the prairies. Benton of Missouri accused the East of trying to prevent the settlement of the West, and summoned the South and the infant West to rally against such an assault. Hayne of South Carolina, a man of fine abilities, in close touch with Calhoun, who occupied the chair as Vice President, and representing Calhoun's views, now came into the debate, declaring that the general Government had taken the frontiersman's money, held him down in poverty, and used the cash to "organize the whole labor and capital of the Country" in the great manufacturing establishments of the East. The attack upon New England and on the general Government made by Hayne, started the drift of the debate so as to open up the whole question of the South vs. New England, the State vs. the Nation, Federal Power vs. State Rights. That turn of the tide brought Webster into the stream.

Two speeches were made by him in "Reply to Hayne," both of them being of a high grade, the second one, however, taking its rightful place at the very top, as we have already indicated, in our annals of parliamentary disputation. The situation was too complicated, the debate in its various ramifications covered too much ground, the topics were too many, to permit us even to sum them up here. New England, which had been bitterly assaulted, was defended by Webster; the policy of arraying section against section —the East against the West, the South against New England—was deplored and deprecated; the charge that the North and the general Government had tried to interfere with the "domestic policy" of the Southern States was refuted as "wholly unfounded and unjust"; the administration of internal improvements for the benefit of the whole country was stanchly advocated; and then at last, in the second speech, the vital question concerning the character of the bonds which unite the States into a general government was tackled. That was, after all, the question of the hour, and the problem whose solution allied that occasion with the history of the union for all time. The orator alluded to South Carolina thus:

"I claim part of the honor, I partake in the pride, of her great names. I claim them for countrymen, one and all, the Laurenses, the Rutledges, the Pinckneys, the Sumters, the Marions,—Americans all, whose fame is no more to be hemmed in by State lines than their talents and patriotism were capable of being circumscribed within the same narrow limits. In their day and generation they served and honored the country, and their renown is

one of the treasures of the whole country. . . . In early times no States cherished greater harmony, both of principle and feeling, than Massachusetts and South Carolina. Would to God that harmony might return! Shoulder to shoulder they went through the Revolution, hand in hand they stood around the administration of Washington, and felt his own great arm lean on them for support."

The right of a State, at its own discretion, to interfere with the operation of Federal law, or by its legislation to nullify acts of Congress, or, by itself, to judge that an Act of Congress is unconstitutional, and then to interpose to annul the law in question—against this tissue of doctrines the full strength of the orator was directed with invincible logic. He showed that the doctrine held by Calhoun, and by Hayne, and other Southern leaders, involved the absurdity that the general Government was the creature of the twenty-four States which then composed the union, and at the same time the creature of every individual State, "so that each may assert the power for itself of determining whether it acts within the limits of its authority. It is the servant of four-and-twenty masters, of different wills and different purposes, and yet bound to obey all." Over against that absurdity Webster argued:

"This, sir, is the people's Constitution, the people's Government, made for the people, made by the people, and answerable to the people, . . . and the people have wisely provided in the Constitution itself a proper, suitable mode and tribunal for settling questions of constitutional law."

By a series of vivid suppositions Mr. Webster showed that it would be impossible for South Carolina to "interpose" of her own accord and at her option to prevent the execution of Federal law, without committing acts of "violence, bloodshed, and rebellion," and that there could be no State resistance to Acts of Congress under any sanction of constitutional rights; such resistance must lead to revolution, or to civil war.

"The union of the States is of most vital and essential importance to the public happiness and the national life." This, in brief, was the great message of the oration. The peroration, beginning with the words, "I have not allowed myself, sir, to look beyond the Union, to see what might lie hidden in the dark recess behind; I have not allowed myself to hang over the precipice of disunion, to see whether, with my short sight, I can fathom the depth of the abyss below," and closing with the vision of the "gorgeous ensign of the Republic" floating over sea and land, inscribed with "the sentiment, dear to every true American heart, 'Liberty and Union, now and forever, one and inseparable,'" was spoken by Webster, so an eye-witness testifies, "with a glow over his countenance like inspiration. Eye and brow, each feature, every line of the face, seemed touched as with a celestial fire." This same witness says that "the speaker's voice reached every recess and corner of the Senate chamber—penetrated even the anterooms and the stairways." Verily, that voice was not limited that day by the walls of the Capital; it resounded speedily through the whole North; it reverberated among the Alleghany Mountains; it reached the plains of the great West; it gathered fresh force year after year, and when the Pacific slope became a part of our country, that voice, pleading, for the Union, was heard among the slopes of the Sierras; as one Territory after another was admitted into statehood that glorious peroration was heard in all the new regions added to the patrimony of freedom; it was prattled along by infant lips, rehearsed in every log schoolhouse, repeated by every stump speaker, studied by every learner, pondered by every student of oratory, printed in every reader, and, moreover, was written deep in the patriotic hearts of those who in the decade of the fifties were being unconsciously trained to defend the institutions and the flag of liberty, with their blood and their life.

Thus, apart from the services rendered by the soldiers of the Federal armies, in preservation of the franchises now dear to the world—the franchises bound up in the word Union—no other man, or set of men (leaving Lincoln, of course, because of his unique opportunity, out of the argument), since the Republic was organized, ever did such effective, wide-ranging, enduring service for our institutions and our form of government, and the flag which we love, as was rendered on that great day, nearly eighty years ago, when Daniel Webster, in his reply to Hayne, uncovered, resurveyed, and added new increments of strength to the constitutional buttresses on which our nation now stands secure.—Zion's Herald.

"I WILL LOOK UP."

Samuel H. Hadley, late superintendent of Water Street Mission in New York City, used to tell the story of his conversion. Before he became a Christian he descended to the lowest degree of depravity and shame. One night, vibrating between despair and hope, he found his way into the mission while Jerry McAuley was still living, went forward and knelt down at the place of prayer. He cried to God for mercy in his wretchedness and surrendered himself to the Lord. Peace came into his soul, and he went out into the night, and looking up, "saw the stars for the first time in many years." Then Mr. Hadley added, "A drunkard never looks up." That may be a revelation to many. He declared he had not looked up for many years. In the sordid soul sin reigns, which is as relentless as the law of gravity. It draws his mind and heart and eye downward. Not until the light of heaven returns can he look up.

Children look up. They look up with wonder, expectation and confidence. They look up to their parents, to their older brothers and sisters, and to all grown people whom they consider their superiors. They look up to the sky and the stars, to the clouds and the birds flying through the air, to the tree-tops which seem to nod a friendly recognition. It is difficult to persuade a child to look down. In this world we must both look down and up, for while our eyes may be on the sky our feet are on the ground; while we draw our life from above, we draw our means of subsistence from the earth. But children are slow to look down. How often does the mother say to her child, "Look where you are going. Mind your steps." He does not mind his steps. He stumbles over every stick and stone because his eye is on the moon, the stars, the sky.

They learn to look down, however, as they grow up. They look down in their effort to make a living, to make money, to make a name in the world. They look down when they become entangled in temptation. Vice and sin soon hold their eyes to the ground.

When one is converted he looks up. He becomes a little child again. The old sense of wonder, expectation, confidence and reverence returns. He realizes that there is somewhat higher than this world. He learns not to set his affections on things on the earth, but on things above where Christ sitteth at the right hand of God. He lifts up his soul to things above. His soul feels that it has wings and he soars and sings:

"My soul mounted higher
In the chariot of fire,
And the moon it was under my feet."

—*N. Y. Advocate.*

OUR BIBLE SCHOOL.

Lesson for Next Week.

First Kings, chapters 4, 5, 6, and 7.

—The Presbyterians excel in some particulars. They succeed better than others in inducing Sunday-school attendance and in offerings of money for church purposes. They have a membership of 1,354,453 and a Sunday-school enrollment of 1,205,130. Their average money offering is over $19 a year per member.

NOTES.

Monday Mrs. T. M. Johnson and two children went to Greensboro for the week. —*Courier.*

—Nathaniel Coble, father of Mrs. Geo. Garrett, of Julian, died recently, after a prolonged illness.

—It is said that Concord and Salibury will be connected by a trolley line by Feb. 22nd next.

—Bro. W. D. Fogleman returned on Friday from Hickory Ridge, Forsyth Ct., where he had been assisting Rev. T. A. Williams. He reports a splendid meeting.

—Rev. J. H. Bowman is reported to be convalescent. It is thought that he can be taken to his home this week. He is at the home of Bro. York near Staley.

—Mr. and Mrs. J. F. Lewis have gone to Denton where they will take charge of the new hotel. They have been in the hotel business for a number of years in Asheboro.

—Mr. R. R. Ross went to Greensboro Wednesday for a visit to his daughter, Miss Esther, who is at St. Leo's Hospital. The many friends of Miss Ross will be glad to know that she is improving.—Asheboro *Courier.*

—D. P. Tate, formerly a minister of the Western N. C. Conference, M. E. Church, has been arrested in Tenn. and brought to Danville under charge of swindling. He is said to have imposed on people by the fact that he was a minister. Such rascality merits severe punishment.

—Rev. A. O. Lindley returned to his work on Saturday after a week spent with Bro. Pike at Center Church. This is his home church, and his neighbors showed their regard by coming out in house-filling numbers. They had a good meeting, with several professions.

—Rev. Jesse Pritchard who took charge of the meeting at Hope Church for Rev. J. H. Bowman had the pleasure of seeing the work prosper in his hands. All denominations labored together, and the results were splendid. There were twenty-five converted, some of whom went earnestly to work for others.

—James West Weatherly was coming to Greensboro last Thursday leading a horse behind, the rein being wrapped round his thumb. The horse gave a sudden jerk, pulling the thumb off and tearing the tendon loose at the elbow and drawing it out. Dr. Reeves attended the case, amputating more of the themb to make it heal smooth. He thinks that the loss of the thumb's tendon will not interfere with the action of the fingers. It was a painful accident.

Great Political Change in England.—A prolonged effort to curb the power of the House of Lords in England has at last succeeded. A bill to limit the veto power of the House of Lords originating in the House of Commons has been passed by the House of Lords because the threat hung over them that if they failed to pass it enough new peers from the "lower classes" would be created to make a majority in favor of it. England's is beoming more and more a representative government.

—Congress adjourned Aug. 22, after a rather strenuous extraordinary session.

—Governor Dix of New York made the remarkable record of vetoing 126 bills in ten days.

—A well-known University president is reported as declaring that no man can be considered truly educated who is ignorant of the Bible. Wherefore we much fear that many who go from college with a diploma in their trunks are not truly educated. Ignorance of the Bible on the part of college students is amazing.

—Dr. P. H. Fleming holds his final service with Burlington church Sunday, 27th inst., and leaves for Greenville, Ohio, on 29th.

—Myrtle Reed, author of "Lavender and Old Lace" and several other compelling romances of sweet and noble sentiment, committed suicide in Chicago.

—W. B. Beatty, in a Wright biplane, remained in the air, with a passenger aboard, from 3:30 to7:08 p. m. at Chicago Aug. 19, a total of 3 hours and 38 minutes, a world's record for duration with a passenger.

—President Taft, forgetting that most of the churches of Washington close up for the summer, in August especially, went to the third one last Sunday, after being turned away from two by closed doors.

—It comes out that a West Virginia congressman wrote "applause" fourteen times, and "great applause" one time into a speech which he never delivered, but which appeared only in the Congressional Record.

—A gentleman went into the public library at Great Barrington, a few days ago, and asked the librarian if he might see a Bible. She responded "Certainly,' and went to the shelves for it and laid it down before the gentleman, who was a stranger. He turned to the flyleaf and then said: "I only wanted to see if it was here yet." The flyleaf bears the following inscription:

"I have visited many libraries which lacked many books, but only one library which lacked The Book, and to that one I send this.

"William J. Gaynor."

The inscription is dated Sept. 7, 1897. The caller was Mayor Gaynor.

—The battleship Maine, in Havana harbor, is too badly wrecked amidships to ever be raised, except by means of pontoons, which would be too expensive, according to Captain John O'Brian, who doubts if the Maine will never be floated.

—South Carolina has a railroad which enjoys a unique distinction in two directions. It is the Due West, and from the day of its building until now it has never carried a shipment of liquor, its policy being, without a single exception, to refuse absolutely all shipments of whiskey, whenever and however offered. The second degree of distinction is that in the charter of the road it is stipulated that no train shall ever, on any account, run on that road on Sunday, and one never has, to the present time.

A chautauqua lecturer had concluded a long and careful address, and said to his attentive audience: "If there is any question which any one of you would like to ask, I shall be pleased to answer it."

For a moment there was silence, then an earnest-looking man rose and said: "I should like to know, professor, whether anybody has ever discovered a reliable cure for warts."

"What distinguished foreigner helped us in the revolutionary war?" asked the teacher.

"God," said a little girl, as she timidly held up her hand.

DENTON HIGH SCHOOL

DENTON, N. C.,

Opens August 28th, 1911.

This school is most beautifully located at the terminus of the Piedmont Railway. Healing Springs, one of the best mineral springs in the South, can be reached from Denton in fifty minutes.

This is a Methodist Protestant schoo, and we solicit patronage from Methodist Protestant homes.

Good board in private homes, including furnished rooms, light and fuel, cost only 30 cents per day. Tuition from $1.00 to $4.00 per month.

The rooms are being painted, and everything will be in first class condition.

Our students enter State Universitywithout eaxmination.

For further information, write fully and freely to

GEO. L. REYNOLDS, Principal.

PASTORS AND PEOPLE.

PRESIDENT'S APPOINTMENTS.

Asheville, Aug. 6.
Buncombe, Aug. 8-13.
Ivy, Aug. 15-17.
Yarboro and Anderson, Aug. 19-22.

When it can be done I shall be glad for pastors to have a circuit rally and have all the churches on the charge largely represented.

Very truly,
W. E. Swain.

NOTES.

Buncombe and Ivy are in good shape. Bros. Troxler and Williams are doing good work. I am inclined to think that Bro. Williams has been subjected to some hardships that might have been avoided if all had done what might have been easily done. Just here a desire to bear testimony to the loyalty and liberality of Dr. McLean. All the churches on the above named charges were visited, and fairly good congregations were met at each. The claim is made that all Conference claims will be met in full. "So mote it be." W. E. Swain.

Uwharrie Circuit.

Our special meeting at Cid embraced the fifth Sunday in July: a very good meeting, resulting in nine conversions, three accessions to church, and the church greatly revived. Of course we are never satisfied with the results, but there are many around Cid yet who have not bowed the knee to Baal. Pray for this dear people who are so kind and make it so pleasant for their pastor in their homes, and any friend who may accompany him.

Bro. Hatley was our pulpit help at this place, and did some very effective preaching and made many friends at this place.

Our special meeting at Mt. Zion began the first Sunday in August.. Bro. J. W. Hulin came to us Monday as pulpit help; he did some wonderful preaching, and everybody seemed to appreciate it very much. The result of the meeting was 12 conversions, two joined the church, and more will join. The church was greatly revived, and it looks like the spirit of love was in every heart who professed to know Christ..

I certainly appreciate the hearty co-operation of all denominations. I feel that God was directing when I was sent to this charge, because he knew my weakness and my needs, and he knew this people was a people that would meet my needs in sympathy, in hospitality, and with their prayers, and they have done it, and I only trust their heavenly Father to pay them for their kindness to me, for I can never meet the debt that I owe them.

Praying God's blessings upon all people, I am your humble pastor,

Joel Trogdon.

NOTICE.

The third quarterly conference will be held at Piney Grove on Tuesday after the second Sunday in September, at 2:30 o'clock, this being the week of our special meeting at this place. Everybody come and be with us. Joel Trogdon.

Love's Grove, Stanley Circuit.

Closed our meeting at Love's Grove August 18. A great interest was manifested. We had 16 conversions and 10 accessions. Rev. Edward Suits of Thomasville was our help. He did some faithful preaching. He just stayed with us long enough to learn to love him. We were glad to have Bro. Mack Reid and family with us most of the meeting.

Prof. Frank Osborn closed a ten days' singing at our church the tenth of August. He was with us part of the meeting, and we had fine singing.

The writer had the pleasure of attending the special meeting at Mill Grove Sunday and hearing Rev. W. D. Reid of Cleveland. He preached two powerful sermons. He is a fine preacher and one of "our boys." We feel proud of him.

We are going to have a class meeting at our church the first Sunday in Sept.

Fannie E. Drye, Rep.

Mt. Moriah Church.

Our protracted meeting closed last Wednesday with the following results: four accessions and some reclaimed, and the church revived. The meeting was conducted by Rev. J. E. McSwain and E. H. Mullis. McSwain did most of the preaching, as brother Mullis was worked down.

Bro. McSwain's first text was in Genesis; his leading thought was to be a real man as God would have him to be—not to be a pair of pants stuffed full, but a real man.

His next text was: "He made me keeper of the vineyard, but my own have I not kept." He made as good a sermon of this text as the writer ever heard, and it was enjoyed by all who heard him.

The church was nearly full each day. Bro. Churchal Braswell and wife from near Charlotte were with us and enjoyed the meeting. We held a church business meeting and revised our class book, and Louie Braswell and J. F. Little were named for delegate to the Annual Conference.

We are sorry that our meeting closed so soon, but there is no doubt that those good, soul-stirring sermons will live in coming days. Mr. John Mullis from Gastonia was with us in the meeting and did some good talking and praying. Rev. E. H. Mullis's wife and family were also with us through the meeting. We paid Bro. J. E. McSwain $7.25 for his services, which was about next to nothing compared to what he did.

John F. Little.

Hawkin's Chapel, Littleton Circuit.

We had Children's Day the second Sunday in August. It was very good. Considering the practice the children were in they did very well. After the children had rendered their part we had an address by our pastor. There was a large congregation present, the collection amounting to $11.36. We thank Miss Eva Glasgow for presiding at the organ.

Our special meeting began in the afternoon and continued until Thursday. We had a glorious meeting, although Bro. Taylor did not have any pulpit help. Yet he did his full duty and preached some able sermons. It made us feel more like working for the Master. The church was greatly revived, there were a good many renewed, and the result was about eight conversions; six joined the church. We had a large attendance every day, more than could get into the church a part of the time. Different denominations attended our meeting; we were glad to have them to worship with us.

Our beloved cousin, Mattie Hawkins, departed this life August 7th. She leaves a devoted husband and four children. She was a consistent member at Hawkin's Chapel. She was laid to rest in the old home burying ground in the presence of a large congregation. May the Lord comfort the bereaved family. The flowers I lay on your grave will wither and fade away, but the memory and love I have for you always stay.

Vannah Shearin, Reporter.

Matthews' Chapel, Greenville Circuit.

The revival at this place has just closed. The good preaching which Bro. Hunt and Bro. Ashburn did was very much appreciated. Quite a number professed Christ as their Savior, and fifteen joined the church, and there were some who didn't join. We had a very good meeting, but not as good as we wished for. The meeting at Hobbs' Chapel will commence the first Sunday; we wish for a glorious revival.

Our Sunday school has been very good, but we have closed it until the first Sunday in September on account of the meetings. The quarterly conference was held at this church Saturday before the fifth Sunday.

Mrs. Etta Edwards, one of our members, is quite ill; I hope she will soon recover.

L. B. E., Reporter.

Flat Rock Letter.

A church reverie before the sermon. Some eight weeks ago we assembled to celebrate Children's Day. Oh, the shifting scenes of life's kaleidoscope! A Confederate soldier's burial mid silent tears and floral trophies.

A standard bearer, listening to earth's silent forces. The closing of a young lady's letter, "I hope you will be saved."

We saw him at the state reunion, addressed by the saintly Sam Jones. As the vast audience sang, "When the roll is called up yonder," and the tears streaming down their veteran scarred cheeks, as one by one they clasped his hand, passed on.

He bearing aloft his flag as gracefully it floated, moved in the front. And though sadly at times his banner trailed in the dust, we believe today he has stationed it within the gates of the City of God.

The fourth on the glorious Battle Ground, its seeming declining pageantry, music and splendor. The eloquence of invocation, and addresses of distinguished North Carolinians, Rev. Clark, Grimes, and Watson, and its ample spread.

In the afternoon an informal six o'clock luncheon on the campus of Guilford College lawn. As faculty and wives, ministers, local and visiting from this and other States, returned missionary, and tourists from Florida, seated on cushions on the lawn, circled around a group of flags, we visitors in chairs, each with all in nonchalance chatted. Chatted and thought of the bloody struggle and America's Independence. Of the prospective future triumphs of arbitration. Of the church militant and triumphant. The King's noblemen were here with royal robes aside. And the pleasures, the beauty of surroundings, and thoughts of that evening, were somewhat akin to Heaven. And looking back, it seems we might have heard God's voice speaking to all from the ethereal blue.

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end."

To tea with the president of Oak Ridge and Kernersville embroidery club, brought us in touch with the D. A. R. and the world and the material, and these organizations think they are giving to the State and nation's philanthropies.

The proposed visit of a bride's maid, who, invited to spend her vacation with the family of her cousin, the wife of Gov. Noel of Mississippi, with autos and pack for chase, prefers the quiet of these hills.

Two ice cream suppers immense. An educational rally with the inspiration of the years, of County Board poured upon us. A brilliant parade of the children, a mammoth dinner and victory, for today there stands a bulwark of learning at our door.

A united citizen with some fifty women in the fray was no child's play.

An outing on the pond with a select company of five.

An afternoon and supper with a loved friend from childhood in an adjoining village.

The County S. S. Convention approaching, with its anticipated spiritual uplift and enlargement of the Sunday schools.

A visit of a day of two dear little cousins.

A strong, logical sermon by our editor, Rev. J. F. McCulloch.

And in the lull we've climbed with the World's staff reporter the heights of the Sierras, and with Victoria's Grand Old Man of the Mountains, virile Joaquin Miller, viewed:

"The gold that with the sunlight lies
In bursting heaps at dawn;
The silver spilling from the skies
At night to walk upon.
The diamond gleaming in the dust
He ever saw. He ever knew."

Now these seeming volatile thoughts, they are not the delineation of perverse fancy, but actual occurrences, and are due neither to a grouchie bachelor or bachelor lady, but perhaps to the fact that within the velvet lounge upon which a fifteen-minutes siesta is daily taken, where these reveries may have accumulated, there is truly a bumble bee's nest.

But hush! The would-be anthem, and the gleaming angel figure over the departed dead, and irreverence flees. And face to face with the able sermon drawn from "If any man serve me, let him follow me, and where I am, there shall also my servant be. If any man serve me, him will my Father honor." Illustrated by the lives of prophets and seers, and we are ushered into the spiritual realm. Beneath the elusive, sacred effluence, the unction of our pastor.

Reporter.

ALBEMARLE.

Our meeting at Creswell embraced the third Sunday in July, closing on Thursday night. Rev. W. F. Ashburn was our help, doing excellent work. All were highly pleased with his preaching, and regretted that he could not remain longer. Results were not what we would have been glad to see: conversions and additions. Almost every one who attended was already a member of some church. And the daily rains reduced the size of our congregations, one service being rained out. (This was just at the breaking up of our more than three months drouth.) Still, we are sure the meeting did good. A number of the members expressed themselves as being helped. This is not to be despised, by any means. We have to take things as we find them, or have them, and not as we would have them. There is a condition, a situation, obtaining here, that is met with in few places elsewhere, if indeed at all, elsewhere. No amount of writing can give an adequate picture of it. It must be seen; and not only seen, but studied. The religious sense is dulled, blunted, darkened. The people, with few exceptions, seem to have no idea—no conception of present salvation—of pardon and regeneration as an experience; and, of course, very few are saved. They cannot, or do not, testify to salvation, and their worldly, sinful lives testify against their salvation. And the most fearful feature of the situation is, that no one seems alarmed. Every one seems satisfied, save about *additions* to the churches. There is a scramble for "additions." Just any way to get them. All kinds of methods are used to this end. A revival here means church-goings and baptisms, or confirmations, and proselyting as one of the chief means of promoting these pseudo-revivals. And the more rantankerous, fanatical, and unconscionable the proselyting outfit, the bigger the revival(?). Our Sabbath school, here at Creswell, is beset on every hand to induce scholars to go to the S. S. of the church, of which Sam Jones said at Wilmington, N. C., in 1890, that it was "the best organized army in America to fight the devil, but had not fired a gun in 100 years." It is said that jewelry and money are offered as inducements in this school. The apostle Peter speaks of a class of propagandists that "offer liberty, while they themselves are the servants of corruption." "Liberty," but it is not liberty from sin, but liberty (license) to dance, play cards, drink wine, swear, desecrate the Sabbath—in fact, do as you please. The heresy of baptismal regeneration, propagated by the Episcopalians and the Campbellites has done more, perhaps, than everything else, to cause this fearful state of affairs. It withers, blights, deadens (darkens) like a sirocco of hell, for it is of hell—not of God, but of the prince of liars. Said God through the prophet, "My people are destroyed through lack of knowledge." It was true then, it is true now. It is fearful! It is awful And what is to be done? "Cry aloud and spare not.' The herald of the cross must do this, to "save himself and those that hear him." No "daubing with untempered mortar," no temporizing will do. There has been too much of that done already. No popular com-

promising will meet the case. Is the case hopeless? We think not, if properly, vigorously and persistently treated. But it is a chronic case, of long-standing, and cannot be cured in a day, a month, or a year. There must be patient tenacity on the part of those who would remedy conditions. One big dose of quinine, calomel, or hypodermic of bi-chloride of gold will not do the work. Methodism must stick to her differentiating principles and doctrines: the witness of the Spirit in pardon and in regeneration, realized by faith in Christ, and not through some ordinance, ceremony, or priestly manipulation. We cannot whip the devil by adopting his methods, devices, and weapons. So we as Methodists cannot remedy conditions here by adopting the methods and tactics that have brought them about. Such as proselyting and church-joining without being converted (pardoned and regenerated), and in most cases without any genuine conviction. Such join the church in sin, remain in the church in sin, and become puffed up with bigotry, pride and party spirit. No spirit of Christ manifested. J. F. Dosier.

HARMONY AND YARBOROUGH'S.

Our special meetings at Harmony and Yarborough Chapel have closed. Harmony, fourth to fifth Sundays; Rev. J. D. Williams was pulpit help.

It was said by young and old of different churches that we had the best preaching that has been heard yet. The meeting was good, revival in the church, thirteen reclaimed and converted. Will report the number of members received later.

Yarborough's from first to second Sundays. Rev. Sam Rose, pulpit help. A wonderful meeting, large congregations all the time, best attention I ever saw given to the word. About twenty-five converted and reclaimed at the altar; nearly a hundred claimed to have been brought to a close life with Christ; most of these belong to the church.

Six joined the church: Mr. and Mrs. Edgar Bishop, Mr. Charlie Hallis, L. E. Poole, Loree Tensley, and Miss Mamie Watkins. Twenty at the altar last night, some of whom were saved. Bro. Rose is a wonderful preacher; he has just finished college with a great future before him. He preaches the old time Bible doctrine of holiness. We praise God for this victory. Our third quarterly meeting convened with Harmony Church on Saturday before fifth Sunday. Reports show work in good shape. Yarborough was represented by Bro. Lewis and Charlie Yarborough and Bro. Knox and wife. Harmony has curtained off S. S. rooms and has a good well of water on church ground now. Yarborough has put a hedge around grave yard.

Children's Day at Yarborough's was a success. Miss Lillie Yarborough had the children in training and they showed plainly that she is a successful trainer. Collection, $24. Collection for meeting, $50. Harmony, $31. We wish it were possible to give names of the many that have remembered us by sending to the parsonage good things to eat. We are so far behind with this we will not try to mention names, only to say we surely have been cared for by our good friends. May God bless them all.

Yours in the work,

W. A. Lamar.

EDEN, HALIFAX CIRCUIT.

Our special meeting, which began the first Sunday of August, closed Thursday, August 10. This was the most successful and glorious revival we've had here for years. Every day God's Holy Spirit was made manifest. It did our souls good to see old men, women and children returning home to God. In all here were thirty-eight conversions and reclamations. Indeed, we do feel that God has revived His work in our church!

Our pastor, Rev. L. W. Gerringer, had no regular pulpit help, until Tuesday, Rev. J. E. Holden of the M. E. Church, Enfield, came out and preached for him in the morning. Wednesday and Thursday Rev. C. L. Whitaker assisted in the services. All three of these did excellent work, preaching the divine Word with such heart-felt earnestness and enthusiasm. We are very grateful to Bros. Whitaker and Holden for their services. Bro. Gerringer has only one more appointment with us before returning to the Theological Seminary. We are reluctant to give him up. He has done splendid work on this charge during his vacation. He is in deed and in truth "a workman that need not be ashamed." Our good wishes will follow him wherever his life's work lies. N. B. H.

August 15, 1911.

GUILFORD CIRCUIT.

The third quarterly conference of Guilford Circuit was held at Spring Hill on Saturday, August 12, 1911. The attendance was good from six of the churches, two were not represented. The usual business was transacted in the very best of spirit. The reports were very good. Our work seems to be in a very prosperous condition at present. The votes for delegate to the Annual Conference were counted and Bro. G. A. Berrier, of Canaan Church, Wallburg, N. C., R. D. 1, was declared elected delegate and Bro. C. A. Green, of Mt. Pleasant Church, High Point, R. D. 4, alternate. The good brethren of the conference by a unanimous vote granted the pastor a release from the duties of his work until his wife's condition improved. We were forced to carry her back to St. Leo's Hospital the 13th. She is in a very, very serious condition. Brethren and Christian friends, help me to pray that God may give her back to us well again. T. A. Plyler.

Spring Hill was again chosen as the place for holding the fourth quarterly Conference, as it is the most centrally located, and by a unanimous vote of the conference it was decided to have a circuit rally at that time and invite our president to be with us. Hope our editor can be with us too. It's only three miles from High Point, N. C.

Pray for us.

T. A. Plyler.

CANAAN, GUILFORD CIRCUIT.

It has been some time since we wrote last, though we are still in the fight. We have our church completed and are having good sedvices in it, and a good Sunday school; I mean by this that the interest is good. The protracted meeting will begin at this place the fourth Sunday in this month, if nothing happens. Brethren, we want the prayers of all praying people that the unsaved of this neighborhood may be saved. Bro. J. H. Moton is to be Bro. Plyler's help. So with those two in the pulpit, we believe that there will be a good successful meeting at this place, by the help of God. Brethren, let us not forget to pray for Bro. Plyler, that the Lord may bless him in his home troubles and that Sister Plyler may be spared for many years of usefulness here on earth. May the blessings of God be theirs to enjoy in the home life.

With best wishes to all,

Yours in Christ,

Albert Berrier.

Aug. 15, 1911.

ASHEVILLE.

In the main school there were 108, Woolsey Hall 28, Woodfin Hill 25 last Sunday.

Our mid-week prayer-meetings are quite good in attendance and interest. Bro. J. H. Moton will be present at the prayer meeting this week. Last Sunday a Mr. Parker was in the services, who once belonged to our church in Texas. Also Dr. Griffith and family of Florida. He is pastor of a church M. E. S. His two daughters are graduates of Western Maryland College. Mr. Pipkin and daughter of Florida also worshipped with us. Our church treasurer, J. E. Swain, has been indisposed for several weeks. J. S. W.

HOPE CHURCH, CHATHAM CIRCUIT.

Our special meeting, beginning the second Sunday in August, and closing the following Friday night, was one of the greatest and most successful revivals that this

church has known in years. Many souls were led into the knowledge of sins forgiven and peace with God, strong men and women among the number. There were about 25 conversions, and the community and church were revived, built up and strengthened.

It was a beautiful sight to see the Christian people of all denominations work together in leading souls into the kingdom.

Our pastor, Rev. J. H. Bowman, has been quite sick for two weeks. He is reported to be getting along nicely and we trust he will soon be out of danger. In his absence Rev. J. E. Pritchard earnestly and successfully conducted the meeting. We have never seen more faithful work; his sermons were strong and effective, and his efforts wonderfully blessed and much appreciated by the people. The attendance was good all during the week and especially at night, when the house would not accommodate the people who came to hear the word of God preached.

Mr. Pritchard made many friends who will always remember him and his good work here, and wish him success in all his work.

Pray for us and for our pastor that his life may be spared, and he be permitted to come back to this charge which needs him so much. Annie L. Hammer.

Reporter.

TABERNACLE CIRCUIT.

Our third quarterly conference met with Moriah Church in July. There was a fairly good attendance, and the business was transacted in a very good spirit; having our good old Bro. W. C. Kennettt with us to keep us in line, we got along nicely. Reports were as good and some better than they were last year at the third quarterly conference. Bro. C. C. Lineberry was found to be elected as delegate to the next Annual Conference, and Bro. J. F. Coble alternate. Bro. W. S. Job spoke of introducing a resolution to the effect of increasing the pastor's salary for another year, which will come up in the fourth quarterly conference to be held at Tabernacle church some time in Oct.

Shady Grove.

Our special meeting commenced on the fourth Sunday in July at 11 A. M. Bro. C. H. Whitaker was present and preached to a full house; Bro. E. A. Plyler, my engaged help, came in time to preach the evening sermon, and the meeting continued until Thursday evening, holding from two to three services each day. We had a good meeting, three conversions, no accessions; but hope to get two of the converts, as they were from Methodist Protestant families. This church is doing very well considering its location and surroundings, and there is no more faithful and persevering people anywhere to be found than some of Shady Grove people.

On Wednesday of this meeting I was called to Tabernacle to hold the funeral services of Mr. Kin Causey, and on Saturday following I conducted the funeral services of Bro. Robt. L. Causey; the latter was a member of Tabernacle church, the former did not claim to be a Christian when the writer talked last with him.

Julian.

Our special meeting began here on the 5th Sunday in July, and continued until Thursday evening, holding four services each day most of the time. Rev. W. C. Kennett preached at 11 A. M., Rev. J. R. Hutton, 2 P. M., Rev. W. C. Lassiter 7:30, Bro. Chafin Fields at 11 A. M. on Monday, Bro. Lassiter at 2 P. M., and Bro. Johnson, my employed help, came for the Monday night services. We had a splendid meeting, several conversions and reclamations, one joined the church and others to follow. The church was much revived and built up and strengthened for future usefulness. The ladies of this church had put a beautiful carpet in the church, and the pastor did not have to even mention the matter, he only had to open his eyes and see what pretty carpet covered the floor, and I heard several remarks as to the beautiful little church and its neat appearance, especially on the inside. Our places of worship ought to be kept as nice as our homes, or more so.

Tabernacle.

The first Sunday in Aug. found us at this church to hold our third special meeting, and we commenced with a sermon by Rev. T. J. Ogburn at 11 A. M., and one by Rev. D. A. Braswell at 2 P. M. On Monday at 11 A M. Rev. J. D. Williams preached. He and Bro. Braswell were my engaged help, and they did the preaching up to Friday noon, and the meeting closed in the evening with Communion service. This was said to be one of the best meetings that have been for years; there were between 20 and 25 conversions and reclamations; several joined the church, and others will do so soon. Some did personal work who had never done any before, and some old people asked for prayer who had not done so before, and this is only the beginning of the good that can be done in the Tabernacle community, if the members will only pray and work together for the salvation of the unsaved, and this is the only way I know for one to keep saved himself. I am quite sure there is a better state and condition of feeling existing on the circuit than has been for some time, not because I have been told so by some of my church members and some outsiders, but from what I can see for myself in the increase of the congregations and the spirit of worship, and I take none of this to my credit, it's just the people doing what they ought to do, and any church or charge can see the work progress if they will take hold and work and be faithful. It is not much matter who your pastor is if he will be faithful and fill his appointments and look after the business of the church.

Our attendance was good at all our meetings and the preaching good and God blessed it. I am thankful to all the preachers for their services in these meetings, and to all the laymen for the personal work done by them.

My next meeting begins the 4th Sunday at Moriah with Bro. J. A. Burgess as help. Rev. J. F. McCulloch will fill my appointments the first Sunday at Tabernacle at 11 A. M., Julian at 3:30. I will be with Bro. Burgess at this time, the only Sabbath I expect to be absent from my appointments.

Truly,

C. A. Cecil.

High Point, N. C., Aug. 21, 1911.

BETHESDA, YADKIN COLLEGE CT.

Our special meeting commenced the second Sunday in Aug. and closed the following Wednesday evening. Bro. and Sister Dixon, of High Point, were the pulpit help and discharged their duties faithfully. They gave us some soul-stirring sermons during the few days they labored with us. Sister Dixon was with us on Sunday and gave us an address on foreign missions at the close of the children's service, after which a collection was taken amounting to something over $22.00. She also preached for us in the evening, Bro. Dixon coming on Monday morning. There were eleven converted or reclaimed, the church was much benefited and all enjoyed the meeting very much. We had a large attendance each day.

Members of other churches came and took part in the services, especially in the music, for which we are very thankful.

Our Sunday school is thinking of taking in the S. S. Convention and picnic at Shiloh on Saturday before the fourth Sunday in this month.

Bro. Roby Wagner from Oklahoma is with us and seemed to enjoy the meeting very much. He will remain with us until about the middle of Sept.

Mrs. John Harrison and two children Robah and Kate from Winston visited in the community during the meeting. Also Mr. and Mrs. Joe Tussy, Mrs. Ellis Wagner, Mr. and Mrs. Burl Lambeth from High Point were with us during the meeting.

DENTON.

The readers of the *Herald* will please pardon me for briefly speaking of a recent visit to Mcklenburg Circuit. I found the pastor, Rev. J. W. Self, enjoying a prosperous year and the full confidence of his people. At two of his meetings, just closed, he had 100 conversions, and I saw, by coming in touch with some of his people, that they were aroused along religious lines. I preached twice in our church in Matthews and am persuaded that it is unwise on our part, as a church, to lose any more time there. If our people on that charge would dispose of that property and build a parsonage and church at Stallingsville, a few miles below there on the railroad, we would soon have a strong church and the pastor would then live among his people. The membership at Matthews has moved away until we have only two lady resident members and not much prospects of getting others. Why lose precious time there when fertile fields are open wide elsewhere? I hope our people on that charge will not wait five years to see this.

We also spent one night and part of two days in Charlotte. In my estimation there is not a more inviting field for Methodist Protestantism in N. C. than there. Right in the heart of the city among the leading business men we found Methodist Protestants. Some think that there are several hundred M. P.'s there, perhaps eight or nine hundred in all, yet this is only a guess. I believe if conference would send a wide-awake man there who would begin work right in the heart of the city, that a few years would find us with a large church in Charlotte. One of the strong business men there—a member of Bro. Self's charge, said it was no need to send a man there to work the outskirts of the city. He is right. I sincerely hope our church will look upon Charlotte as an inviting mission field.

Geo. L. Reynolds.

LA GRANGE.

We have had very warm and dry weather in Eastern Carolina this year, but crops are doing fairly well under the conditions.

Our people enjoyed the sermons of Dr. Swain while on this charge very much, and we wish he could come oftener than his work will allow. The sermon of Bishop Strange of the Protestant Episcopal denomination in our church here was a fine one enjoyed by all who heard it.

Dr. Forelines gave us an instructive and elevating lecture on "God's Glory in the Sky," while he was in our State.

Our revival meeting at Hickory Grove continued two weeks. It was a good meeting, considering the adverse weather during the time. The meeting at Harris Chapel was held including the first Sunday in this month, beginning the fifth Sunday night in July. We had no pulpit help, but the Spirit was with us, and the largest congregations attended that have been there for years.

Our meeting in La Grange will be held in the fall. Yesterday was our regular day in LaGrange. The congregations were good, music fine and good attention during services. Miss Frances Sutton of Greensboro attended the evening service. Her many friends here were glad to see her in the congregation and in their homes.

J. H. Abernethy.

LaGrange, N. C., Aug. 21, 1911.

EBENEZER, GREENVILLE CIRCUIT.

Our special meeting was held last week; the success was good, 26 conversions, 7 to join the church and all of the Christians were awakened from their sleep. Bro. Ashburn didn't have any pulpit help, but the Lord was with him and gave him power to preach reviving sermons and to wake up those that had grown cold with Christ. We feel that the Lord was with us and answered our prayers to save so many precious souls. We were so thankful that there were so many drawn from the broad road that leads down to everlasting despair. We ask Christian friends to pray for the newly converted that they may find peace with God and walk in the light with our blessed Savior. I pray that God's richest blessing may rest upon each one that seeks Christ, and all you *Herald* readers pray that there may not be one left unsaved for a stumbling block.

M. M. Clements.

MT. CARMEL, GRANVILLE CIRCUIT.

Last Sunday school's report is as folows: total enrollment, 93; total present, 45; total collections, $.23; one new scholar. Just at this time there are many of our scholars visiting, but we hope they will soon become tired of visiting and make the attendance greater.

Special attention is called to the record of class number 2. This class, taught by Mr. E. Taylor Garrett, consists of twenty-three young men and boys. Of very much importance, isn't it? In this are several that have not been absent since April. The boys seem interested in their class and are very well behaved. Their collections have been the greatest of all the classes. What these boys could do and make of themselvs if they were to determine!

Teacher of class number 4, Mrs. R. P. Cunningham is the only teacher that has not been absent since the school began in April. Good record, isn't it?

Now, I wish to make known my own record. Of days when Sunday school has been held and a record made, I have not been absent in, I think, four consecutive years. Can you surpass this? This is my record.

Polk Garrett.

Aug. 22, 1911.

HICKORY RIDGE, FORSYTHE CT.

Our new pastor, Bro. T. A. Williams, has been doing some good work for us this year. Our special meeting began the second Sunday in August and continued until the following Thursday night. Bro. Williams was most ably assisted by Rev. W. D. Fogleman of Liberty Circuit, who did some earnest and powerful preaching during the week. We had a good meeting, 13 professions and 8 accesisons to the church. May God help them to hold out faithful. We feel that not only were there souls blessed, but many souls were revived during this meeting. God help the good done to be lasting, is our earnest petition.

Bro. Brown of Surry was with us a part of the time and gave some most helpful sermons. We are glad to say our Sunday school is doing nicely, but of course there is room for improvement, and we hope at the end of the year to be able to see that we have made many improvements. We will have a lawn party for the benefit of the church on Saturday night before the first Sunday in September. Everybody is most cordially and heartily invited to come and be with us. Much success to the *Herald* and all of its readers.

Florence Sullivan,
Reporter.

Rural Hall, N. C., Aug. 22, 1911.

REPORT FROM BRO. GRABS.

I now think of several questions, that are not enough settled, and yet they are not much debated. I will just now notice one, a case. Some of our people have it fixed on our minds and hearts that, as a rule our preachers ought to take a text when they preach and actually call the effort preaching, not "making a little talk," but regular preaching, and handle the text as well as they can for a whole hour—more or less, as may seem best—but "less" you may say. The people are, many of them, exceedingly slow about reaching the church, (even if they should start) and after all have been out in the various pursuits of this secular life for a whole week the case demands a real business effort at the church. The above doesn't mean to speak for a "cut and dried" thing, not by any means—as all close Bible readers will at once perceive.

Sunday night, July 30, Bro. Setzer, by short notice, preached at Tabernacle, in Forsyth. He, as a rule, wants to have an hour to preach. He preached near his hour on the occasion. After the congregation was dismissed the matter of an hour was

mentioned—but no debate. Now for something of a revelation. This reporter had a word to say in connection, and in response one at once said to us, "Some of them say you preach too long, too." The expression came with all the force of a surprise, and was really a revelation—but seemed to stir up something of the humorous. The personal impulse had been so shaped, all the while, that the question about what to say (and even what not to say) was the thing at heart. However, we M. P.'s and all others should not be unmindful of the fact that the "common wealth of Israel" demands mutual rights. One of the great things to do is to preach to the people, to teach Israel, to educate up and on. If there is anything better for us mortals to depend on, under God, than the intelligence of the people, the common people, we have never learned where it came from. It is so much so that more than nine tenths of our M. P. ministers in this N. C. Conference had to eat their first bread while seeming to be "cut out" for farmers, and so much so that one of our leaders had to get something of the best part of his "fire" at a very humble prayer meeting; and the spiritual instructions were by a humble old colored man. Of course we must honor intelligence, and the rule of intelligence is the thing for our safety, but we, the people, are the intelligence. The purpose in this is to say that the governor has need to be ruled in (and ruled out) by the people who are under his rule. The common people carry the first part, and the best part of the intelligence of the world today.

By this expression I am trying to declare a thing that I expect to advocate while I live and I expect to urge these truths more and more.

One of the great pleasures between the preacher and the people is to visit the people at their homes and this is providentially so. Bro. Setleff loves to worship with the families whenever he visits their homes. On Sunday night, we stayed all night at the home of Bro. S. H. Spease. Bro. Spease has a very quiet home and there are plenty of people in the family, and the little folks, children of one of his sons, do their full share towards making up the life of the family. His premises show up better than the average in the way of some of the best of fruit trees, and he has a liberal supply of good apples. One of the little boys was so generous and thoughtful as to pick up nice apples from under a tree near, and they found a place under the buggy seat, and after nearly a day's journey, reached the kitchen of Bro. Setleff, where they were needed. We visited the home of Bro. Joseph Scales and stayed there about an hour. As numbers of our preachers and friends will remember, he is a very quiet man, is a close Bible reader, however, and does not lack for talk. His wife and all his children have preceded him to the world above, but he still has a full household of his own people—all making a very interesting family. The Bible was presented at his house, and Bro. Setleff read of the word and prayed the blessings of heaven upon all.

While visiting for the day, we had occasion to cross the Yadkin River at Donnaha, over the fine bridge where the water is 300 feet wide. We were out on a misison, as it seemed, and Bro. Setleff suggested to the gatekeeper that free crossing might be due, and perhaps it was, because the crossing was "without money and without price."

We reached the pleasant home of Rev. T. H. Stimpson by the noon hour. He lives a mile and over from the bridge.

These two ministers are so well "ordained," and so well established in the faith that they belong to the class of preachers who are empowered with the authority of preaching a whole hour to a congregation whenever they are moved by the Spirit to do so—and such a moving justly belongs to their individuality. The wife and mother of the home of Rev. T. H. Stimpson has been helpless on the bed of affliction for several months, but she is submissive to the will of God, and is cheerful and patient and happy. The large interesting family of Bro. Stimpson make up far more than only a little part for the congregation of the church to which they belong. However, they are not obliged to reach the church in order to have an interesting service, but they worship at their home. At the house of Bro. Stimpson Bro. Setleff talked religion for over an hour, and those who heard did not even get sleepy. Of course, Bro. Setleff had the honor of handing the Bible and praying with the people who are being trained up as Bible readers and true worshippers. Later we crossed back over the beautiful river, and Bro. Setleff was conveyed to his own home, and this driver reached his home, and later felt the moving for the above effort, all done under the wise providence of God. W. F. Grabs.

P. S. Bro. Stimpson and wife and family of eight children are members of the M. E. Church. They live a mile and a half west from the home fo Bro. Setleff—the river between. It is of interest to learn that singing can be heard from one house to the other. In this our immediate neighborhood the voice of Rev. Alson Gray was once heard at a distance of three miles. This was when he led a prayer at old Crooked Run—the service out in the grove. Numbers reported the occasion, and referred to it as being a time that was very unusual. They said that they could feel his voice jar the ground while he was praying. W. F. G.

OBITUARY.

Mrs. Mattie J. Hawkins died at the home of her husband, W. T. Hawkins, near Aurelian Springs, Aug. 7, 1911. Her stay on earth was 39 years. She was a daughter of the late John Hamille. We have not been called upon to announce the death of a purer and better woman than Mrs. Hawkins. She was converted at the age of 14 and joined Hawkins' Chapel M. P. Church and lived a true Christian to the end. Fifteen years ago she was happily married to Wilson T. Hawkins. The union was blessed with seven children, three girls and four boys; two boys preceded her to the glory world five years ago. The infant boy was laid to rest in the casket with her. The husband and one boy and three girls, her mother, two brothers, three sisters, and a host of relatives survive her. The writer has been informed by her bereaved husband that she read her Bible every day and taught her children to pray; they knelt at her bedside every night and offered their prayers to God. She was devoted to her husband and children, but often expressed a desire to go to the mansions above and be with her dear little boys. She was ever ready to work for him who had bled and died that she might live. She was unassuming in her manners, kind in disposition and won the hearts of all who knew her. She will be missed by many, her voice will be heard no more, but none will miss her as her sorrow stricken husband. Her children, too, will sadly miss her tender care, for no hand can soothe the fevered brow, no voice can speak with such melody, and no eye is so gentle as that of a fond and devoted mother. But she is gone forever, gone from that calm and happy home; the light has fled and the sunshine has departed, and a gloom now marks the place where once her footsteps were heard. Husband and children, be ye faithful unto death, and when your time shall come to leave this earth, you will hear mother saying, Husband, children, come this way. I am waiting at the pearly gate. She cannot come to you, but you can go to her, so weep not; for God who gave hath taken away, blessed be the name of the Lord. The remains were laid to rest in the Hawkins' burying ground on Tuesday afternoon. The casket was covered over with beautiful floral offerings, and a long procession followed the remains to their final resting place. The burial service was conducted by Rev. J. T. Draper. The pall-bearers were R. D. Hawkins, Geo. W. Morgan, F. N. Carliles, R. A. Rogers, C. M. Hawkins, and E. B. Dickens.

"With her the toil and strife are o'er,
Her labors end, her sorrows cease;
For she has gained the blissful shore
Where dwells serene eternal peace.

"She rests in hope: her hallowed dust
Is watched, and from the grave shall rise;
Earth shall restore her sacred trust,
Made all immortal for the skies."

C. M. Hawkins.

Aurelian Springs, N. C., Aug. 21, 1911.

J. Andrew Cook was born Sept. 16, 1870, and died June 30, 1911, aged 40 years, nine months and fourteen days. He married Miss Belle Pitts, daughter of Mr. and Mrs. William Pitts of this community, in the year 1891.

He professed faith in Christ when 18 years old and joined the Methodist Protestant Church at Lebanon. In the year 1900 he moved his membership to Rocky Mount, where he lived nine years, returning to our community about two years ago.

During all the 22 years of his life in the church Mr. Cook lived a consistent Christian life.

For several months the deceased had been in failing health, but he was patient, bearing his suffering without a murmur of complaint. Every kindness and attention was administered to him during his illness by his loving wife, the physician, and many friends, but he gradually grew weaker and weaker until the death angel summoned and he was taken away. His wife and one brother, Mr. Armstead Cook, are the near surviving relatives.

In his death the home loses a faithful member, the community loses a kind neighbor, and the state a most earnest industrious Christian gentleman.

But while he is gone we believe his influence will live on for good in the hearts of those who knew him, for the nobleness of righteous living is eternal.

Knowing the deceased as I did, he being our next door neighbor for some time before his death, I do not hesitate to speak as I do these words of commendation. I think of the Psalmist's words as I stop to reflect on his life: Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord and in His law doth he meditate day and night." Mr. Cook was a daily Bible student, a merchant who read his Bible between customers' calls. In this life neighbors saw honesty, truthfulness, kindness, virtue and charity.

To the bereaved I would say, let us not mourn, for we believe our loss is his gain. Let us go on not sorrowing but hopeful, trusting in the Savior our great Comforter. May we who live be stronger and better Christians, that we may finish our life's mission well. For our faithful loved ones who have departed have finished theirs and we know that it is only through faith in Christ our Redeemer that we shall strike hands with them at home.

Lena Hammer.

Mrs. Eliza Ann Dorcas Gill entered upon her reward Aug. 12, 1911. She was born Aug. 17, 1820. Had she lived until this Thursday she would have been 92 years old. She was at first a member of the Old Salem M. E. Church on Reems Creek. She soon afterwards joined the M. P. Church at Mt. Zion, Jupiter.

Her husband, Andrew J. Gill, died July 19, 1899. She married him at the age of 18. She was the oldest child in her father's family. She has one brother and one sister living, Rev. Robt. W. Pickens of Weaverville, and Mrs. Margaret Ray of Oregon. She left two children, Mr. I. W. Gill and Dr. J. N. Gill of Weaverville.

Immediately upon the death of her husband she was tenderly received into the home of Dr. J. N. Gill, where he and his wife and son lovingly cared for her until her translation. Her other son lived near her. He and his family were always attentive and thoughtful of her comfort.

A large crowd attended her funeral last Sunday afternoon at the residence of Dr. and Mrs. Gill. Rev. W. E. Poovey of the M. E. Church, her pastor, Rev. R. S. Troxler, Dr. Boyd, father of Mrs. Dr. Gill and a Presbyterian minister, and the writer conducted the services.

Her body was laid along side her father, the late Rev. Andrew Pickens, 1783—1860.

On the tenth of this month the Pickens reunion was held at the home of Mr. and Mrs. Robert Greenwood, this city. Mrs. Gill's illness was announced at this meeting. Resolutions of regret and sympathy were adopted and ordered to be communicated to her at once.

In the death of Mrs. Gill, another "Mother in Israel" has gone from us. Though she was confined within her home for many months on account of infirmities of age, she was a power. Her prayers and profound interest and sympathy were an inspiration to those who were trying to carry on the work of the church.

J. S. Williams.

"Have you any ancestors, Mrs. Kelly?" asked Mrs. O'Brien.

"Ancestors?"

"Why, people you shprung from."

"Listen to me, Mrs. O'Brien," said Mrs. Kelly, impressively. "Oi come from the rale shtock of Donohues that shpring from nobody. They shpring at thim."—Catholic Tribune.

Griggs—The doctor said I must throw up everything and take a sea voyage.

Briggs—Got the cart before the horse, didn't he?—National Food Magazine.

ALMOST.

"Oh! dear, my name ought to be Almost, instead of Amy," said Amy Baker to her friend, May Fields, as they were sitting in May's room enjoying what they called a "confidential" "Here I've tried all summer to get a little district school to teach and every time it's a dead failure."

"Tell me about it. I hadn't heard," said May.

"Well, to begin with, the first day after school meeting I applied for the Lincoln school. The trustee was away. I waited for his return, but he engaged a teacher before he came home.

"Then father spoke to the village trustee. He said he would let me know as soon as he could. Next, the trustee from Spyville came to see me. I told him I was waiting to hear from the village trustee, but if I failed in getting the village school I would go to Spyville.

"I waited and waited, but the village trustee got some one else and never let me know. The very day I decided to become the Spyville schoolma'am I received word that the trustee had grown tired of waiting and didn't want me.

"Still I had hopes for the school on the hill. I visited the trustee and was in luck, for he said he would employ me and the next evening would come down and make all arrangements.

"I was delighted and went right down street and spent every cent in my pocketbook. Imagine my dismay the next evening when I received a note from him saying his Aunt Jennie Somebody hadn't a school and he would rather she would take it. She lived in the district and every one liked her.

"The next week I heard of still another school without a teacher. I got father up at 5 o'clock and we started off to find school had been in session a week.

"Am I too easily discouraged? Oh, I'm Almost instead of Amy. Don't you remember two years ago? I stood almost first in my class. Susie Little had just a fraction more than I in our last rhetoric examination. Then when I spoke for the medal I stood second. Why, I could count up ever so many times. I believe whenever it seems I must do anything I can't quite."

"It is queer," replied May; "but perhaps those very circumstances will be a lesson that may be of great benefit to you."

"It seems to be a lesson I have to review often. I'll have it by heart pretty soon. But it is late and we had better hurry if we intend to go to prayer-meeting," said Amy.

A few minutes later, the girls entered chapel as the hymn "Almost Persuaded" was being sung.

"May," Amy whispered, laughingly, "that joins right in with our afternoon conversa-

tion." But she became more thoughtful as they sang:

Almost is but to fail!
Sad, sad, that bitter wail—
Almost—but lost!"

Amy was not a Christian. She was one of the kind who thought she was just as good as a great many church members. May, who was a devoted Christian, had talked often with her friend about her soul, but seemingly to no purpose.

"Now, Amy," said May, on their way home from church, "it came to me while we were singing "Almost Persuaded" why you had been given so many lessons in almost having your wishes met. O Amy, as you value your soul, don't carry 'almost' too far."

"I haven't carried 'almost' into anything. It has carried me. What ails you, May? You make me nervous. I am not such a terrible sinner." So Amy turned the subject to something lighter.

But the words "Almost—but lost!" would keep running through her mind and it haunted her all the rest of the week.

Revival services were announced the next Sunday and she told May she was going to go and become a Chistian. She went Monday night, and when the invitation was given for those out of Christ to become Christians no one responded. Amy thought she could not go alone. After the meeting, May spoke with her about it. She said: "I surely will to-morrow night.

To-morrow night came, but Amy was not at meeting. As Amy left the church a woman came up to her and said: "De Bakers wants ye right off," and burst into tears.

"Why, Meg, what is the matter?" said May as she recognized the servant of the Baker family. But Meg was sobbing so that May could find out nothing only that she must hurry.

On reaching the house, Meg led the way in and up to Amy's room. There poor Amy lay, pale as death. Her parents and the doctor were watching to catch some sign of life. She had gone out for a horse-back ride that afternoon. The horse had taken fright and thrown her and she had been taken into the house for dead.

For hours they watched. At last the doctor said he could feel the faintest beating of the pulse. This little sign caused great joy.

Many anxious days followed. At last there came a great change for the better. Her life was spared and she gave it to Christ.

"May," she said one day after she came back to health, "my 'almost' lesson came near lasting forever."

"Almost persuaded, harvest is past!
Almost persuaded, doom comes at last!"

—Bishop Fitzgerald, of the M. E. Church, South, died recently. He was a man of a sweet spirit.

THE FLOWER PARABLE.

As Fred Barlow came up the walk, he saw through the open door his pretty cousin Lois standing with a bouquet of roses in her hands, the picture of perplexity.

"Well?" he said, inquiringly.

She turned quickly.

"Well," she repeated, "what do you think of that?" and she handed him the flowers.

He saw at a glance that the bouquet had been one of rare beauty, but now the flowers were withered. From many of them the petals were fallen, and the ferns and smilax were yellow and drooping. Even as he took it a shower of rose leaves fell at his feet.

"With the love of Mrs. Malden," he read from the card attached.

"She hasn't just sent it, of course," he said in a questioning tone.

"Sambo brought it in that box to the door not five minutes ago," she answered.

Fred picked up the box and looked it over carefully, as if to find some explanation of the strange gift.

"Depend upon it," he said at length, "she must have sent it by him several days ago, and the rascal forgot to bring it. Of course she wouldn't insult you by sending you such a specimen. Come," he said, "let's have a game of tennis."

In the interest of the game Lois forgot the matter, but when she was alone again her perplexity returned.

"I don't believe Sambo could have forgotten it," she said. "How beautiful it must have been! I don't understand it at all, and when I get a chance I am going to ask Mrs. Malden."

The chance came sooner than she expected, for that very afternoon Mrs. Malden called and invited her to ride. Mrs. Malden's stylish turnout was the admiration and envy of all the Creston girls, and Lois felt quite elated as she took her seat in the handsome phaeton. For awhile, they talked of different matters, and then Lois said:

"Those were rare roses you sent me this morning," thinking, as she slightly emphasized "this morning" that she would find out whether they had been sent before.

"Yes," said Mrs. Malden, "they were beautiful. I gathered and arranged them for you on Monday, but I enjoyed their beauty and fragrance so much I kept them myself as long as I could."

She spoke seriously, but when she saw the look of amazement on Lois's face she could not conceal a smile.

"If it wasn't a mistake, Mrs. Malden, it must have been a parable," said Lois decidedly. "Please tell me quick."

"Dear Lois," said her friend, "I wanted to show you how you mean to treat your best Friend."

If Lois was perplexed before, she was wholly mystified now, and begged for an explanation.

"Last week," said Mrs. Malden, "I passed a group of High School girls on the street. I think they were talking about Annie Temple's joining the church the week before, for I heard her name, and then I heard one of them say: 'Oh, of course, I mean to be a Christian when I get to be an old woman, but now I am young I mean to enjoy myself, and have a good time.'"

"I said that myself," said Lois; "but surely—"

She paused, and after waiting a moment for her to conclude the sentence, Mrs. Malden said: "There never was a greater mistake than the idea that becoming a Christian lessens the enjoyment of life; but it was not that I wished to show you. Life lies before you, bright with promise like those budding roses when I gathered them. Beauty and health are yours, mental faculties alert and active, unnumbered opportunities, and the energy and enthusiasm of youth. And from the friend who has given it all to you, and says, 'Give me thine heart,' you turn away and answer, 'Not yet, O Lord, not yet, wait until I am old and feeble, when bodily strength is failing, when mental powers are waning, when life can be of no pleasure to myself and no service to thee.' Were not those fading flowers a fit emblem of such a gift, dear Lois?"

The young girl bowed her head in assent, but she made no reply.

* * * * *

The next morning Fred ran in to see why his cousin had not been at the party the evening before.

"Oh, I could not go," Lois said; "I wanted to think."

"To think!" replied Fred banteringly. "I was afraid you were sick, but I had no idea it was anything so serious. Have you called a doctor? Does he think you will get over it? Is it contagious?"

"Oh, I hope it is," eagerly interrupted Lois. "I was thinking about those flowers," and she pointed to the bouquet still standing on the table beside him.

"Oh, yes, I see," Fred began again; "brooding over the insult you have received, planning for a great revenge. If you need any assistance, remember I am at your service."

But Lois was too much in earnest to smile at his raillery.

"Do you know, Fred, when Mrs. Malden said that when she picked those flowers for me Monday, but didn't send them until yesterday, because she wanted to enjoy them herself as long as possible, I was too astonished to say a word."

"I should think so," said Fred. "Did she really say that?"

"Yes; and she did it to show that it was only like you and me putting off being Christians until we are old."

Fred whistled softly, and Lois went on—

"Don't you see, we think that while life

is full of [illegible]mise it is too good for the Lord? [illegible]n it is almost gone, when Mrs. Malc[illegible]ays it is no pleasure to us and no serv[illegible]e to Him, then we mean to give it to Him."

"Nonsense, Lois," said Fred.

"Oh, of course, we never put the thought into so many words, but it really amounts to that. How do you think it sounds?"

"I think it sounds decidedly shabby; and it strikes me you might get left. What if He should refuse such a gift?"

"Oh, no, he wouldn't," said Lois confidently. "That 'whosoever' takes in the most worn and worthless. But though he would not refuse it, I would be ashamed to offer it. I have been thinking it all out. Christ has given His best for me, and I am going to give my best to Him. Will you not do the same, Fred?" and she looked at him with shining eyes.

"Oh, come, don't push a fellow so; I haven't 'thought it all out,' as you say. It seems to me it is asking a good deal," he replied.

"Asking a good deal? O Fred, it is only asking that you treat the Lord honestly and honorably! It is giving you a chance to make the best possible investment of your life. It is offering you all that gives life any meaning or death any hope."

At this minute a morning caller was announced, and Fred took his departure. But her last words followed him. All that day, and for many a day, they echoed through his brain.

Watching Lois closely he acknowledged to himself that she had gained something that filled life for her with a sweet and noble meaning; and standing a few months after at the open grave of an earnest Christian, a young man whose instant death had shocked the whole community, he realized that the religion of Jesus Christ was indeed "all that giveth death any hope."

Today he can say sincerely and joyfully—
"My life I give to Thee,
I would not be mine own;
O Savior, let me be
Thine ever, Thine alone:
My heart, my life, my all I bring
To Thee, my Savior and my King."
—*Free Church of Scotland Monthly.*

An Offended Mother.—The Catholic News prints the following letter to a teacher. It explains itself:

"Madim you kepe telling my son to breeth with his dierframs I supose rich boys and girls al has dierframs but how about when their father only makes 2 dollers a day and theres 4 younger I tell you its enoug to make everybody Socialists first its one thing and then its another and now its dierframs its too much."

NOTES ON C. E. TOPIC—SEPT. 3.

By Charles A. Hines.

Lessons from the Life of Daniel.—Dan. 6:10-23. (Consecration Meeting.)

The life of Daniel was one of many trials, numerous difficulties, arduous duties and hard work, but it was also rich in experience, filled with wisdom, touched, softened and made beautiful by the love of the great Master. The Prophet was a man of splendid attainments, ranked as a scholar in his day, had keen perception, acuteness of mind and religious conviction. A close study of his life and character reveals all of the elements of greatness.

It is supposed that Daniel was born in Jerusalem and early in life was carried away with the other Hebrew children. He was still a young man when he was called to interpret the king's dream. In his youth he had found favor with God and had already become the serious and earnest Christian that he was through the remaining years.

After the Magi of Nebuchadnezzar's court had failed to reveal to him the meaning of his dream, the young Hebrew was called in and with marvellous readiness of mind he detailed the meaning of the dream. How terse and yet how full of meaning is every word that he spoke when before the king. In consequence of his success, like Joseph of old, he was elevated from a servant's place to that of governor of Babylon and president of the Babylonian wise men.

Later he interpreted another dream for Nebuchadnezzar to the effect that the king was to lose his throne for awhile, and then it was to be restored to him after being humbled. After the reign of Nebuchadnezzar, Daniel seems to have lost his princely position for a time.

Daniel occupied a subordinate place under the reign of Belshazzar. He had two remarkable visions which disclosed to him the fact of two of the most powerful empires of the world, and their relations to the kingdom of God. He afterward interpreted the hand-writing on the wall, which foretold the destruction of Belshazzar.

When Babylon was taken by the Medes and Persians, he was made the first of the three presidents of the empire. We now find him in deep humility and prostration of spirit, praying to God for forgiveness of the people's sins and asking for divine mercy.

Being so blessed by Jehovah and occupying such a high post of honor in the state, the enmity and jealousy of his colleagues were aroused, and they at last succeeded in prevailing upon the weak monarch to issue the decree that was so at variance with Daniel's creed, and the violation of which resulted in casting Daniel into the lions' den.

Daniel was miraculously delivered from the loins' den, raised to the highest post of honor. At the ascension of Cyrus he continued to hold his post of honor. He thus occupied a high official position during the reign of three kingdoms, the Chaldean, Median and Persian. Daniel did not accompany the Jews back to Jerusalem but died in exile when past ninety years of age.

The foundation of Daniel's greatness was his temperance. He was able to conquer others because he was able to conquer himself. Because he chose to live, not on the defiling meat and wine but on pulse and water, he came to eat at the king's table. Such temperance is the foundation of every young man's success.

It was not necessary for Daniel to pray with his windows open toward Jerusalem, right where his enemies could see him. He might have prayed in some little back room, with the curtains all drawn tightly. Ah, but public prayer *was* necessary for Daniel then, if never before or after. Private prayer would have been a denial of his God.

On the wall of every evil life the dread Hand appears, writing its doom: "Weighed, and found wanting!" No one can grow to middle age, or even live beyond his teens, without seeing the awful portent many times. Our folly lies in always thinking that the Hand will always write above other lives, but never, whatever we do, above our own.

Suggested Program.

1. Open with only one song, a call to worship. You need all the time for the meeting proper, for this consecration.

2. An earnest prayer by the leader. Ask two others to follow you, naming them.

3. The Bible reading, accompanied by comments.

4. After a song, the leader's opening words. It will be helpful for the leader to give a personal word telling of some lesson he learns from Daniel.

5. The roll-call may be left out of this program, and let the secretary sit at the table and mark each one present as they take part in whatever manner. As a part of your consecration meeting, you could also speak of new work, or new ways of doing the old things.

Daily Readings.

M.	Value of education	Dan. 1: 3-5
T.	Physical training	Dan. 1: 8-21
W.	A man of visions	Dan. 2: 19-23
T.	A truth teller	Dan. 2: 31-45
F.	A martyr for truth	Dan. 6: 4, 5, 16-23
S.	Daniel's last vision	Dan. 12: 1-10
S.	The topic.	

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POPULAR EXCURSION TO RICHMOND, VA., VIA SOUTHERN RY.

Tuesday, September 12, 1911.

Southern Railway will operate annual September excursion from North Carolina territory to Richmond, Va., on Tuesday, September 12, 1911.

Special train consisting of first-class coaches and standard Pullman sleeping cars will leave Charlotte, N. C., at 3 P. M., Tuesday, September 12th, arriving Richmond, Va., 6:00 A. M., following morning.

Returning tickets will be good on any regular train leaving Richmond up to and including trains of Friday, September 15. Passengers from branch lines can use regular trains, connecting with special train at junction points. This will be the last excursion of the season to Richmond, and will be a first class trip in every respect. Three whole days and two nights in Richmond. Ample time to visit the many attractions in and around this magnificent city. Following low round trip rates will apply from points named:

Greensboro, N. C.	$3.65
Reidsville, N. C.,	3.35
High Point, N. C.	4.25
Kernersville, N. C.	4.00

Proportionately low round trip rates from other points. For further information, Pullman reservations, etc., see any Agent Southern Railway, or write,

R. H. DeBUTTS,
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Charlotte, N. C.

SENATOR WILLIAM P. FRYE DEAD.

Senator William P. Frye, whom the State of Maine had sent to the United States Senate ever since March 15, 1881, when he was elected to fill the vacancy caused by the resignation of James G. Blaine, died at Lewiston, Me., on Aug. 8. He was born in Lewiston in 1830, graduated at Bowdoin College in 1850, and, taking up the study and practice of law, entered the Maine Legislature in 1861, after which his rise in the political world was steady. He came into Congress toward the close of the Reconstruction period, and immediately took a deep interest in all measures pertaining to the welfare of the colored race. His long service of ten years in the House of Representatives and of thirty years in the Senate—of which he was, from 1896 to 1911, president pro tempore—won for him from all parties the reputation of being an able, sincere, and fair-minded legislator. Senator Frye took satisfaction. also in his service on the Paris Peace Commission, appointed to adjust terms between Spain and the United States. Missouri and Maine, as Speaker Champ Clark has pointed out, in a hearty tribute to Senator Frye, are the only States that ever had two thirty-year Senators, Maine so gaining an influence on national legislation out of all proportion to her population and wealth. Vice-President Sherman, Senators Lodge, Hale, and Plaisted, Governor Foss, and many others have united in very warm expressions of respect for the memory of the stalwart Maine Senator, who always treated his political opponents fairly, and his friends with gratitude, and who is recognized as having been a great statesman, ever having at heart the interests of the people. Mr. Frye was a forceful and magnetic, rather than a brialliant or profound, orator, and excelled particularly in the art of driving home his arguments with the aid of telling illustrations, somewhat in the manner of a Gough. The late Senator represented a high tradition of public service, and his exact type may not appear again. The Brooklyn Eagle well says:

"A kindly, courteous gentleman, loyal ever to his party organization and to his own ideas of right, a hard fighter, but always fair, a dignified presiding officer over the most dignified legislative body in the world, William Pierce Frye, dying at the age of 81, leaves a record of public service which men of all parties and every faction may justly admire."—Zion's Herald.

SOME OF ADMIRAL TOGO'S IMPRESSIONS.

On the way from Philadelphia to New York city on Friday, Aug. 11, a New York Times reporter, who traveled with Admiral Togo of Japan, asked him to give his impressions of President Taft, Mount Vernon, the Naval Academy, and the other interesting people and things he had seen since leaving New York. The Admiral asked that the questions be submitted in writing. That was done. The questions and the answers, the latter in the handwriting of the Admiral, were handed back to the reporter when the train reached New York. Here they are:

What Are Your Impressions of
The President?
Ideal.
The Naval Academy?
Magnificent.
Congress?
Grand.
Mount Vernon?
Beautiful.
American battleships of the Utah type?
Excellent.
The new naval 14 inch gun?
Powerful.
The Government Navy Yards?
Very good.
American railroads?
Comfortable.
American hotels?
Up to date.
Reception in America?
Very warm, for which I am grateful.

(1) The effect in Japan of President Taft's complimentary reference to the Mikado? (2) Will it further cement the friendship of the two nations?

(1) Will be very good. (2) Cannot be otherwise.

American newspaper photographers?
Very enterprising.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCulloch, Editor and Publisher.
Price.—One dollar a year, payable in advance.
Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can either remit directly or hand their money to pastors, who act as our agents in the field.
In requesting change of post-office, give the old post-office as well as the new.
We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

Mountain Valley, Ivy Circuit.

We commenced our special meetings at Mountain Valley on the 6th and closed it on the 12th. Bro. Griffith, of the M. E Church, was my pulpit help. I don't think I ever listened to plainer gospel. The people all seemed pleased with the preaching, but it didn't move them to action. There was but very little interest shown on the part of the church or the world.

We were glad to have with us this week our President, Dr. Swain; he preached at each church on this charge, and he and I and his son John spent one day on the Ogle Meadows, and viewed the beautiful handiwork of our heavenly Father.

D. R. Williams.

We note with pleasure that Rev. J. O. Atkinson, M. A., D. D., has been elected Professor of Political and Social Science in Elon College, advertisement of which appears in another column. Dr. Atkinson has for some time been editor of *The Christian Sun* and we are glad of Elon's fortune in securing a man of such parts for this important professorship. Dr. Atkinson was for two years President of the N. C. Press Association.

We also note that Mr. R. N. Doak, A. B., has been elected Athletic Director in the same college. Mr. Doak is an experienced teacher and coach and will make good in baseball, tennis, basketball, and track events.

Elon's twenty-second annual session opens on the sixth of Sept. The enrollment last year was 238 from twelve states. All interested should address President W. A. Harper, Elon College, N. C.

—The costs to the Standard Oil Co. of its dissolution case amounted to $42,395.69 as the government's share. A check for this amount has been sent to the Department of Justice.

—Mr. C. C. Miller and family left last Saturday for their new home in Asheboro. We regret to lose this noble family from our midst. They won many friends while they lived in Cooleemee, and they all will be glad to se them back.—*Coolcemee Journal.*

—George Ross is manager of the Asheboro fair. He is at work.

—A rattlesnake with seven rattles was killed on the road between Asheboro and Randleman by Wm. Foster last Monday evening.

—Miss Elizabeth Bunch and Mr. Walter Bunch returned to their home at Asheboro Saturday, after a visit to relatives at Oak Ridge.—*Asheboro Courier.*

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GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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GOD OR SELF?

What an antithesis!

"God" stands for the noblest of all beings, the majestic Creator, the all-wise Governor of the universe, the loving Father of men.

"Self" stands for a petty creature, narrow in interests, meager in intelligence, puny in power, wanting in sympathy as in knowledge, prone to regard only its own desires.

It would seem that when it comes to a choice between God and self as the ruler of one's life, every one would gladly turn from feeble, erring self to the almighty and all-wise God, the loving Father. But the history of men shows otherwise. How many are they who prefer to order their own lives rather than submit to the divine direction! Such recklessness and folly is truly pitiable as well as criminal, for a godless life is a shallow and barren life, and brings certainly to impoverishment of soul. God himself looks with pity as well as censure upon the blind and deluded soul that vaunts itself in fancied self-sufficiency. God knoweth that "pride goeth before destruction and an haughty spirit before a fall." God knows that the way of happiness for man is to be found only in meek and filial submission to the Father of us all, the Infinite God. It is the highest honor as it is the greatest happiness of men that they are in intimate relationship with God as His children, filled with His spirit, in harmony with His life. To depart from God in obedience to selfish impulse is to seek darkness and court death. Those who choose God as their portion are as shining lights, shining more and more until they reach the splendor of noon-day. Those who disregard God and follow self may shine for awhile with the flash of a meteor, but they quickly go out in a darkness that is deep and dreadful.

—The editor went to Siler City last Saturday to fill Rev. J. H. Bowman's appointment on Sunday. He was kindly taken into the home of Bro. L. L. Wrenn and entertained during his stay. Bro. Wrenn and his good wife are of great worth to our church there, though they are disposed to give greater credit to others. They especially mention the faithfulness and devotion of Mrs. Siler and Dr. Matthews. Our church there is a little band, and they have the advantages and disadvantages of small numbers. They are discouraged sometimes, but they take heart again, and push ahead. They are greatly assisted by Bro. O. A. Hanner, whose membership is at another church on Chatham Ct., but who comes in on Sundays to serve as Sunday school superintendent and teacher. The Sunday school is, of course, small yet, but it can do great good, even with its present numbers. It might become a model to other schools in punctuality and in earnest Bible study. It is easier when a school is small for all to be on time, and the members of small classes in Sunday schools as in colleges can receive more personal attention from the teacher. The congregations at preaching service are made up of all the denominations of the town—Baptists, M. E.'s, Friends, M. P.'s, and perhaps others. While the editor was trying to preach in Siler City, Rev. C. H. Whitaker was beginning a protracted meeting at Piney Grove, another church on Chatham circuit. We wish for him good success, and hope that all the churches on Chatham will work not less but more because their pastor is kept away by sickness.

—We publish an announcement for Bro. Casto, who is also kept from his work by indisposition. He is still in Asheville in the interest of his health. He has our sympathy, and is assured of the prayers of his friends for his improvement in health, that he may return and be among them, if it be the Lord's will.

—"The Reappearing" is the name of a new book, written in France and published in this country by George H. Doran Company, New York. It represents Jesus as appearing in Paris for a few days last December. His appearance produced great excitement for a time, but the lack of sympathy with Him led to the request that He leave the city. The book is one that one wants to read through, yet we confess to a sense of disappointment when we finished it. The author seems to share in the worldly notion that Christianity is impractical, whereas it is the most practical system of teaching in the world. One can be a real Christian any where and all the time, by the help that Christ gives to His faithful disciples. The book also misinterprets the teachings of Jesus in a place or two, we think. The book may serve the purpose of reminding men that Jesus promised to come again and of calling attention to the fact that much of human life in nominal Christian countries is really unchristian, but somehow we question the propriety of treating such a theme in so sensational a manner.

—Dr. Tagg's editorial on "Facing Homeward" will appeal with peculiar force to many readers whose interests are being trasferred from things of earth to the life that lies hidden in the beyond. This life is a journey, and to all of us, young and old, it is a journey in which our faces should be turned ever homeward. If life is not bringing us more into harmony with God and not preparing us for the society of the good and the true, we are living worse than in vain. We are wandering off into the outer darkness, the region where lost souls must ever wander and find no resting-place, no

home. God be thanked for that vision of the "home of the soul," which rises upon us and more than compensates us for the loss when this earthly house crumbles and falls.

—The acts of the special session of Congress which adjourned last week were not very numerous and perhaps not important enough to have taken so much time over. Sometimes we wonder whether a smaller body of real representatives of the people would not make a better legislature for our nation than our present unwieldy. With its two houses. But it is perhaps human nature that makes the trouble, and there would be trouble under any system. But when men are chosen to make laws, we think they should sweekly [sic] lay by themselves to legislate and not to be often to serve party advantage. The people that pay for service are entitled to it when they employ legislators as well as when they hire men to work in field or factory. An honest day's work for an honest day's pay.

—The New York Evening Post welcomes President Taft for sending a telegram of thanks and praise to the Hearst newspapers for helping in the fight for peace recently. It thanks the act towards the dignity of the President of the United States, and says Mr. Taft showed his good nature to let the letter of his sense of dignity.

—President Taft should not be punished for his solicitude in saving the American Standard Oil because of the result of failure. It is true the State must incorporate that feature after it has been eliminated, but if the President thereby makes such a proposition harmful to a State, must he not pay, and a right that he was morally bound to permit his protest when the bill came for his approval. How could he exhibit that he did not object?

—Rev. J. E. Bowman, after suffering for three weeks at the home of Mr. Will Tuck where he came from with pneumonia, was brought last Sunday by Dr. Shepherd to St. Luke's Hospital. The editor visited him Monday evening, and found him not over weak. The attendants thought he was still a sick man. But he seemed to himself to be improving, and we have great hope of his recovery in course of time. He is one of our most valuable men in the ministry, and we cannot spare him from the field so soon. Let there be earnest prayer for his restoration.

—Mrs. Rev. T. A. Tyler wishes to be remembered in prayer. She is a constant sufferer, feeling that she cannot recover without a miracle of mercy, yet she knows that cannot come only through. When she was operated on before the other so affected her that she did not recover her mental consciousness for a week. Her husband was with her three days, but she has no recollection of it: her mind is blank for that period.

—After being somewhat used to seeing only well people for a long time, it makes a painful impression to go into a large hospital and see on every room a sick one. It is a trying experience, however. It shows our frailty, and arouses a new sympathy for the afflicted. When we are going to forget while we are well and see only well people about us.

—We wish that home would do as Dr. Bethea has done—send us an interesting account of their travels. People we know and travel and like to learn about the world by reading after those they know.

NEW YORK TO HENDERSON.

Many interesting sights down the Hudson. One thing I shall not forget. At Bull Run's West a mountain 1400 feet high rising from the river's edge, was a sign painted on the rocks high above the water so as to be seen by every one passing on the different boats that pass up and down this historic stream. I thought that this person, a believer in every letter in Jesus, must be some other than those who love him and that ever put that there is preaching in an effective way to those whose business it is not to do it. This was the best plan, so simple and yet so grand: JESUS SAVES.

I will not bother you about Ephrata or Bethel Pike's first encampment. It be could say, behold the high mountain, and yet a mountain I have that great moments are products of a sense, and as Mr. Hebron says that the land is electricity has just been opened, perhaps they expect that when they have more experience in only the natural of great places that shall be produced here.

We reached New York on time, after having passed West Point and many points of interest on the Hudson. As we came in view of the city a terrific rain storm came over us, and I thought for one time we would be wet, at that was the first rain we had seen since leaving home. Indeed there was either a flood or a drought at Greenville. But by the time we reached pier 9 where the ship had moored the rain had ceased, so the docking and entertainment began.

Getting and boarding from a pilot-house, we were invited to a wet lunch just as in former days and had lunched a dreamy while but my trouble. Here we found comfortable quarters at a reasonable rate in Dr. Wright's Home Training School building. Being there it was impossible to secure a room. It's a good, safe place to go. We stayed in that night as the rain kept on. Early next morning sightseeing began in earnest, and for the two days and nights we lost no time, and were only beginning to see when it came time for us to leave.

We took in the Jewish quarters, where they average 400 children to the flat, and in six blocks there are as many schools, and the children have to be divided. Part go in the morning, the other half in the afternoon. Some singing, some fighting, and everything else sightly and unsightly, it seemed to me. We were surely glad we were riding, and in a high sight seeing car at that.

Little Italy and the Hungarian quarters were also visited. My father used to tell me of the Brooklyn Bridge, that it was so large that the first part had to be repaired before the later part was finished. I wondered then how it could be so large. But I wonder now how in that age it was ever completed at all.

The sky scrapers were a wonder. Seems like a dream almost, and yet Woolworth, the man who runs 5 & 10 cent stores in this country is beginning a building that is to overtop the great Singer and the Metropolitan Buildings. We saw the foundation being laid for this building. When will we the highest office building in the world.

We rode and we walked on Broadway and Fifth Avenue. Something always new to the stranger. We looked in on the Bulls and Bears on Wall Street. They looked like mad men or crazy men, and I guess there were both kinds there. Yet right in this seething mass the Evangelistic Committee send the strongest preachers to tell the simple story of Jesus during the summer months, and these busy men turn aside, some of them, to have a look at Jesus, as held up by these heralds of the Cross.

So many things here I would like to tell you about. We went shopping on 14th Street, called "Vanity Fair" of the city. Anything here from a shoe lace to a diamond.

While we didn't get sea sick coming back from New York to Norfolk, we did not find the Old Dominion S. S. Hamilton anything like the Merchant and Miners boat Juniata, on the going trip. Coming back it was colored service, and the abominable "tipping" was in evidence, while in the M. & M. line to Boston we saw no sign of this. The service was all white.

Mrs. Bethea remarked, "I am so anxious to get back. Not a familiar face since leaving home. I'm tired of seeing strangers." From the time we left Portsmouth till we got back there we did not see a face we had ever seen before. The first time in my experience traveling has it been so. This is a very helpful

trip. To say we enjoyed it is putting it mildly.

Our associations at Northfield were exceedingly pleasant. Our boarding place was with a Congregational minister. He had for some of his guests a Presbyterian minister and wife and two sisters from East Orange, New Jersey, and a Mr. Hayes and wife, from Amsterdam, now workers in Water Street Mission, New York City, and some few others who were very pleasant. What a monument this man of God, Moody, has built. Dead as we say, but his works follow.

We had a pleasant little trip up into New Hampshire, and passed the rock on the side of the road where the Indians ground their corn, there on the famous road known as Lovers' Lane. Hope my jottings haven't been burdensome to the editor or his readers. What I have written is not all that I have gotten, by any means, but much profit has come to us of the trip. So good to be back in the best of all places, Home in the good old North State.

N. G. Bethea.

OUR FATHER.

Jesus taught His disciples, and all others, to address God with these words. Did He mean anything by it or not? If He meant anything, He meant just what the words express. If God is our Father, we are His children, members of His family, dependents upon His providential care, subjects of His government. These relations are not dependent upon our accepting the Plan of Salvation taught us by our Savior Jesus the Christ. All men are children of God because they are created in His image and likeness. In all their natural endowments they are "just like their Father."

This is the true view-point—the only true view-point—from which to study human life—its nature, its dependences, its duties, its destiny. The relation of parent and child is three fold:

1. The fact itself: one is the parent, the other is a child. This is the nearest relationship known. All other relations may be severed, but this is inseverable. No disagreement, no alienation of feeling, can alter the fact. That fact remains; one is the parent, the other the child. The duties that grow out of this relation are mutual. They are love, confidence, interest in each other's welfore and happiness, and devotion to that end. On this relation, irrespective of anything else, is based the First Commandment. Thou shalt love the Lord thy God with all thy heart.

2. The relation of provider and dependent. It is the duty of the parent to provide for all the needs of His children. The provisions God has made for His family are inconceivable; and what are inconceivable are inexpressible. Every fact and every law in the universe, whether in matter, mind or spirit, is of this nature. See the nineteenth Psalm. The duties this relation devolves upon the child are easily understood. Grateful recognition of the Father's providence and hearty expressions of thankfulness must be the first response of every filial soul. Here we find the first element of prayer: suggesting the great fact that should be known and understood by all, that worship is a spontaneous outgrowth of our nature, and not solely a mandatory ordinance. But another great duty lies in this connection. Knowing that "Our Father" has supplies for all our needs, those needs spontaneously prompt to the duty of petition.—the second element of worship. Thus we see that what we call

REV. THOS. HOLMES, D. D., LL. D., now in the 95th year of his age, author of the vigorous article entitled "Our Father."

religion has its imperative in our very nature

3. The relation of parent and child includes also that of ruler and subject. The duty of parents to exercise authority over their children has divine sanction in the divine example. "Jehovah is KING in all the earth," because He is the Father of all its inhabitants. This reveals to us another great fact that the Kingdom of God is a Family Government: that God is a Father-King, and His subjects are His children. His sovereignty is based upon His parental love, not upon His Omnipotence. His laws are precepts of instruction, prompted by parental love; and exactly adapted to the needs of His children: instead of arbitrary edicts, based upon His Omnipotence. The imperative to obedience is filial love, not fear of punishment. This in fact is the only obedience recognized as obedience in God's Kingdom. Doing what God requires for fear of dreadful consequences if it is not done, is no obedience at all. It may be sufficient in a human government, where courts take cognizance of outward acts only, but it will never pass with God who knows the thoughts and intents of the heart.

Perhaps there is no field of inquiry, investigation and progress in the discovery of truth, in which the tendency of human nature to carry matters to extremes has made itself so conspicuous, and has led to such mischievous results, as in the field of spiritual truth and the spiritual life. The early converts from heathenism to Christianity, under the influences of the semi-barbarous times in which they lived, and the false notions of the relations existing between men and the god they worshipped in which they had been educated, conceived that the Kingdom of God is based upon His Almightiness, and that His "decrees" were uttered "for His own glory," however repugnant they might be to human reason and human love: and declared that "whosoever will be saved must believe" the decisions of their bigoted Councils. The doctrines they taught, and the creeds they framed dominated the Church for fifteen hundred years, making the pages of Church History red with the blood of martyrs, and black with un-Christ-like deeds of cruel persecution.

The nineteenth century, especially in this land of "freedom," witnessed a revolt against such a theory of the disposition of God toward the human race, and of the nature of His Kingdom: and seemed to make the discovery, long hidden from the world, that God is "Our Father," as well as "King of all the earth." In the discussion that followed the discovery, many loose ideas were advanced respecting God's dealings with men as their Father: the most mischievous of which is that He is an "Indulgent Father." Out of this misleading phrase has grown all the nonsense published under the name of "New Religion," representing God as indifferent to offenses against His laws and commands, than which nothing can be farther from the truth. Every law (precept) He has given to man must be obeyed perfectly, from the heart, with filial love, or evil consequences must follow to the offender. "He that sinneth against God wrongeth his own soul." No other father is so devoted to the welfare and happiness of His children, and no other so exacting of perfect obedience. Indulgent parents spoil and ruin their children. If God's children go to the bad, it is their own fault, not His. Let no one reject, or hesitate to receive the doctrine of the "Fatherhood of God" and the brotherhood of

man as the logical inference from that fact, because short-sighted and designing men have misused it. There are truths to-day, as there were in the days of the apostle Peter, "which the ignorant and unstead-fast wrest unto their own destruction." Be-ware of such persons! "Hold fast the pat-tern of sound words." It would be a great calamity as well as a great blunder to lose the power of a great truth for good, be-cause ignorant and unstable men have wrested it from its place in God's great system of truth, and made a bad use of it.

Thomas Holmes.

Lakemont, N. Y.

THINGS WE CANNOT AFFORD.

We cannot afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.
We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.
We can't afford the feast today
That brings tomorrow's fast;
We can't afford the farce that comes
To tragedy at last.
We can't afford to play with fire,
Or tempt a serpent's bite;
We can't afford to think that sin
Brings any true delight.
We can't afford with serious heed
To treat the cynic's sneer;
We can't afford the wise men's words
To turn a careless ear;
We can't afford for hate to give
Like hatred in return;
We can't afford to feed a flame
And make it fiercer burn.
We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.
But blind to good are we apart
From thee, all-seeing Lord;
O, grant us light that we may know
The things we can't afford!

—Exchange.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

84. Solomon's unselfish choice in his early reign was wisdom.

Mrs. W. J. Mason.

81. In numbering Israel David sinned because he numbered Israel through the suggestion of Satan. Mrs. E. G. L.

Lesson for Next Week.

First Kings, Chapters 8, 9, 10, 11.

—Miss Essie Ross left St. Leo's Hos-pital on Tuesday, accompanied by Mrs. Ferree Ross; she goes to Jackson Springs for further improvement.

A PREPARED PEOPLE.

For every calling some scientific pre-paration is required. One cannot be a skilled mechanic without a course of pre-paration. The hand, the eye, the mind must be trained for the work. No one can play skillfully on the organ or harp without specific preparaion. His fingers must be trained to manipulate the keys, his ear must be trained to distinguish tones, his mind must be taught to under-stand the laws of music.

Many fail in their work. Teachers fail. Lawyers fail. Merchants fail. Minis-ters fail. Why? Not always because they lack ability, not usually because they lack energy and industry, but chiefly be-cause they lack preparation. They are not adequately prepared before they entered upon their work, and have not made pro-per preparation since.

Some young men do not appreciate the necessity of preparation. They waste the time and fritter away the opportunities afforded them for preparation, thinking that all they need is a position, and they will trust to their native ability to fill the place and do the work. This is a fatal mistake. Young men need not trou-ble themselves about a position. Plenty of places are waiting for men who are thoroughly prepared. Let every young man look well to his preparation. Be prepared for the place, and the place will find you.

Living is a business, the greatest busi-ness under the sun. Living right is great-er than being a successful lawyer, a suc-cessful merchant, or a successful teacher. To live right requires careful and con-scientious preparation. Men think and talk much about being prepared to die, but do you ever hear anyone say much about being preared to live? Who thinks about prearing to live? We are living already, are we not? Why then talk about preparing to live? Anyone can live. Surely any one can live, but very few know how to live well.

Men and women have reached middle life without knowing how to live right. Some have come down to old age with-out knowing how to live, and without even beginning to live right. To see mul-titudes existing, hungering, thirsting, eat-ing, drinking, sleeping, breathing, run-ning to and fro in the earth, struggling and toiling, without knowing how to live is one of the most pathetic sights under the sun. They are not trying to learn the secret of living well. Yet here is the greatest business in the world, and we are all in it, and most men are in this business without being preared. How loosely this business is transacted. If men transacted other kinds of business as they do this very few would succeed in anything. Are we prepared to live? Are we preparing to live?

There are many preparatory schools where young people may be fitted for life. The home is one, the common school is another, the college is another. All the banks, stores, and factories are little else but preparatory institutions engaged in fitting people for life. What mistakes we make. Most men think of the home as a place for comfort and happiness, in-stead of a preparatory school fitting young people for life. They think of the school as a place where the mind may be stored with knowledge of science, and the store and factory as places to make money. But if all these institutions are not en-gaged in preparing people for life, they are missing their chief mission in the earth.

What is the Church, together with the Sunday school, the Epworth League, and all the missionary societies, but a great preparatory school? If the Church is fulfilling its mission among men, it is training souls for right living, going out into the highways and hedges after those who are not living right, bringing them into the right way, and teaching them how to live. "To make readv a people prepared for the Lord." This is the busi-ness of the Church. One reason why it is not more successful is we too often lose sight of the most important part of the preparation for life. The most im-portant part, and the most neglected part, of our preparation is heart preparation. There is a proverb that says, "The pre-parations of the heart are from the Lord." Without Him we can do nothing. Exclude Him from life and there can be no adequate preparation. God and the heart are intimately related. The heart is His temple, His home, the place where He does His greatest work among men. "It is God that worketh in you."

Is it not strange that men devote so much time and attention to the training of the hand, the eye, the ear, the voice, the intellectual faculties and so little to the training of the heart? Yet the heart is the chief thing. This is the throne of God, the center of life. If the heart is wrong, all is wrong. What shall a good memory, a bright intellect, a fine voice, and all other departments of our being well trained avail if the heart be bad? A cold heart, a weak heart, a hard heart, an impure heart, will vitiate the whole life.

It is to be noted also that preparation is an everlasting business. We shall nev-er be through with it. Education is nev-er finished. In many places there are what are called "finishing schools." No-thing can be more absurd and ridiculous

than this title applied to a school. But many young people are misled by it. There is no finishing school. The best schools in the world are nothing more than preparatory schools; nothing is ever finished for the matter of that. No minister ever finished a sermon, no poet ever finished a song, no artist ever finished a painting, no author ever finished a book. After he has devoted to it all the time and labor he can afford, he is painfully conscious that defects are still in the work. Had he more time and strength he could improve his work. One should be ashamed to say that he has finished anything. Jesus only could say, "It is finished."

And what does this fact suggest? Does it not suggest a future state? If nothing is finished under the sun, if all life is a preparation, what then? If our ideal is so high that we can never quite reach it, is that the end? Nay, there is perfection somewhere. The full corn in the ear shall appear. We are preparing, and still preparing, and never getting beyond the work of preparation. Happy if we shall be prepared at last. In old age we feel that we are beginning to know how to live. Jesus said. "I go to prepare a place for you." While we are preparing for our little places here below the skies, He is preparing a place for us above the stars. The prepared people shall enter into the place prepared, and be forever with the Lord.—N. Y. Christian Advocate.

THE LEAGUE AND THE SUNDAY SCHOOL.

BY REV. R. L. DAVIS,

SUPT. N. C. ANTI-SALOON LEAGUE.

The Anti-Saloon League stands for two ideas, one prohibition, the other temperance. In all of its teaching and instruction may be traced the Biblical doctrines of prohibition for civil government and total abstinence for the individual. The idea of prohibition for civil government grows out of the doctrine of temperance for the individual. Civil government was ordained of God, and framed by man to protect his temporal and eternal interests, and his interests demand the prohibition of the manufacture and sale of intoxicating liquor by government.

In these days of local option and statewide prohibition, we too often lose sight of personal prohibition or total abstinence, which is the foundation of all prohibition, the mud sill upon which must be built our municipal and county local option and our State and National prohibition. To justify the dram is to indorse the dram-shop. If the tribe of personal prohibitionists decreases, prohibition, in every sense of the word, will get its set-back, but if their number shall increase, the movement against the rum trade will gather strength and finally drive the liquor forces from the field.

I might add, without going into an argument, that temperance and total abstinence from alcoholic drinks as a beverage mean the same to me. The difference, as I see it, between the commonly accepted terms of temperance and prohibition is that temperance is inducing a man to leave the bottle, while prohibition is taking the bottle away from him, whether or no. The idea of temperance carries with it the thought of manhood on the part of the individual, while the idea of prohibition often suggests that the man is an overgrown child. The Anti-Saloon League, knowing that the conjugal union of the man and the bottle is alike injurious to the individual, to the state and to the church, stands for the separation of these two, and we hail this separation with delight, whether it comes through temperance or prohibition.

If we are to teach temperance, then surely, there can be no question as to the pupil. The old and common adage that "you cannot teach an old dog new tricks" is applicable, and on every hand the worker for prohibition has the statement thrown into his face "you cannot stop an old toper from drinking." We believe, however, that this statement is to be accepted with great modification. At any rate, it shows the great necessity of beginning with the child life, and teaching them the evils of alcohol upon body, mind and soul. We believe when this is properly taught our children, who are freed from the temptation of the open saloon, because of the prohibition laws, that the time will soon dawn when our country shall be filled with temperance citizens, and the toper wil be a foreign article.

If we agree that the time to indoctrinate the individual is during childhood, the point arises *how to reach* him. Either we must approach through the parental influence of the home, the educational influence of the school or the moral influence of the Sunday school, and as these three influences shall harmonize, our country will grow a generation of boys and girls that will look upon alchohol as they do every other poison, and will view the liquor serpent as they do the other serpents, knowing that at the last "It biteth like a serpent and stingeth like an adder." It is quite encouraging to note that many states today in their school laws have provided temperance instruction and that many parents are laying stress upon total abstinence in the training of their children.

The Sunday school is more and more impressing itself upon the growing life of the church as the best place for Christian activity. The Christian man or woman can make his influence count more here possibly than in any other field of usefulness, and the amount of good that is being done by the Sunday school superintendents and teachers will not be known this side of eternity. The Sunday School Board, with wisdom, foresight and Divine guidance, some years ago made provision for temperance Sunday each quarter, and as time wears on, temperance Sunday in the Sunday school will mean more and more in the moral development of the child life of our country The church needs to emphasize this truth, and to urge our teachers not only to teach temperance on the temperance Sunday, but as opportunity presents itself, all through the year to instill the doctrine of total abstinence in the boys and girls under their instruction.

In communities where the Woman's Christian Temperance Union has not the Loyal Temperance Legion organized, giving entertainments of the children from time to time, the Sunday school could very appropriately have temperance entertainments given by the Sunday school, to which the public shall be invited. Occasionally on a temperance Sunday, possibly once a year, the Sunday school might invite the pastor to preach them a sermon on temperance, using the lesson as his text. In these and many other ways, the temperance work in the Sunday school may be enlarged, but certain it is, that if the child life of our growing nation is to be reached and taught to abstain from alcoholic drinks, it is essential that the Sunday school shall play a great part.

DANCING FOR VETERANS.

My wife was thrown from a buggy, here in Sanford, last week, and will have to lie at on her back for weeks, if she gets well. The people who saw the run-a-way, and the fall, did not feel like dancing.

Those who read of it in the Gazette will not feel like dancing. The three Doctors, who took charge of the crippled woman, did not feel that it was a "time to dance." As I look at her from day to day, lying so helpless, I do not feel like dancing.

As old soldiers meet and talk of the perils through which they have passed, the wounds they have received, the prison hard-ships they have endured, surely none but heartless, heathenish people would feel like dancing. I hope I shall never hear of another "Confederate Ball."

I want my friends to ask God to let my wife stand on her feet and walk into His house to worship.

Sanford, N. C. A. D. Betts.

Is your Sunday school class organized? If not, do you believe it is capable of greater work if the members were set to work in an orderly sort of way?

From Pastors and People.

Chatham Circuit.

Ths pastor on account of his illness requests that his appointments for September be called in. He says that beginning with October 1st he expects to have them filled. This does not call in the protracted meeting at Siler City for which arrangement has already been made.

J. F. McCulloch.

Lincoln Circuit.

The special meeting at Knob Creek began on third Sunday in July and closed Friday. The services began with a children's day exercise. The collection was $5.27. Rev. E. G. Lowdermilk was the ministerial help in this meeting. There were thirteen professions. May Johnson, May Peeler, Daisy Garrett, Fanny Belle Norman, Blanche Garrett, Eury Garrett, and Getty Heartman united with the church.

The meeting at Pleasant Hill began the fifth Sunday in July, closed Thursday. Rev. D. A. Braswell was the ministerial help. A good revival, with several conversions. Thomas Canipe and McLure Canipe joined the church.

Hebron first Sunday in August, Rev. H. W. Braswell the help. A very good meeting with twenty or more conversions and reclamations. The accessions were Junie Boyles, Gracie Sain, Clida Hauser, Noah Hull, Nellie Hauser, Sallie Blanton, Austin Grigg, Essie Blanton, Lou Davis.

Laurel Hill second in August, Rev. H. W. Braswell help. The meeting closed the following Sunday, Rev. J. E. Hartsell conducting the services. This meeting had an unusually large attendance. The accessions were Cora Whitener, Bessie Hendrick, Callie Davis, Dora Willis, and Mamie Turner.

At Bess Chapel third Sunday in August, Rev. H. W. Braswell the help. The meeting continued eight days. A large number of conversions and reclamations. The accessions were: Willie Hoyle, Connie Bell Bess, Estella Royster, Nannie Bess, May Shull, Edna Dellinger, Vernie Tillman, Essie Foster, Ava Bess, Gertie Lenhart, Bessie Jenks, Kersey Houser, Bright Wehunt, Sankey Houser, Archie Bess, John Canipe, Daniel Bess, Milton Heavener, John Lenhart, Forest Bess, Flay Houser, Blanche Heavener, Katy Boyles, Lula Wehunt, Guy Lenhart, Grady Bess, Blanche Canipe, Irvin Beam, Peter Bess.

These meetings have all been well attended. Revs. J. E. Hartsell, A. P. Ivester, and J. B. Bivens were present at some of the servicees and assisted in addition to the help above mentioned.

T. F. McCulloch.

Efland Meeting.

Revival services will begin at Efland next Sunday, Sept. 3rd. Bro. J. D. Williams will preach on Sunday, and Bro. Lamar will arrive in Monday to assist. We are expecting a good meeting and ask the church and all friends of this church to pray for its success.

Homer Casto.

Asheville, N. C.

Denton.

Our work here is progressing nicely. A most beautiful front has been added to our school building, which makes it look like a new structure. The new church is well on the way. Our people here have done most excellent work considering their financial ability. When I came to Denton five years ago, our church had a membership of about 36, and did not own a single foot of land or property of any kind, except a church organ. We now number 111 members, and when our new church is complete, I suppose all our property would sell for at least eight or nine thousand dollars. This, of course, includes our school property, $1400 of which was given by friends of our cause away from Denton. The improvements made this summer have been or will be paid for by our friends elsewhere, a statement of which will appear later. Taking everything into consideration, I do not believe there is a people in N. C. that have done as much as our people here. We are poor, but love progress, especially in our Master's cause. Our pastor, Rev. D. A. Braswell, has done most excellent work. Without his wonderful energy, I am sure our cause would not have gone forward so rapidly this year. Watch Methodist Protestantism grow in Denton.

Geo. L. Reynolds.

Flat Rock Items.

The sweet little daughters of Rev. and Mrs. T. J. Ogburn spent some time with their many relatives here, and have gone to High Point in continuation of their visit, Miss Hilda, of Greensboro High School, and Miss Bessie, of Western Maryland.

Mrs. June Williams has returned to Madison after an extended visit here.

Mrs. R. S. Ogburn is home again, and she in company with a large delegation from here attended the township S. S. Convention at Summerfield Saturday.

There went up from the inner courts of this church, belonging to her inner circle, a little child, the splendid little son of Mr. and Mrs. N. W. Ogburn. Interment at Summerfield. It was one of the sweetest funerals we've witnessed in years, beautiful as a dream. Our pastor, assisted by Rev. C. P. Good, drawing from the life of David and poems of Longfellow.

The pathos and sadness of this scene beggars description. May the rift through the skies prove a thorough fare direct to heaven for the sorrowing ones of that home. And may the marble form, in white linen clad, incased in casket white, overlaid with ferns and lilies, mounted on a base of white, bordered in smilax, and deposited in a grave of white and smilax, be to the witnesses an ever-living picture of the whiteness and purity of that realm to which the feet of the saints of God are tending.

The church extends to them sympathy. And may God's peace rest there.

Aug. 23, 1911. Reporter.

Halifax Circuit.

Lee's Chapel.—We had a three-days' meeting at Lee's Chapel last week. There were four conversions, two of whom will go to our church at Ringwood, the other two will join the Baptist church.

Ringwood.—We held Children's Day services at Ringwood yesterday at eleven. Large congregation—more than could be accommodated with seats. The children rendered their parts well. The whole service was good. The collection was far to small—only $6.16.

In the afternoon we began our special meeting. The meeting has started off well. There were six conversions at the afternoon service, two men, one married lady and two young ladies.

We are expecting Bro. Bethea this afternoon, and with his good preaching and the prayers of God's people we expect a good meeting.

Fourth quarterly conference of Halifax Ct. will meet at Ringwood on Friday before the third Sunday in September at eleven o'clock. All official members are earnestly requested to be present. Important business to be transacted.

Yours in service,

Linley W. Gerringer.

Aug. 28, 1911.

Why Not Circuit.

Mr. Editor:—

Your news from this field this year has been very limited. But we have been busy. In fact, too busy to write much. This work has now nine regular appointments, besides other points where they are wanting us to preach. It covers a territory about 15 by 40 miles, making something like 600 square miles going round, or through the towns of Elise, Starr, Troy, and Mt. Gilead. We have preached in churches, town halls, and under shade trees on the bank of the river. To keep the appointments going we have had to use about every body in the bounds of the work that would hold a public service. We are especially indebted to young Bros. King and Williams of our church, and Bro. Russell of the M. E. Church, South.

We have been in revival meetings on this work for five successive weeks, and will have five more weeks with one or two weeks rest, perhaps. Thus far we have had thirty professions with ten accessions, with hopes of more.

Our new organization at Starr is doing well, and bids fair to take the lead in real progress, though we cannot give them much attention.

Some different arrangements ought to be made another year, and I think it would be a good thing if the president, with some member of the Board of Church Extension could spend some time looking over especially the southern part of the work.

Many thanks to Bros. McSwain and Suits of our church and Bros. Ridenhour and Russell of the M. E. Church South for help in revival work.

J. H. Stowe.

Yadkin College Circuit.

We commenced our special meeting at Bethesda Sunday with a beautiful children's day service at eleven o'clock. Mrs. A. G. Dixon was with us, and delivered a very short and to the point address on Missions. Collection $22.78. A very large crowd present, and heard Mrs. Dixon talk in the afternoon. Bro. A. G. Dixon came on Monday morning and preached once each day. Mrs. Dixon delivering impressive talks once each day. The labors of Bro. and sister Dixon were faithful and efficient. God blessed their labors, with the earnest efforts of the church, and a glorious revival resulted, in which a number were reclaimed, some seven or eight conversions, and six joined the church.

On the third Sunday in August, with the efficient help of Rev. G. F. Millaway, we were greeted by a large and attentive audience. Bro. Millaway preached to a filled house each day, and with much zeal and power. A gracious revival, some six conversions, several reclaimed, and ten joined the church. We believe much and lasting good was accomplished. We do not have large numbers to be converted who attended these services. The children are kept worked up, and it is a beautiful sight to see the large number of children line up and shake hands as Christians.

Thanks to all the above help. This people consider themselves fortunate in having Rev. and Mrs. Dixon and Rev. Millaway, and will be glad to have them come again.

President's appointments: Friendship, Saturday, Sept. 16, at 11 o'clock.

Yadkin College 16th at night.

Shiloh, Sunday, Sept. 17, at 11 o'clock.

Mt. Carmel at 3:30.

West Lexington at night.

Bethesda, Monday at 11 o'clock.

H. L. Powell.

Asheboro.

Since last report ten members have been received, six on profession of faith, four by certificate.

Our Junior Christian Endeavorers formulated a little plan to raise six dollars to pay their pledge to the state work, and raised ten instead of six dollars.

The County S. S. Convention was held in our town recently, and brought help to our work.

Our teachers are planning improvement, such as increased activity in organized class work and Teacher Training, also Decision Day later in the year.

Our antiphonal song service last Sunday night was impressive, the people were attentive. The regular members of the choir worked faithfully. They enlisted other singers, in order to have choirs number one and two, and all worked faithfully together. As a whole the service seemed to be a splendid success.

T. M. Johnson.

Mt. Pleasant, Liberty Circuit.

The special meeing was well attended from beginning to close. Rev. N. G. Bethea did all the preaching—ten sermons. He has gained many friends by his splendid preaching, and also by his cheerful, friendly disposition.

There were 18 conversions, and fifteen joined the church. The singing, by both choir and audience, was, we believe, better than usual. While the visible results of the meeting were not as great as at some other times in the past, yet we believe that the Spirit wrought mightily works in the hearts and lives of many individuals. Among the many visitors present during the meeting, we note: Rev. J. A. Burgess, Rev. J. R. Hutton, and Rev. Clarence Woods. Will H. Neese.

Moriah, Tabernacle Circuit.

Our revival meeting began Sunday, with a "revival sermon" by Rev. W. F. Kennett, of Liberty, N. C., followed by another good sermon in the afternoon, delivered by Rev. J. A. Burgess, of Burlington, N. C., who is to assist our pastor, Rev. C. A. Cecil, during the meeting.

There will be two sermons each day: one at 11:00 A. M. and one at 2:00 P. M. There will also be a prayer service held each morning, conducted by different members. We hope to have a good meeting.

We have set apart the second Sunday in each month as collection day for the Denton Orphanage. Our first collection amounted to $11.00.

Our Sunday school is progressing nicely. Mamie Plunkett, Reporter.

M. Carmel, Granville Circuit.

Our Sunday school is in good condition, and is still encouraging. The disease "visitism" is perhaps ceasing. Hope that it may soon cease to be a plague so that our attendance may be better.

Rev. and Mrs. Bethea have returned from their trip to Northfield, Mass., New York City, and other places, having completed their vacation. We are longing for the second Sunday, next, that we may have them with us.

The melancholy days will soon come, as the poet terms them, but let's not consider them that, let's determine by God's help to make our Sunday school "bigger" than ever. Polk Garrett.

Mt. Zion, Pinnacle and Mt. Zion Charge.

Just closed one of the greatest revivals in the history of the church. Our faithful pastor, Rev. A. L. Hunter, was assisted by Rev. J. E. Pritchard, of Western Maryland College. He is doing some excellent preaching. Twenty-seven conversions and 27 accessions, among them being heads of families. The church was greatly revived. Much interest in our Sunday school. Hattie Wall.

A Remarkable Visit and a Surprise Dinner.

In the latter part of June, Mr. and Mrs. Laban Payne, of Graham, R. F. D. 1, began what proved to be a remarkable visit by going to the home of their eldest son, Mr. C. D. Payne, of Liberty, R. 1. From here they went to the home of their eldest daughter, Mrs. J. A. Thompson, of Greensboro. They then came on to this city, where they visited J. D. Payne, and then visited W. H. Wood, of Graham, R. 2. Thence to Mrs. Levi Sharp's, on Graham R. 1, and from there home, which they reached August 20, having been

away from home on this remarkable visit for eight weeks.

Mr. Payne is 84 years old, Mrs. Payne 78. They have been married 61 years, and had ten children, seven of whom are now living. The ages of these estimable people make the visit all the more remarkable.

On the day set for their arrival home, the children and friends had arranged for a surprise dinner in their honor. About 10:30 on that morning the guests began to arrive, and it seemed as if it was an of the family. Bsides these ther were present, 61 of the number being members old time camp meeting. There were 65 fifty members of the family who were unable to attend. This makes a total of 111 in this family, and causing one to think of the old lady who lived in a shoe, but not quite, for the hearts of the old were large, the yard was broad, the table long and wide, and simply loaded with the most delicious eatables.

The day was spent very quietly, and was enjoyed by all present. Those present were:

Rev. H. S. B. Thompson and son, Robert Thompson, Mr. and Mrs. H. L. Wood, G. P. Payne and family, Liberty, J. S. Pickett and family, Liberty, R. M. York and family, Liberty, Mrs. L. A. Thompson, Greensboro, Mrs. B. E. Beal and child, Greensboro, Misses Lucile, Elma, and Nancy Thompson, Greensboro, W. H. Wood and family, Graham, C. W. Wood and family, Graham, Charlie Brown and family, Graham, Miss Mattie Groves, Roy Groves, B. H. Payne and family, Levi Sharp and family, C. W. Payne and family, L. T. Payne and family, of Graham, and J. D. Payne and wife of Burlington.

It was regretted that Rev. Mr. Thompson could not attend before 2 P. M.

We wish for Mr. and Mrs. Payne many more happy events before the sun of their lives shall set.

Burlington, N. C., Aug. 28, 1911.

Haw River Circuit.

Since I wrote my last, we have held our meeting at Friendship. Bro. Millaway was our help, and did all the preaching, and did it acceptably and with power. There were large congegations at all the services. There were about 20 conversions, as near as we could remember, and seven joined the church. The converts were of different persuasions, M. P.'s, Primitive Baptists, and Christians. Others may join here. We had received two before this at Friendship. The third Sunday found us at Fair Grove. Bro. Ledbetter was our help, and he did all the preaching. A large congregation on Sunday and good through the meeting. Very few unsaved people after Sunday. It was remarkable how few non-members there were, and good congregations. The preaching was well done. Mrs. S. W. Taylor, wife of Rev. S. W. Taylor, rejoined us here. She held her membership at Rocky Mount, and as there was no M. P. pastor there, she came to her old home church. The people gave her a hearty welcome. She presided at the organ during her stay. She left on Tuesday. It was with sorrow we saw her leave, but feeling she had gone to fill a larger mission—a minister's wife, we voted her a unanimous appreciation of her labor amongst us, and wishing and praying the riches of His grace upon both Bro. Taylor and his wife.

Last Sunday was a very busy day for me. I preached at Midway at 10:30 A. M., drove about five miles and baptized three by immersion. Then on to Bethany and preached and baptized four by pouring, and two more joined, to be baptized at my next appointment. We have had about 40 conversions and 26 have joined us, and two more meetings yet to hold. Every one of the seven churches has had a very good Sunday school this year, a thing that has rarely been on the Circuit. I think at least two will hold Children's Day. The outlook for Haw River Circuit I think is fair. Much interest is being manifested. I have been wonderfully blessed of the Lord. I have just closed a continuous work in special meetings for five weeks, and last Sunday was as busy a day as I have had and I was able to do it. I feel that I have had the help of the Lord and the prayers of my people as well as their help. We have been kindly remembered in a substantial way by Bros. Dillon, More, Geo. S. Kernodle, Tom Smothers, and Sister Bronie Apple, and their good wives. Thanks.

Fraternally,

C. E. M. Raper.

P. S. I have been away, and our church in Reidsville has not had much attention from me, for I could not. This is a large work, seven appointments, and I have not had the time and can not get it to do the work of two men. I believe if I could have had the enterprise at Reidsville alone at last Conference we might now have had a church. As it is it looks gloomy indeed. To hesitate at certain times always has meant much, and means as much now as ever. An opportunity to do a certain thing, when it is passed, may never come again.

C. E. M. Raper.

Fair Grove, Why Not Circuit.

We held our quarterly conference on Saturday before the third Sunday in August. Our special meeting began on the third Sunday. Our pastor, Bro. Stowe, preached a good sermon to a large and attentive congregation. Bro. Suits came Monday and stayed till Thursday, when the meeting closed. There was only one conversion, yet we feel that great good was done. Yet there is still a great deal more to be done among the unsaved.

We hope that the Christians will continue to pray as they did during this meeting. We all learned to love Bro. Suits, and we will not soon forget his helpful words. Our S. S. is progressing nicely under the leadership of our Supt., J. A. Monroe. But we hope that more work will be done in the future.

Aug. 28. J. C. Auman.

Siler Ciy, Chatham Circuit.

We were glad to have with us on last Sunday Dr. J. F. McCulloch to preach to us. His sermon was fine, and enjoyed by all present. Bro. McCulloch supplied for our pastor, Bro. Bowman, who continues ill. We hope for him a speedy recovery, and that he can be with us again soon.

Our special meeting begins the second Sunday in September at eleven o'clock, to be conducted by Rev. J. D. Williams, of Burlington. We are looking forward to his coming with a great deal of pleasure, as Bro. Williams is a favorite here.

G. E. M.

Henderson Station.

It has been quite a while since there was a report from us. The pastor has had quite a restful vacation and returned to his labors. And the vacation season of most of our people is now over.

We held our third quarterly conference and found that Brother B. G. Harris was elected delegate and Brother T. T. Hicks alternate.

We regret to report the removal from us of Mrs. Sarah Harris and daughter to their old home at Whitaker's Chapel. We have missed them so much already. The faithfulness of Sister Harris to her church is so beautiful and helpful, we know that Whitaker's Chapel will feel the influence of her ministrations.

Misses Belle Hicks, Ethel L. Harris, and Mary Young will soon return to the school room for another year, Miss Hicks to Salisbury, Miss Harris to Greensboro, and Miss Young to Rockingham; also Misses Helen and Virgie Harris are soon to leave us to enter school, the former at Fassifern, the latter at the State Normal College.

Brother G. B. Harris, son, Lueco, and two daughters, Mrs. H. T. Powell, and Miss Janie Harris, and S. R. Harris, Jr., are touring the northern country in an

automobile; the last we heard from them they were in New York. We expect them to begin their return trip quite soon. This way of spending a few weeks has become quite popular of late, and it must be most enjoyable—when there are no breakdowns or blow ups nor long stretches to walk to find the wherewithal for the needed repairs.

Our revival meeting is to begin the third Sunday in September. We are expecting to have with us in these services Mr. and Mrs. Charles Butler, who will have charge of the singing. We are expecting a fine meeting. Just three months from today and our annual conference will be history for the year nineteen and eleven.

Since our last report we have had the pleasure of a sermon from Rev. J. H. Moton during the Union Chapel Meeting. Brother Moton made a good impression on his audience, and our people would be glad to hear him again. We thank Bro. Stubbins for preaching for us once during our vacation. With best wishes.

R. M. Andrews.

Orphans' Home.

On the night of the 22nd of August quite a little crowd assembled in the auditorium of the school building to celebrate the first birthday of the Orphans' Home.

The stage was beautifully decorated with golden rod. This with the children's bright faces, made a pleasing background. We had a simple exercise by the children, special music and an interesting talk by Rev. T. J. Ogburn. Other attractive things on the stage with the children and golden rod were corn, tomatoes, beets, flour, sugar, meat, lard, coffee, bread, soda, oats, postum, pickles, macaroni, cheese, hominy, honey, syrup, cake, candy, and dry goods too numerous to mention. Some of those whom we wish to thank for all of these useful presents are: J. R. Godfrey, Wiley Hedrick, Mr. Wise, Brower Russell, Leonard Snider, Alf Workman, J. R. Peace, J. M. Daniel, J. E. Coffin, Fred Surratt, R. E. Peace, Wall, Jno. Tucker, Wade Hill, Mmes. Addie Hill, Savannah Hill, Sexton Whit Morris, Jessie Morris, Lewis, Hulin, Reynolds, Chandler, Misses Tonkins, Della Morris, Pearle Reynolds, and others who did not give us their names.

We appreciate these tokens of kindness more than we can tell, and we pray that God may abundantly bless each one of them, not only in this but for the many tokens of kindness the good people of Denton have shown us during our year with them.

We also are grateful to the following for cash birthday gifts:

A. G. Morris	$ .50
C. H. Surratt	.50
Whit Morris	.50
Webb Freeman	.50
Rev. T. J. Ogburn	.50
T. T. Stafford, Burlington	1.00

And to Capt. A. M. Rankin for one-half barrel of nice flour. All of these nice presents make us wish our birthdays would come real often. We have a better treasurer's report this week than we have had for some time. Henderson comes up with the largest amount, but we are just as thankful to the Sunday schools who are faithful each month, and we only wish more schools would remember us. We want to thank all who have contributed in any way.

Treasurer's Report.

J. S. Kindley	$ 1.00
G. F. Cashatt	.50
Caroleen W. H. M. S.	3.75
Friendship S. S.	1.20
Spring Valley S. S.	2.77
Moriah W. H. M. S.	1.00
Moriah S. S., Tabernacle Ct.	11.07
Mrs. Rebecca Sharp	1.00
Mrs. Lattie Clayton	.75
Mr. Lattie Clayton	1.00
Fairview S. S.	.66
Brower's S. S., Richland Ct.	2.57
Flag Springs S. S., Richland Ct.	1.55
Mr. and Mrs. I. F. Pritchard	3.00
Henderson W. H. M. S.	15.85
Mrs. S. R. Harris	1.00
H. T. Powell	5.00
L. R. Gooch	2.00
A Friend	.45
Busy Workers	.55
T. T. Hicks	7.00
F. R. Harris	10.00
R. M. Andrews	5.00
Mrs. M. E. Page	1.00
Mrs. F. R. Harris	2.00
R. R. Satterwhite	2.00
Yadkin College	.87
Bethesda S. S.	3.10
W. Lexington S. S.	1.31
Shiloh S. S.	2.25
Carmel S. S.	.55

Etta Auman.

NOTES.

August 19-22 was spent on Anderson and Yarbrough charges. Rev. W. A. Lamar, the pastor, has his hands full. At last Conference Yarbrough was left unsupplied. The people there asked for Bro. Lamar to serve them in connection with Anderson. He has been meeting the appointments on both charges, but says it keeps him moving about. I found him at Fairview on the Anderson work. Bro. Danna, of the M. E. Church, South, Bro. Best of the Baptist and Bro. Lamar were holding a union meeting under a tent on the ground of Fairview Church. If the sermon I heard Bro. Danna preach is a fair sample of the preaching done in this meeting (and I have reason to believe it was) it was all up to a high standard. It was a sore disappointment to me that the unfavorable weather prevented the people turning out at Yarbrough. I tried to console some of them by saying that I thought that a majority of the people would appreciate a good rain more than a poor preach.

I want to give my full endorsement to what Bro. Reynolds said about the church at Matthews. I advised the same thing two years ago, and believe we have really lost by not acting upon the suggestion made at that time. With two members and the number decreasing, with the prospect growing less hopeful (?), it is folly to hold on there when another point near by is an inviting field. It is hoped something will be done at either a church meeting at Matthews or the fourth quarterly meting at the latest.

I rejoice with all the pastors who are having such good meetings.

I trust that all the brethren of the conference and others also will pray that Sister T. A. Plyler's health may be restored. I am sure brother Plyler has the sympathy of all the brethren.

W. E. Swain.

CONFERENCE BROTHERHOOD.

Call No. 11.

Notice of the death of Rev. John H. Turner, a member of the North Carolina Conference, and also a member of the Conference Brotherhood, has just reached me.

Notice is hereby given of the death of Bro. Turner, and all members of the Brotherhood are asked to send in their dues. After thirty days from Aug. 31, the date this notice will reach most of you, personal notices will be sent out to those who have not paid by that time. You can save your secretary time and expense by replying promptly.

A. G. Dixon, Sec.-Treas.

High Point, N. C., Aug. 26, 1911.

—Prof. C. E. Forlines was operated on last Monday morning in Union Protestant Infirmary, Baltimore. He was taken very ill with what was thought to be acute indigestion, but later proved to be an affection of the gall-bladder. The operation was successful, and the doctors give assurance that he will be well and vigorous again, but he will be kept from home for several weeks. He has our sympathy, as has also Mrs. Forelines, upon whom falls the burden of moving into the new "North Carolina Cottage."

—Rev. H. S. B. Thompson preached at Mt. Hermon on the third Sunday.

RELIGIOUS OBLIGATIONS.

Our social and religious obligations are many and various. Both duty and privilege must be considered if we succeed. We and ours all belong to God and the people; all the people are obligated to all the people.

We can only be able to do our duty by surrendering to God. All are servants, all in every case where Christ is the Master. "For one is your master, even Christ, and all ye are brethren." There must be service, liberal service, and where we are neded most is the place to go. Mortal man naturally wants too much power—a thing that one person ought not to have much of. God is the one for the power; not man, but God.

Man socially ought to have influence, not power. We usually are short-sighted about our human dependence. We are all social dependents. The one individual is very much dependent upon the talents and the ability of others.

A man said that his local preacher needed a new hat—and it was a fact. One might have said that the good man ought to have bought a hat and given it to the "poor man," But I would answer no. The people who are served by the preacher should unite in looking after his wants.

We usually think that we have so many varied expenses, and we do, but the above subject comes in for our first attention. We all, if honest and industrious, "deserve" good clothing, and we all need a good living; but there are peculiar cases. The case of the public man, the preacher, is such that we want to see them well dressed. This article means to urge that we do better for the local preacher.

Of course there are a few local preachers who are able to help themselves, but, as a rule, they are not able to support the local brethren. Some of them, as it seems, are often called to act out their ability to the utmost extent. A preacher traveled a long distance one very cold day to attend a marriage. He had to break the ice in order to cross some of the streams. The young man, as it seems, had considerable confidence in the ability of the preacher to take care of himself, and to shift, because he did not offer to pay any money, and did not thank the preacher. It may be supposed that the young man was absent-minded, and thus failed to think of the personal interests of the preacher.

Human nature is such that the people are often too much "absent-minded"—and thus such a call as this may be needed. One millionaire professed to be called to preach, and expressed surprise, but his was rather an odd case. Most of "the called" are very much dependent upon the people for a living, and it is providentially so.

But very few of the pulpit men are accused of being very able in expounding the scriptures. I can only remember hearing of but two, and have seen one of the two. Give your pastor a little better support, and it may help him on even in the way of expounding the scriptures. There are many who would really do better in this if they had better help from their people.

Some preachers have been seen engaged in plowing when really they had no moral right to plow. There are thousands of boys good for plowing, and not able for better work, who can never be able to do such work as God's anointed must do. Possibly the local preacher may be plowing today, and if so, he is doing a very inferior work for his hands—but a great and honorable work for the boy who should do the plowing.

Those who are paying God His claims can comprehend the meaning of this article—but there are few who are able to see the necessity of paying God His dues. If all would tithe, then all would be well able. This is a doctrine that we ought to read up on.

The above subject might involve the question of the church paper. When we venture to send in an article for publication the desire is that the friends read, but some do not take the paper, and this is a sad fact. The religious paper is so much needed in the family. When you read, please think to call the attention of your neighbor to the fact that they need the Herald.

Help your pastor to talk to those who do not have the paper. Of course you read the Bible, but the paper is needed too. Beside your own reading of the Bible, hand it to the preacher when he comes, and ask him to hold prayer in your house. This prayer service will be in order at any time of the day—even on a very short visit. Perhaps something of the most urgent part of this subject is the need of the religious paper and the worship that is directly belonging to the reading.

W. F. Grabs.

TOBACCO PSYCHOSIS IN A BOY.

Pel (Berl. klin. Woch.) does not believe that chewing and smoking of tobacco are by any means harmless, but thinks that he can trace many troubles to the use of tobacco and its contained poisons. Nicotin is by no means the only poison found in tobacco, the others being nicotein, nicotellin, pyrrhol, pyridin bases, sulphuric acid, cyanic acid, cyanammonium, carbolic acid, formaldehyd, carbon dioxide, and ammonia. Fortunately for the smoker most of these are lost by the age and dryness of the tobacco when it is used and by the fact that many of them are burned and destroyed in the smoking process. Still nicotin is one of the most poisonous alkaloids, 50 milligrams being a fatal dose for a man. The effect of this habit on different individuals varies very much, some being more easily poisoned than others. The diagnosis of tobacco poisoning is not easy on account of the inconstancy and variety of the symptoms caused. Each individual is a law unto himself. One person has headache; a second, anemia; a third, nervousness and sleeplessness; a fourth, heart symptoms such as palpitation, arythmia, tachycardia or angina; a fifth, disturbances of vision; a sixth, arterial sclerosis; a seventh, gastric symptoms; an eighth, throat and mouth symptoms. Psychoses also may develop. The author cites the case of a boy of 13 who worked in tobacco and also smoked. Previously strong and healthy, in a few weeks he had no appetite or energy and was pale, listless, inattentive, and walked with difficulty. He did not recognize his surroundings and was subject to hallucinations and hysterical attacks.—Charlotte Medical Journal.

A NEW TESTAMENT PASTOR.

Take your last look at the preacher
Whose tears gave taste to his bread;
'Twas for others alone that he labored—
Himself uncomforted;
None knew how grand was the toiler
Until his brave spirit had fled.

The message he gave to his hearers
Was gained at the Cross and the Throne,
And it came to the hearts that received it
With a power entirely its own;
More helpful, more mighty and lasting
Than records of mortals have shown.

Other preachers, perhaps, were more thronged to,
Having charms which the worldly would please;
Received more honors and praises,
And lived in more comfort and ease;
But this man was more like the Master,
Nearer even the foremost of these.

—J. Clark.

MUSIC TEACHER WANTED.

I would like to confer with some Methodist Protestant lady who would like a position as music teacher in Denton High School. We prefer a teacher that can teach music, art, and elocution, but if we can not find the three in one, we will accept the music. Write at once.

Geo. L. Reynolds.

Denton, N. C., Aug. 28, 1911.

HUNDREDS OF THANKFUL PARENTS.

The two thousand six hundred orphans that have been cared for in the Oxford Orphanage were born in hundreds of different homes. Take an average of two to the home. That would give us thirteen hundred mothers and thirteen hundred fathers praising God for the kindness shown to their children. John H. Mills, the man who started the first orphanage in our state, surely is meeting many who love him for his work's sake.

We now have about seventeen hundred children in the different orphan homes of North Carolina. God bless the men and women, officers and teachers, who are working for those children.

A. D. Betts.

Greensboro, N. C.

A PORTRAIT OF CHRIST'S FRIENDSHIP.

Friendship is a matter of reciprocity and mutuality, not a one-sided affair. The devotion of two individuals is essential to create friendship. Our Lord's love toward men in their sinfulness is not friendship, but might better be styled grace, mercy, or compassion. Soul surrender and spiritual transformation are necessary preparations for the union of friendship with Jesus. Did not the Master say, "Ye are my friends if ye do whatsoever I command you?" But it must be a loving obedience, for he also said: "If ye love me, ye will keep my commandments."

A man who had been nearly killed in a murderous assault obtained a pardon from the Governor for the crimnial who sought his life. On presenting the pardon personally to the murderer, the prisoner stretched forth his hand through the bars, exclaiming: "I want something more than pardon; I want friendship! I want that which will make it sure I will not do the like again. I want the friendship of the man I injured."

So every truly repentant soul feels that he wants forgiveness, but that he wants more—the heart of God, to whom he can pour out his complaint, tell his trials, and where he can find sweet sympathy, tender caresses, and loving communion every day.

Love ripens into friendship when we are one with Christ. We must, like Enoch, walk with our Lord here, having the blessed testimony that we please him; then we shall walk in perpetual companionship in the life hereafter. Christ never says to the vile, rebellious soul: "You are my friend." His honor and purity would not let him thus speak.

Jesus said to his disciples: "No longer do I call you servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard from my father I have made known unto you." Faithfulness without knowing why is the duty of servants, soldiers, and workmen; but our blessed Master takes his followers into his counsel, reveals his plans, his designs making us fellow-workers with him, partners in his triumphs, and heirs to his riches.

Again, Christ's friendship means that he is always ready to see you. Earthly friends are often too busy, too ill, too indisposed to admit you. There is a sign over some doors which reads: "No agents, beggars, or peddlers allowed. No admittance except on business." Only a few can find audience with the rich and great; to others they are not at home. Our King had leisure to listen to your words of love, of complaint, of trial, and of need. He always keeps open house. There are no bolts or bars on his doors. He is never away from home, but always says: "Come in and sup with me. Ye are my friends. I love you. Come in and rest. Let us talk together and feel our hearts burn wtih each other's fellowship."

It may be that, like those at home in Bethany, you need comfort in bereavement; or, like Peter, you seek restoration of friendship; or, like John, you would lean on Jesus's bosom for rest and peace; or, like David, under the shadow of his wings, you would abide for shelter and communion.

Jesus's friendship is sacrificial. Few are willing to die even for a friend. But Jonathan left the court of his father, the king, for his beloved David, whom he loved as his own soul. Damon gave up his liberty and life to let his friend, Pythias, go free. So Jesus left his throne and gave his precious blood to save the lost and to cement human friendship to himself.

Christ's friendship is unspeakably precious and valuable. He has a seat for his friends on the throne of his glory. His munificence has provided for you a palace among his mansions, where he will be your Lover and Friend forever.

When the first disciples entered into the friendship of Jesus, they little realized the earthly honor and glory that would come to them. The disciples said to Jesus: "Master, where dwellest thou?" Jesus replied: "Come and see." He knew he had no home to which he could invite them; only tarrying places among his friends. He had no money, no position, no influence—nothing to offer them immediately but loving friendship. He smiled upon men and said: "Follow me." "What shall we have?" they asked. Jesus said: "In the world, tribulations; in me, peace. On earth, poverty and trial; in heaven, everlasting riches."

Twelve men, hungry for friendship, followed him. What is the result, aside from their eternal salvation? None of the world's geniuses are so celebrated, widely known, loved, and revered by mankind as the writers of the New Testament. Matthew left his writing desk, Peter and John their fishing nets, to become the heralds of the gospel of the Son of God. Their words are read today in four hundred languages, influencing the entire population of the globe. All great nations are celebrating the three hundredth anniversary of the King James Version of their words. Every kindred, tribe, and tongue will sing the praises of these men who became the friends of Jesus Christ. The tide of this sacred influence rolls onward to immortal shores.

Many in the days of the Master thought they could not afford to give up a life of sin for the friendship of Jesus. They could not believe his words when he said: "Them that honor me, I will honor. They shall receive a hundredfold in this time; and in the world to come, life everlasting." If they could have weighed the weight of glory and measured the fullness of joy, they would have followed him. But it was not for honors or rewards that the disciples gave up self for him. They were attracted by his matchless friendship. As Francis Xavier says:

"Not with the hope of gaining aught,
Not seeking a reward;
But as thyself hast loved me,
O ever-loving Lord!"

Jesus's friendship is entirely unselfish. He came to minister, not to be ministered unto. The hearts of men want so much for self—servants to wait upon them, money to care for them, ornaments to beautify them, palaces to house and comfort them. Jesus had none of these while he was on his mission for men. He who was rich became poor that we might be called, as Abraham was, "the friend of God."

Mankind wants the contact of hearts of love, the touch of hands of help, the smiling face of acquaintanceship, the living, loving individuality of "Christ in you, the hope of glory."

I cannot better close this article than by giving a quotation from Bishop McDowell, who says: "I propose to establish a new order, the Order of the Friends of Christ. This is the charter: "Ye are

my friends if ye do whatsoever I command you.' Who will join? This is the oath: "'Master, I will follow thee.' Who will take it? This is the badge: A cross worn, not upon the breast, but in the heart, bearing the words, 'For Jesus's sake.' This is the grip: The hands of the member in the hands of Christ, with the hands of all the world. And these are the privileges: Obedience to him in all lands, service for mankind by all waters, our work multiplied to the end of time, our reward to hear him whisper, 'Ye are my friends.' Friends! Who will join the Order of the Friends of Christ under this charter?"—Rev. Edwin Whittier Caswell, in Christian Advocate.

FACE THE SUN.

Don't hunt after trouble, but look for success;
You'll find what you look for—don't look for distress;
If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the way.
Don't grumble, don't bluster, don't dream and don't shirk;
Don't think of your worries, but think of your work.
The worries will vanish, the work will be done;
No man sees his shadow who faces the sun!

—Today's Magazine.

THE FOUR RABBITS.

One morning very early four rabbits with long, soft ears and bright pink eyes started off to find a home.

"We must have grass," said the first rabbit.

"We must have plenty of carrots," said the second rabbit.

"We must try to find a kind little girl," said the third rabbit.

So off hopped the four, and on down the road they went until they came to a garden gate wide open. Inside the gate there was green grass, and beyond it a patch of carrots. But there came strange sounds from the garden.

"I will dig up the flowers! I won't keep my wagon in the path! I will get my pinafore dirty, if I please!"

"Ah," said the rabbits, "this would not be a good place to live."

So the four rabbits hopped along the road until they came to a second garden gate standing open. The garden was full of fresh green leaves all ready to nibble. There were carrots, too, and young cabbage sprouts, and tufts of parsley; but alas! "It's my cooky," a child was saying. "I don't wish to share it with the baby! Give it to me, I say!"

"This is not the home for us," said the four rabbits as they hopped away.

Then, after a while, when the sun was dropping down behind the clouds, and it was nearly night, the four rabbits came hopping along to a third garden gate. The gate was wide open and inside were wonderful things—clumps of clover and patches of parsnips and beds of nasturtiums and carrots and green grass. Then there came a voice from the garden: "Mother, dear, I've finished all my sewing, and I watered the flowers, and I picked up all my toys. Was there anything else to do?"

"This is the best garden we have found yet," said the four rabbits, hopping in through the gate. "Here we come, little girl!"

So the four rabbits with long, soft ears and light pink eyes lived with the little girl and played with her, and had all the grass and carrots they could eat.—Carolyn S. Bailey, in The Mayflower.

THE PERILOUS LIFE.

By Victor P. Hammer.

Bright was the day and the vernal leaves
  Enshrouded every tree and plant;
The clime was fair and beautiful,
  And everything seemed jubilant.

The seamen said in unison:
  "Old ocean now is fast asleep,
With not a cloud up in the sky,
  And not a ruffle on the deep."

A boatman took his little girl,
  Who romped and played with him at home,
And glided o'er the ocean waves
  To play upon its silvery foam.

They watched the wild ducks and the swans
  A-sunning on the distant lea;
Delighted at the sight of such,
  They ventured farther out to sea.

They rowed the boat far out from land,
  Propelling it with double oar,
Until, at last, there was no sign
  Of any life or landing shore.

The boatman, yea, had spent his years
  In storms and sun on ocean wide;
He dropped his hooks on right and left,
  And laid the fishes at his side.

The day passed on in quietude,
  Until his boat was laden full;
Yet thinking at the thought of such
  That homeward they had better pull.

Then in the eastern sky appeared
  A storm-cloud, rising fast and high;
He tried in vain to reach the shore
  In riding waves, or bravely die.

The storm approached the feeble crew—
  By angry waves the boat was tossed,
'Till night and gloom o'ertook the two,
  And soon they felt they must be lost.

The little girl—a captain brave—
  A heroine in such a storm,
Looked thither with an eager eye,
  And prayed deliverance from all harm.

She placed one hand upon the oar
  And helped in vain to row the boat,
And from the boat the fishes threw,
  Which made it then more lightly float.

A distant light appeared to them,
  As if it were a star at night:
She shouted loud: "Come quick! Come quick!"
  Then rowed the boat with all their might.

The signal for distress was not
  A signal to be lost in space;
A ship was turning into port
  And passed right by that very place.

The ship stopped still to take them on,
  And saved them from a watery grave,
But ere the crew had done its part
  The two were swept beneath a wave.

Their graves are marked by ocean mounds,
  Above the dead high waves are tossed;
Like legions of the human race,
  Were almost saved, and yet were lost!

Mother: "What are you doing, Harry?"
Harry: "I'm countin'. You told me when I got mad to count a hundred."
Mother: "Yes, so I did."
Harry: "Well, I've counted 237, and I'm madder'n when I started."—*Harper's.*

THE WORD IN CHINA.

Jesus Christ wants to enter into His new covenant of life. And he is working mightily to bring this to pass. He has won many in that land eternally unto Himself; and He seems to have laid it upon their hearts to let Him, through them, find entrance into the heart of the empire by way of the royal family. For some time past the Chinese Christians have been giving money to prepare four copies of the New Testament—one for the Emperor, one for the Empress Dowager, one for the Prince Regent, and one for the latter's consort. When the volumes were ready, Mr. Yu, a Presbyterian pastor from Shanghai brought them to Peking, and the Christians in those parts had a chance to see them. They were bound in silver and heavily embossed, on one side with dragons and other symbols of imperial power, and on the other side with Christian symbols, such as the Good Shepherd, the True Vine, and the like. The Foreign office promised to undertake the task of presentation, as it concerned a foreign re-

ligion. The Prince Regent was consulted in advance, and he having expressed his consent, the Testaments were presented on January 9, 1911, accompanied by fervent prayers from multitudes of Christians. A carefully worded document and several explanatory volumes accompanied the Testaments. And now it is a question of the faith of the people of Christ throughout the world, whether these records of our Lord's new covenant are to be used by the Holy Spirit to bring China's court into the court of the Kingdom of Heaven. If Christ's disciples throughout the world do their full part in prayer of unswerving, unquestioning faith for that opening of the word of God that giveth light, then the light will break in the palace of the world's greatest empire, and no man dares limit or imagine the result. Let us pray for China's royal family and God's work in their midst.—*Sunday School Times.*

A MOHAMMEDAN MISSIONARY SOCIETY.

The organization of a Mohammedan Missionary Society, called 'The Society for Invitation and Instruction,' is announced in Cairo. Its purpose is the founding of a Seminary in Cairo, where men shall be prepared for world-wide propaganda in behalf of Islam. They shall proceed to heathen lands and to the lands of "The Book," i. e., of the Bible where religious liberty prevails; but they shall be used also to strengthen Mohammedans who are drifting away from Islam on account of carelessness or lack of instruction. Islam seems to be preparing for a battle royal with Christianity. May it find us prepared —*The Missionary Review of the World.*

WHAT MAN IS MADE OF.

We all remember, probably, "what little boys are made of," but it has taken a European scientist quite a while to figure up what the average man is made of and to state it in commercial terms. This average man in health, he finds, has the material for 13 pounds of tallow candles, one pound of nails, carbon sufficient for 800 pencils, skin to make bindings for 16 octavo books, bone for 500 knife handles, 28 violin strings, 20 teaspoonfuls of salt, and one pound of sugar. In the market the average man would fetch about $4.50, as raw material, or about three cents a pound live weight. He is, therefore, not worth half as much as the same weight of pork.—*The Pathfinder.*

—And now Canada is having a bitter election fight over Reciprocity with the United States. It takes two to make a bargain, and it seems not quite certain yet as to whether our Reciprociy agreement with Canada will be accepted by Canada.

Liberty Church, Liberty Circuit.

Children's Day service was held here on the second Sundy night in August. It was successful. Collection fifteen dollars. At last some of the M. P.'s living in Liberty and holding membership elsewhere have transferred to Liberty. Bro. J. F. Picket, Dr. F. A. Shepard and wife, W. H. Wheeler and wife, and C. L. Amick and wife have united with the church here, and we hope others will do likewise. Four others have joined this year on confession, one last night, and Mrs. Mollie L. York comes by letter from the M. E. Church, South, making twelve who have joined Liberty Church this year. We never could understand why people would move into town and leave their membership behind when they found their own church in the town.

Liberty Grove.

The first Sunday in August we began a meeting of five days here, with Rev. J. E. Pritchard as help. We closed Thursday night with three professions and two accessions, making six accessions here for this year. Bro. Pritchard did good preaching, but the congregations were small.

Mt. Pleasant.

Third Sunday in August we began special meeting here with Rev. N. G. Bethea helping. This meeting closed Thursday with eighteen professions and twenty or more reclamations, and fifteen joined the church, and others will join. One lady made profession and united with the church who was seventy-two years old. It was a good meeting from start to finish. Bro. Bethea did good preaching, and it was effective. Sixteen have joined here this year, Dr. Spoon having transferred from Rock Creek last winter.

Pleasant Union.

Here we hope to have a meeting beginning fourth Sunday in Sept. The new church is nearing completion, and will be ready for the meeting.

W. D. Fogleman.

Midway, Haw River Circuit.

Rev. C. E. M. Raper filled his regular appointment here the fourth Sunday, and preached to us an able sermon. His subject was "Church Duties." He made it plain, and spoke just what we needed to hear.

Pray for us that we may do our duty toward the church, to our fellow men, and most of all to God.

Our next appointment will be on Wednesday night before the fourth Sunday in September, as Bro. Raper wishes to be with Bro. Davis at High Point in a meeting beginning the fourth Sunday.

Our Sunday school attendance has not been very good during the protracted meeting season, but is improving now. There were sixty present last Sunday.

Bro. Archie Shelton left last week to enter Denton. He is preparing to enter the ministry, and we wish for him a bright future. Sister Ada Blum also left last week to re-enter Brevard College.

The drouth has at last been broken by refreshing showers the last two days, for which I trust we are truly thankful.

Berta Apple.

Fairview, near Concord.

Before our meeting at Fair View the Patterson people had an extra fine meeting conducted by Rev. Mr. Tapsley. After the meeting closed there our meeting started, but for some reason the engaged preacher could not be with us. But we had a fine man to take his place, Rev. Mr. Williams. He seemed to win the love of the people more and more, but had to leave on Friday night. There was much good work done, many confessed, and 17 or 18 joined the church at Fair View. Mr. John Foster, Mr. Hoke McCall, and Julius Hill began a prayer meeting near my home.

I am certainly thankful to say there were many that found their Savior and started a new life; papa, for instance, and hosts of dear friends. The services went on for two weeks. I enjoyed it more than any other meeting I ever attended. There were 36 new members came in at the tent or the prayer meeting and joined our church; quite encouraging to see so many take a start to do better.

We have a small baby that was given to us, which is very sick. I ask for prayers for it that it may get well. God saw fit to take the mother away, but we know she is looking ahead to see it by and by.

There has been much sickness and many deaths in our community since I wrote last. Our Sunday school is progressing nicely. We have been blessed with a good rain. X.

—Rev. J. H. Turner, whose death is announced this week, came into our Conference a few years ago from the South Carolina Conference, and not many of us really became acquainted with him. He impressed one as a man of quiet conviction and of liberal spirit, one who was ready to stand firmly by what he believed in and also ready to respect the views of those who differed from him.

—Mr. Rockefeller has just given another million to aid medical research. If this gift helps as did that for hookworm treatment, the gift is one of beneficence indeed.

—The claim is made that typhoid fever can be prevented by a sort of vaccination. Important, if true.

NOTES ON C. E. LESSON, SEPT. 10.

By Charles A. Hines.

Topic, "My Denomination: Roots, Trunk, Branches, Fruit."—Acts 20:17-35. Honorary Members' Meeting.

Daily Readings.

Sept. 4. The Roots, Eph. 3:14--21
Sept. 5, The Trunk, John 15:1—10
Sept. 6, The Branches, Mark 4:30—32
Sept. 7, The Fruit, Gal. 5:22—23
Sept. 8, Its Work, Luke 4:18—21
Sept. 9, Its Hope, Eph. 4:1—6
Sept. 10, The Topic.

Topics for Short Talks.

1. The Life of the Denomination's Founder.
2. Beginnings of the Denomination.
3. The History of our Denomination.
4. Missionary Work of Our Church.
5. Present Strength of the Denomination.
6. Discuss the Roots, Trunk, Branches, Fruit, Work and Hope—one of the daily readings to different members.

Denomination is a sectarian term applied to the different bodies that have come into existence since Bible days. The number is lamentably legion. Each year sees the number increase rather than diminish. The desire of good and leading men in the various denominations is to see them brought together, yet the method of doing so is not plain.

Christian Endeavor is doing much along this line of bringing the denominations into closer relationship. The Laymen's Missionary Movement is accomplishing a like purpose. The trend is toward a more harmonious feeling between the denominations, especially in missionary work. Perhaps if we work togehter, the fact that we labor under different mundane appellations will not matter so much. The thing we most need is churches that will allow freedom of conscience and liberty of thought and speech, as well as form of service, and to this added unison in missionary endeavor. civic efforts and all laudable methods of spreading the Master's gospel.

Every Christian Endeavorer should know the history of his own "denomination." This study will bring him in touch with great lives of force and heroism. It will bring him in touch with leading principles. He should know the plan of government, teaching and work of the church; its assemblies, boards, membership, missionary activity, and evangelistic spirit. Study roots, trunk, branches, and fruit.

The world has witnessed the denominational strife, has heard quarrels, and has likewise doubted whether Christ ever came or not. And if He came, did his coming amount to much, if those who profess to be his followers are arrayed against each other? They sometimes seem to be more bent on opposing each other than they are on fighting sin. I sometimes wonder what defense the divided folowers of Christ will give when lost souls lay their destruction at the door of sectarianism.

"That they all may be one." "And why?" asks the Father. "That the world may believe," responds the Son. "And in what sense would you have them one?" agam asks the Father. Why, "even as thou, Father, art in me, and I in thee," answers the Savior. But more, "that they also may be in us." Paul says, "There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one baptism, one God and Father of all, who is over all and through all and in all.'

It is not the finished product about which we are to be concerned. Many a young person becomes discouraged because he thinks his life is unfruitful, even though deeply desirous of being fruitful. To such we would say "we are not concerned abuot the fruit. God giveth the increase. Only you abide in Christ. Make that your chief concern, and he will be responsible for the fruit. Moreover, we are incapable of judging the fruit. Ouly God can measure its quality and quantity."

A Recitation.

Forgive, O Lord, our erring ways,
The separate altars that we raise,
The varying tongues that speak thy praise!
Suffice it now. In time to be
Shall one great temple rise to thee,
Thy church our broad humanity,
White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall be holy time,
Thy hymn, long sought, shall then be heard,
The music of the world's accord,
Confesisng Christ, the inward word!
That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

—John Greenleaf Whittier.

Colorado Springs, July 30.—Rev. Warren H. Wilson, who has gained fame because of his work in building up country churches, is to attend the International Congress of Farm Women in this city, October 17 to 19. He will bring an exhibit illustrating what the churches are attempting to do in creating interest in religious life among the rural people.

Dr. Wilson gave up a big New York church to undertake this work in the country. The Women's Congress is the first gathering of the kind ever held, and is an outgrowth of the Roosevelt Farm Commission report. It is an off-shoot of the International Dry-Farming Congress. Three members of the Roosevelt Commission have announced their intention of attending. One session of the program will be given up to the discussion of school and church influence on the farm.

HOLINESS IS POWER.

Holiness is power. It utilizes ability, fertilizes the soul, and energizes the whole man. It is the fire and water in the engine, bringing up to their fullest capacity the strength of all the parts of the machinery, so that the greatest amount of spiritual power may be expended in rolling back a revolted world to God. Holiness is God's power with man and man's power with God. Thus they become coworkers. Every man who dwelleth in God and God in him, in an accommodated sense is God's man, which makes him a positive power against all evil and for all good—to pluck careless souls from the incoming flood and storm of wrath, lifting them up into the sweet serenity and protection of the Rock of Ages. Without holiness we are weaker than a bruised reed; with it we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege, at the same time raining like a hail storm of red-hot balls from the magazine of the gospel on a world armed against Christ.—Rev. W. H. Wilson.

A delegate to the Atlantic City Convention from far-away Arkansas, Miss Mattie E. Bliss, of Little Rock, who has spent the month of July at the famous beach, writes:

"I want to tell you what I saw yesterday when I went surf-bathing: a piece of bright red, fluttering from a pole, away out in the surf.

"On wading out toward it I discovered that it was one of our Christian Endeavor flags, which a life-guard had placed out there to mark the limit of safety for bathers.'

How fitting that this little flag, bearing an emblem that represents a vast army of people banded together to warn, to help, and to save, should stand there like a loyal Endeavorer, with the waves dashing around it!—*C. E. World.*

Two Christian Endeavor societies have just been organized by Mr. Sam M. Burritt in the Raleigh, N. C., State Prison: a white society if seventeen members, President Baker in charge, and a colored society of nineteen members under President Moore.

It is hoped later to organize the women, as they are not permited to meet in religious service with the men.

Endeavorers are asked to remember these societies in their prayers, that many of the men may find through them the liberty that Christ alone can give.—*C. E. World.*

Chas. W. Moseley, M. D.

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POPULAR EXCURSION TO RICHMOND, VA., VIA SOUTHERN RY.
Tuesday, September 12, 1911.

Southern Railway will operate annual September excursion from North Carolina territory to Richmond, Va., on Tuesday, September 12, 1911.

Special train consisting of first-class coaches and standard Pullman sleeping cars will leave Charlotte, N. C., at 3 P. M., Tuesday, September 12th, arriving Richmond, Va., 6:00 A. M., following morning.

Returning tickets will be good on any regular train leaving Richmond up to and including trains of Friday, September 15. Passengers from branch lines can use regular trains, connecting with special train at junction points. This will be the last excursion of the season to Richmond, and will be a first class trip in every respect. Three whole days and two nights in Richmond. Ample time to visit the many attractions in and around this magnificent city. Following low round trip rates will apply from points named:

Greensboro, N. C.	$3.65
Reidsville, N. C.,	3.35
High Point, N. C.	4.25
Kernersville, N. C.	4.00

Proportionately low round trip rates from other points. For further information, Pullman reservations, etc., see any Agent Southern Railway, or write,

R. H. DeBUTTS,
Traveling Passenger Agent,
Charlotte, N. C.

COURAGE AND THE DENTIST.

Every inhabitant of the United States above the age of six who has a natural tooth in his head ought to go to the dentist at least twice a year. Every intelligent inhabitant knows it, but only comparatively few go. It hurts; and a great many people will suffer hours of agony rather than be hurt for a few minutes.

The dentist finally is as inevitable as death and taxes, but he is one of the many things that you can lie to yourself about for a long while. You can say you'll go next month or the first of the year; you can pretend that the unpleasant sensation in the side of your head results merely from a cold and will soon pass away. Like the "moderate drinker" whose digestion is going wrong you can tell yourself that the laws of Nature will probably be miraculously suspended in your behalf and the cavity in your tooth will presently disappear without taking the tooth with it. As with a hundred other bad or foolish practices, you can dodge and pretend and procrastinate for quite a spell.

Meanwhile the dentist is waiting for you in serene assurance. From time to time he merely takes the auger out of his electric drill and replaces it with one a size larger. If you put off going long enough he meets you with an implement which comes out through the top of your head at the tenth revolution, incidentally pulling your heart up by the roots. His profession requires him to be an exceedingly just man and pay you off to the last penny; but if you go to him courageously two or three times a year he will scarcely hurt you at all. The experience will not be more disagreeable than eating a mouthful of soft soap.—Saturday Evening Post.

WHY MEN DON'T ARRIVE.

We can think off hand of not a few men whose lives have failed of the highest usefulness because they lacked the determination to stick to their jobs long enough. Troubles, difficulties, discouragements came; every other kind of work under the sun seemed more alluring and congenial than the drudgery of their mulling grind, and they quit.

Very soon the novelty of their new work wore off, and they went through the same process, changing three or four times, perhaps oftener, in the course of a few years, and arriving—nowhere.

The clever men that have the ear of the world may have been born clever, but, on their own confession, some of them at least owe their cleverness and success to steady, persistent, iron-willed applicaion and drudgery.

Mr. Bernard Shaw, the famous British dramatist, spent nine years writing,, writing, writing, and in that time earned the lordly sum of $30; $25 of this amount was the result of writing an advertisement.

With that experience, few people would have held on. Mr. Shaw's grasp on the pen, however, only tightened. Speaking of this cheerless apprenticeship he says:

"It has enabled me to produce an impression of being an extraordinarily clever, original and brilliant writer, deficient only in feeling, whereas the truth is that I am not in the least naturally brilliant, and not at all ready and clever. If literary men generally were put through the mill I went through, and kept out of their stuffy little coteries, I should have a thousand rivals more brilliant than myself. There is nothing more mischievous than the notion that my works are the mere play of a delightfully clever and whimsical hero of the salons; *they are the result of perfectly straightforward drudgery, beginning in the ineptest novel-writing juvenility, and persevered in every day for twenty-five years.*"

If a young man throws himself into his daily tasks with determination, if not enthusiasm, if he resolves to study his business whatever it be, and master it, and if he puts this resolution unfalteringly through, there is little fear that he will write "failure" at the end of his course.—*C. E. World.*

—St. John's College, Cambridge University, celebrated the four hundredth anniversary of its founding last month; and eleven of the seventeen colleges at Cambridge are older than St. John's.—Ex.

DIED.

Rev. John H. Turner.

Perhaps nothing is more common in this age of the world, with a reading nation, than to see in public print the death of some innocent babe, or some near relative or friend in the civil or religious world, often causing a pang not to be relieved but in the shroud of forgetfulness. So will it be with many who read the following demise.

A dear father and brother in the gospel has been taken from the Methodist church in this vicinity, and truly may it be said that a great man of God has fallen a victim to that grim monster whose icy grasp bids defiance to kings and potentates, and by whose cold hand Rev. John H. Turner is no more.

On the 21st of August, 1911, he breathed his last, in the bosom of an affectionate family, after an illness of several months. Although we mourn his absence, we have this consolation, that he has in faithfulness finished the work assigned him here on earth, and has been gathered to his heavenly home to receive his reward. His death has caused a vacancy which never can be filled, only by him who first gave him to the church.

He was born July 16, 1838, and was in the 74th year of his age. He was a gallant soldier in the civil war. He joined the ministry immediately after the close of the war. In politics he was a Democrat, having served with distinction in both the legislature and the Senate.

No more can we see you here on earth, dear father, nor hear your loving voice, but may we each and every one meet you where parting is no more.

Written by his son,
Robert Turner.

Loved in Life, Remembered in Death.

On July 26, 1911, at her home near Mount Olive, N. C., the spirit of Mrs. Emma L. Dail was carried by the angels to her home far above the starry sky. She was the wife of Mr. Luther Dail, and a daughter of T. H. and Hester M. F. Cutchin. She leaves behind to mourn her departure, a devoted husband, five stepchildren, five sisters, and one brother, and a host of relatives and friends.

We mourn not as those who have no hope, for she died a bright Christian, and is no doubt today at rest. She gave her heart to God early in life, under the preaching of Rev. S. P. J. Harris, and cast her lot with the Temple Methodist Protestant Church at Whitaker's, of which church she remained a loyal member until death. She was paralyzed last November, but bore her afflictions patiently.

Everything seemed to be well with her soul. After her speech got so she could not connect her words at all, she would say "Glory! glory!" and point upward, with the brightest smile the writer has ever seen on a Christian's face. She would also try to sing hymns.

The bereaved ones have the sympathy of their many friends. Let us remember our loved one is now at rest, and can't come back to us, but we can go to her, if we will live as God would have us.

She was a good woman, and was greatly beloved by all who knew her. On July 27, in the presence of a large crowd of relatives and friends, her remains were laid to rest near her home, the burial service being conducted by Rev. W. E. Merritt of the M. E. Church.

One Who Loved Her.

Coble.

Nathaniel Coble departed this life on Aug. 8, 1911, aged 83 years, 10 months and 12 days. He died at the home of Patten Smith, a son-in-law, with whom he had made his home since the death of his wife some three years ago. In early life he married Miss Francis Jones, with whom he lived happily. To them were born five children, Mrs. G. A. Garrett, of Julian, N. C., Mrs. David Wilson, Mrs. Patten Smith and H. M. Coble, all of Guilford County. Our son, C. B. Coble, died some years ago.

Bro. Coble was a good citizen and highly esteemed by those who knew him. About thirty-five years ago he accepted Christ as a personal Savior and united with the church at Pleasant Union, and in this fellowship he died, a loyal, consistent member. He found comfort in, and delighted to read God's Word until prevented by disease. Funeral services were held in Pleasant Union church by the writer, before a large congregation.

W. D. Fogleman.

Liberty, N. C., Aug. 30, 1911.

—Saturday night, Aug. 26, 1,500 people were gathered in a moving picture show at Canonsburg, Pa., when, some nervous idiot seeing a film afire, cried, "Fire, fire." There was a stampede for the door, in which this awful and sickening record was made: Twenty-six persons were killed outright, twenty-five were seriously injured, and thirty are suffering from minor hurts.

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The opportunities for culture and the advantages offered are of the highest type.

A strong faculty of university trained men and women stand ready to give the best of their lives for the benefit of the student body.

Have you seen and read the Bulletins issued by the College this summer? They will be of help to you in deciding what college to attend. Write for them.

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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PRAY FOR THE PEOPLE OF MAINE.

A great battle is on in Maine. Next Monday an election will be held to decide whether that State shall give up or hold on to its constitutional provision for prohibition. Maine was the first State to put prohibition into its constitution. Through that influence of that good man, Neal Dow, and other good men, in 1858 a vote of 28,000 people was secured for constiutional prohibition to 5,000 against it. In 1884, the question was re-submitted and there were 70,000 votes for to 23,000 against. But the liquor men, wholesale and retail and the tipplers, are not satisfied, and are making a mighty effort to overthrow the law. Vast sums of money, no doubt, will be spent in the effort to secure votes against prohibition. Let us hope and earnestly pray that the people of Maine or the majority of them will measure up to the demands of the occasion. Prohibition has been the glory of Maine. It would be her disgrace should she now repeal her law. The Christian people of Maine are aroused and are working mightily too. They are entitled to the sympathy and prayers of Christians everywhere.

—Rev. C. A. Cecil is helping Bro. Burgess at Friendship this week.

MEN WHO LOVE MONEY TOO WELL.

The love of money may be a species of idolatry, more harmful spiritually than the heathen worship in which men prostrate themselves before hideous idols. Because the inordinate love of money is harmful to men, God seeks to deliver men from it. It is of course presumption to claim to be able to interpret the designs of providence in particular cases, but it seems reasonable to suppose that many of the occurrences which bring great financial loss to men come because God would deliver men from the idolatry and evil of covetousness. Consider the following instances:

A man was asked to pay a small but evidently just debt. He refused. In a short time his barn burned, losing to him hundreds of dollars. He certainly loved money too well. Was God trying to cure him?

Another man was appealed to for aid in building a church. He refused to give it. A few months later, a business in which he was largely interested failed, and he lost hundreds of dollars. Was God seeking to save his soul?

Another man was present when an appeal was made for foreign missions. Others were giving liberally, and he had a ten-dollar note in his pocket, which he felt impelled to give. But he resisted the impulse, and gave nothing. On his way home he had an accident which put him in a hospital and cost him over fifty dollars. Was not God after him?

Another man was called on to help build an orphans' home. He had surplus money, but he closed his pocket-book and heart against the appeal. In a few days his little daughter received an injury which made her a life long invalid. Was she not suffering for his redemption from the sin of selfishness and love of money?

—The editor met Rev. C. A. Cecil's appointment at Tabernacle and Julian last Sunday. A both places he arrived while the Sunday school was in session, and saw evidence of intense interest. What a great institution the Sunday school is! It is truly the people's Bible school. Popes may protest against giving the Book to the people, but in Protestant lands the people have the Book, and as long as it is read and studied, Protestantism will live. Miss Lucy Hardin we found superintending the Tabernacle school, and Bro. J. E. Devinney that at Julian.

At Tabernacle the congregation was reduced by the attraction of a near-by special meeting; still it was of respectable size, and very attentive. There were several people of advanced age present, among them Mrs. Robert Causey, aged 86 years, whom you would not judge to be much above 70. Those the editor first knew as Tabernacle's old people are all gone, and a new generation has advanced to take their place. And other generations are coming forward, all marching on to old age and that which lies beyond. When you have seen a generation pass, you begin to be impressed with the swiftness of man's transit over the stage of life. We are all moving on at the same rate to an end as certain to come as the sunset. It stimulaes one to action to realize how brief is the time in which all of life's work must be done. Even Jesus who came out of eternity felt and said: "I must work the works of him that sent me while it is day; the night cometh when no man can work." The presence of the old people among us is a solemn reminder that we are passing on. There was a funeral of an aged sister (Mrs. Robert Hanner) Sunday afternoon at Tabernacle, but we could not stay for it. We found a pleasant stopping-place for dinner in the home of Bro. I. L. Trogdon, and with Bro. Cecil's horse and buggy we reached Julian in time for the three o'clock service. Here we found attentive and appreciative listeners, and enjoyed delivering to them our message. Then a good long buggy ride brought us back home. Bro. Samuel Devinney showed the substitute pastor such a kindness as our preachers who travel in buggies frequently report, and we thank him and many others for kindnesses of word or deed shown us in the course of the day.

—Has any brother copies of our last Annual Conference Journal to dispose of? The publisher has an order which he cannot fill.

—Rev. J. H. Turner left five daughters, eight sons and his wife—a large family to mourn his death.

GENERAL JOHNSTON PETTIGREW.

In the extreme southwest of Tyrrell Co., about a quarter of a mile from Lake Scuppernong, on what is known as Bonarva farm, is the old Pettigrew cemetery, in which is interred Gen. James J. Pettigrew and his father, mother, sister, brothers, except Wm. Pettigrew, who was an Episcopal minister. While there is an inscription to the above brother, it was never finished, and it seems that he was buried elsewhere.

Gen. Pettigrew was born and raised on this farm. We were talking not long since to an old colored man who was a slave of Charles Pettigrew, a brother to the General, and he spoke of the Pettigrews in very high terms. This means much.

The only sister of Gen. Pettigrew married a minister, the Rev. Neil McKay, D. D., and died in Harnett Co., N. C., but was buried at Bonarva, N. C.

One brother, James, older than the General, was "drowned in the Atlanitc, from on board the ship Waverly, while on a voyaeg from New York to Mobile, for his health, Oct. 27, 1833." He was born 1822. The General was born 1828. So they seem to have had two Jameses in the family.

Ebenezer Pettigrew, father of the General, was a son of the Rev. Charles Pettigrew. So the General's grandfather and one brother were ministers.

The family burying ground is some sixty yards square, with a stone wall about four feet high, filled with earth to the top of the wall. Of course the stone was brought from a distance, as this is a low alluvial soil, and there is no stone in a hundred miles. We visited the spot about six weeks ago, and were carried back in cotemplation to ante-bellum times when wealth and social distinction reigned here. But this is all of the past. Nothing but the soil, the lake, the woods, the sky, remain. A silent, but eloquent reminder of the fact that "man's days are as grass." Those were the days of culture that we seldom meet today. Is the change for the better? We fear not. We occasionally meet two great men of the "old school" gentlemen, and it's a treat. Their chaste, polished, dignified correct language is generally unknown to the present generation.

But we started to write of General Pettigrew. The following inscription is on his tomb:

"Brigadier General James J. Pettigrew, of the Confederate States Army, son of Ebenezer and Ann B. Pettigrew, born at Bonarva, July 4, 1818; died July 17, 1863, at Bunker Hill, (the residence of Mr. Boyd) near Martinsburg, Va., from wounds received near Falling Water, on the Potomac River, while acting with his command as rear guard to Gen. Lee's Army of Northern Virginia."

It will be remembered that Gen. Pettigrew's command was in that awful third day's assault at Gettysburg, and he went farthest to the front on Cemetery Hill of any Confederate troops. This was in some respects the Waterloo of America; not in the sense of defeat, but in the numbers engaged on either side and the number of the pieces of artillery. Like the charge of the Light Brigade at Balaklava, only more fearful. There it was 600, here it was thousands. It was the tar heels under Gen. Pettigrew that gained the crest of Cemetery Hill through a concentrated fire, a perfect hurricane of death—and returned, some of them.

Gen. Pettigrew, after passing safely through all this, died in two weeks of wounds received while acting as rear guard. Truly the ways of Providence are past finding out.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave."

J. F. Dosier.

THE WISE MEN.

It must be because the people have not read the Scriptures carefully that the false impression has come down the ages that the Wise Men worshipped Jesus at Bethlehem when St. Matthew doesn't write they went there, but they followed the star until it stood over him. It seems that they were not very wise to go to Herod when they had the star to lead them, and as the scribes told Herod he was born there it says he sent them there. How many children he had killed because he thought he was there; so they should not have gone to Herod. St. Luke writes, "And when the days of her purification were accomplished, they brought him to Jerusalem to present him to the Lord; and when they had performed all things according to the law of the Lord, they returned to their own city, Nazareth." So you see they could not have taken the flight into Egypt from Bethlehem. The late Rev. Chas. F. Deems, D. D., wrote a large book on Jesus and he gave St. Luke's version of his birth and the great temple service, and then he writes: "The Wise Men came to Jerusalem during the year after after he was born", and after telling who they were and where from, he writes they went to Bethlehem, seeming not to have regarded what he had already written, and I suppose his expresison, "during the year after his birth" meant several months and not less than forty days. Rev. T. H. Lewis, D.D., LL.D.,writes me: "I have always understood that the purification in the temple occurred before the visit of the Wise Men and that the flight into Egypt occurred after the purification and the visit and before the residence in Nazareth;" but St. Luke writes they went to Nazareth after the purification in the temple, and so the Wise Men had to go there. St. Luke says nothing about the Wise Men and I would sooner believe what he writes about Jesus than what St. Matthew writes about the Wise Men. It seems to me the ministers and he press would try to correct this false impresison about the Wise Men's going to Bethlehem unless they don't believe St. Luke.

Yours for the truth,

T. L. Whitaker.

Enfield, N. C., Sept. 1, 1911.

(We see no irreconcilable difference between Matthew and Luke. We accept both accounts as correct. Luke passes over the visit of the Wise Men and the flight into Egypt. It seems to us that we are to gather from all the accounts that the Wise Men visited Jesus while he was yet in Bethlehem. Herod could not correctly be said to have "sent" them to Bethlehem if they did not go to Bethlehem.—Editor.)

SOME SOCIAL AND RELIGIOUS INTERESTS.

I like the custom, with some, the Moravians and others, of having the whole congregation to stand for prayer—at least for one prayer at a service. We have the Bible injunction for this—we are enjoined to kneel in public prayer, and to stand. I have hesitated to venture out with what I am now trying to say, but it looks so reasonable that I will venture. We are enjoined by the Word of God to kneel down to pray and to stand up to pray. However, we all feel more of the force of kneeling in prayer than that of standing, but we are enjoined to both. I often have occasion to wish that our custom was to stand for prayer at least once during a service so that all will unite in the act. Standing for prayer in the public congregation need not come in the way of the occasions for kneeling in prayer. When we are to stand for prayer the people ought to be requested to stand—so that all will understand. The people who are not called religious people are a little too much afraid of religious customs.

The generous sinner often loves to help sing sacred songs in the church, and he ought to submit (in good faith) to the act of kneeling in the church when all are called to prayer. As it might be supposed, the sinners over where Bro. Dosier reports from are about as bold (and as brave, maybe), as the "saints;" and we can suppose

that some of them lead the singing. In this section of the country the bold sinners are glad to lead the songs on popular occasions, as might be supposed, but they want to be elsewhere than at the humble prayer service when we urge all to kneel down to pray. One time at the mountain a good preacher got rather worried at the boldness of some. Four young men sat near with their shining watches, and after the preacher would get fairly well into his sermon all four, one at a time, would look at their watches. The revivalist asked Mr. R. to break those young men from bothering him—and Mr. R. consented. Mr. R. got a loud ticking, shining little clock and strapped it under his coat and sat beside the four with their shining watches; and while the evangelist was preaching (at the nightmeeting) the boys had occasion to look at their fine watches, and then Mr. held up his loud, big, shining timepiece and all saw the big watch, and the drama was such that the preacher lost his balance and could not go on, and, in a way, the little clock project spoiled that one service, as it seemed.

This article means to suggest that we have room to improve on the devotional, even in the way of form. The teaching, as it seems, is that the whole congregation should be privileged to sing and kneel and sit, all alike in time of worship. To engage in all this does not make a sinner pious or hypocritical, but he ought to have such privilege.

The injunction is to be of one mind, and one main thing for this is for all the people to use the best means possible in connection with their associations. True, forms of a social nature help on in the way of social and religious righteousness. Once I went with a good minister to visit a quiet old man who had been afflicted a long time, and who had been far from being even a church member. When we got there some of the poor old man's crowd were with him. The preacher, (as it seemed to me,) approached the feeble old man in a way that might have been better, (considering the company that he had,) and the effect was not good, on account of the first words used, as it appeared. "There is a time for all things."

At a certain interesting meeting a young man, a sinner, was encouraged to help sing. The young man seemed to enjoy very much the honor of helping the "saints" sing; but suddenly one of the preachers approached the singing sinner, and talking loudly to him, told him that instead of doing so he had better be down on his knees praying for mercy. He did not get down, but perhaps he should have gone down on his knees at once. However, our impression was that the young man could have been called to repentance in an other manner that would have been as well for him, and rather better for that occasion. The above might not have been "off" as much as this writing might indicate, but many troubles (even to persecution of the saints) have got their start by over zeal, and the lack of common-sense and humility amongst the "people of God." Imitation among men, as a rule, is not advisable, but if a sinner wants to imitate the righteous in a safe manner, let him go to the church right among the people of God and kneel down when they kneel; and when they stand up to pray, let him stand too; and when they sing, let him sing too; and when they pay their money, let him pay, too. In doing all this he may do right otherwise, and if he refuses to pray to God he will, of course, continue to be ungodly.

Give the sinner a fair, generous chance, and let him get down at the mourner's bench, if he will, but if he will help on as suggested above, he will really do better than some of the church people do, and if he will continue and will really pray to God and continue to help the good people in the way of singing, and tithing, in the way of self-denial, for Christ's sake, and for humanity's sake, he will continue under the influence and the protection of the church, and under the control of God. Observe closely, and you will find that the evidence is that the people are never hurt by the ordinances and the strictures of the church. Why criticize the sinner for some good deed while asking the help of him for some other good deed.

To observe all the ordinances of the church need not be any risk for the people of God. Of course there is a venture for all, a venture by faith all through life—and there is more of a venture for the inexperienced sinner.

In some cases the sinner who will venture to help on in the church merits more respect than the church member who refuses to help. Some sinners venture to ask the preacher, at once, to visit their houses, but there are some church people who only invite the preacher in after he is obligated to go to the home of others. The act of self-denial is the thing to think of and to try our faith on.

The people of God carry the greatest responsibility of all people in the world. The church of the living God is carrying a greater responsibility and more importance in the world than all other systems combined. There must be respect for the quiet fraternal orders, but there are many of us who feel only obligated to give our whole lives to the interests of the church.

After all, "where the Spirit of the Lord is, there is liberty." The church is only safe as she is being led by the Spirit. The church, which is a system for the uplift of the human family, is worth a hundred times more than she costs, and yet but few seem to get hold of these facts. The great trouble in the way is the financial carnal power. If we could see clearly the facts in the case about the love of money, we would be convinced at once that the love of gain, selfishness, is the thing that causes the drag, the main want of life in the church. We, and ours, belong to God and the people.

W. F. Grabs.

A GIRL'S SONG.

At the time of the terible accident a year or two ago at the coal mines near Scranton, Pa., several men were buried for three days, and all efforts to rescue them proved unsuccessful.

The majority of the miners were Germans. They were in a state of intense excitement, caused by sympathy with the wives and children of the buried men and despair at their own balked efforts.

A great mob of ignorant men and women assembled at the mouth of the mine on the evening of the third day in a condition of high nervous tension which fitted them for any mad act. A sullen murmur arose that it was folly to dig further—that the men were dead. And this was followed by cries of rage at the rich mine-owners.

A hasty word or gesture might have produced an outburst of fury. Standing near me was a little German girl, perhaps eleven years old. Her pale face and frightened glances from side to side showed that she fully understood the danger of the moment. Suddenly, with a great effort, she began to sing in a hoarse whisper which could not be heard. Then she gained courage, and her sweet childish voice rang out in Luther's grand old hymn, familiar to every German from his cradle, "A mighty fortress is our God."

There was silence like death. Then one voice joined the girl's, and presently another and another, until from the whole great multitude rose the solemn cry:

"With force of arms we nothing can,
Full soon are we o'erridden.
But for us fights the godly Man,
Whom God himself hath bidden.
Ask ye His name?
Jesus Christ is His name."

A great quiet seemed to fall upon their hearts. They resumed their work with fresh zeal, and before morning the joyful cry came up from the pit that the men were found—alive. Never was a word more in season than that girl's hymn.—Our Young Folks.

—North Carolina has a post-office named Thickety and another named Shetucket.

THE BIBLE AND PROGRESS.

By Woodrow Wilson,

(Delivered in the auditorium at Denver.)

The thought that entered my mind first as I came into this great room this evening framed itself in a question—Why should this great body of people have come together upon this solemn night? There is nothing here to be seen. There is nothing delectable here to be heard. Why should you run together in a great host when all that is to be spoken of is the history of a familiar book?

But as I have sat and looked upon this great body of people I have thought of the very suitable circumstance that here upon the plaform sat a little group of ministers of the gospel lost in this great throng.

I say the "suitable circumstance," for I come here to-night to speak of the Bible as the book of the people, not the book of the minister of the gospel, not the special book of the priest from which to set forth some occult, unknown doctrine withheld from the common understanding of men, but a great book of revelation—the people's book of revelation. For it seems to me that the Bible has revealed the people to themselves. I wonder how many persons in this great audience realize the significance for English-speaking peoples of the translation into the English tongue. Up to the time of the translation of the Bible into English, it was a book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made for freedom and for self-government among mankind.

For this is a book which revals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision he stands up a free man, whatever may be the government under which he lives. If he sees beyond the circumstances of his own life.

I heard a very eloquent sermon today from an honored gentleman who is with us to-night. He was speaking upon the effect of a knowledge of the future life upon our conduct in life. And it seemed to me that as I listened to him I saw the flames of those fires rekindled at which the martyrs died—died forgetful of their pain, with praise and thanksgiving upon their lips, that they had the opportunity to render their testimony that this was not the life for which they had lived, but that there was a house builded in the heavens, not built of men but built of God, to the vision of which they had lifted their eyes as they passed through the world, which gave them courage to fear no man but serve God. And I thought that all the records of heroism of the great things that had illustrated human life were summed up in the power of men to see that vision.

Our present life, ladies and gentlemen, is a very imperfect and disappointing thing. We do not judge our own conduct in the privacy of our own closets by the standard of expediency by which we are daily and hourly governed. We know that there is a standard set for us in the heavens, a standard revealed to us in this book which is the fixed and eternal standard by which we judge ourselves, and as we read this book it seems to us that the pages of our own hearts are laid open before us for our own perusal. This is the people's book of revelation, revelation of themselves not alone, but revelation of life and of peace. You know human life is a constant struggle. For a man who has lost the sense of struggle, life has ceased.

I believe that my confidence in the judgment of the peole in matters political is based upon my knowledge that the men who are struggling are the men who know; that the men who are in the midst of the great effort to keep themselves steady in the pressure and rush of life are the men who know the significance of the pressure and the rush of life, and that they, the men on the make, are the men to whom to go for your judgments of what life is and what its problems are. And in this book there is peace simply because we read here the object of the struggle. No man is satisfied with himself as the object of the struggle.

There is a very interesting phrase that constantly comes to our lips which we perhaps do not often enough interpret in its true meaning. We see many a young man start out in life with apparently only this object in view—to make name and fame and power for himself, and there comes a time of maturity and reflection when we say of him, "He has come to himself." When may I say that I have come to myself? Only when I have come to recognize my true relations with the rest of the world. We speak of a man losing himself in a desert. If you reflect a moment you will see that is the only thing he has not lost. He himself is there. What he means when he says that he has lost himself is that he has lost all the rest of the world. He has nothing to steer by. He does not know where any human habitation lies. He does not know where any beaten path and highway is. If he could establish his relationship with anything else in the world he would have found himself. Let it serve as a picture.

A man has found himself when he has found his relation to the rest of the universe, and here is the book in which these relations are set forth. And so when you see a man going along the highways of life with his gaze lifted above the road, lifted to the sloping ways in front of him, then be careful of that man and get out of his way He knows the kingdom for which he is bound. He has seen the revelation of himself and of his relations to mankind. He has seen the revelations of his relation to God and his Maker and therefore he has seen his responsibility in the world. This is the revelation of life and of peace. I do not know that peace lies in constant accommodation. I was once asked if I would take part in a great peace conference, and I said, "Yes, if I may speak in favor of war"—not the war which we seek to avoid, not the senseless and useless and passionate shedding of human blood, but the only war that brings peace, the war with human passions and the war with human wrong—the war which is that untiring and unending process of reform from which no man can refrain and get peace.

No man can sit down and withhold his hands from the warfare against wrong and get peace out of his acquiescence. The most solid and satisfying peace is that which comes from this constant spiritual warfare, and there are times in the history of nations when they must take up the crude instruments of bloodshed in order to vindicate spiritual conceptions. For liberty is a spiritual conception, and when men take up arms to set other men free, there is something sacred and holy in the warfare. I will not cry "Peace" so long as there is sin and wrong in the world. And this great book does not teach any doctrine of peace so long as there is sin to be combated and overcome in one's own heart and in the great moving force of human society.

And so it seems to me that we must look upon the Bible as the great charter of the human soul—as the "Magna Charta" of the human soul. You know the interesting circumstances which gave rise to the Magna Charta. You know the moving scene that was enacted upon the heath at Runnymede. You know how the barons of England, representing the people of England—for they consciously represented the people of England –met upon that historic spot and parleyed with John, the king. They said: "We will come to terms with you here." They said: "There are certain inalienable rights of English-speaking men

which you must observe. They are not given by you, they cannot be taken away by you. Sign your name here to this parchment upon which these rights are written and we are your subjects. Refuse to put your name to this document and we are your sworn enemies. Here are our swords to prove it."

The franchises of human liberty made the basis of a bargain with a king! There are kngs upon the pages of scripture, but do you think of any king in Scripture as anything else than a mere man? There was the great king David, of a line blessed because the line from which should spring our Lord and Savior, a man marked in the history of mankind as the chosen instrument of God to do justice and exalt righteousness in the people.

But what does this Bible do for David? Does it utter eulogies upon him? Does it conceal his faults and magnify his virtues? Does it set him up as a great statesman would be set up in a modren biography? No, the book in which his annals are written strips the mask from David, strips every shred of counterfeit and concealment from him and shows him as, indeed, an instrument of God, but a sinful and selfish man, and the verdict of the Bible is that David, like other men, was one day to stand naked before the judgment seat of God and be judged not as a king, but as a man. Isn't this the book of the people? Is there any man in this Holy Scripture who is exempted from the common standard and judgment? How these pages teem with the masses of mankind! Are these the annals of the great? These are the annals of the people—of the common run of men.

The New Testament is the history of the life and the testimony of common men who rallied to the fellowship of Jesus Christ and who by their faith and preaching remade a world that was under the thrall of the Roman army. This is the history of the triumph of the human spirit, in the persons of humble men. And how many sorts of men march across the pages, how infinite is the variety of human circumstance and of human dealings and of human heroism and love! Is this a picture of extraordinary things? This is a picture of the common life of mankind. It is a mirrior held up for men's hearts, and it is in this mirror that we marvel to see ourselves portrayed.

I would be the last, ladies and gentlemen, to disparage any of the ordinary occupations of life, but I want to ask you this question: Did you ever see anybody who had lost a son hang up his yardstick over the mantel-piece? Have you not seen many families who had lost their sons hang up their muskets and their swords over the mantel-piece? What is the difference between the yard-stick and the musket? There is nothing but perfect honor in the use of the yard-stick, but the yard-stick was used for the man's own interest, for his own self-suport. It was used merely to fulfil the necessary exigencies of life, whereas the musket was used to serve no possible purpose of his own. He took every risk without any possibility of profit. The musket is the symbol of self-sacrifice and the yard-stick is not. A man will instinctively elevate the one as the symbol of honor and never dream of using the other as a symbol of distinction.

Doesn't that cut pretty deep, and don't you know why the soldier has his monument as against the civilian's? The civilian may have served his State—he also—and here and there you may see a statesman's statue, but the civilian has generally served his country—has often served his country, at any rate—with some idea of promoting his own interests, whereas the soldier has everything to lose and nothing but the gratitude of his fellowmen to win.

Let every man pray that he may in some true sense be a soldier of fortune, that he may have the good fortune to spend his energies and his life in the service of his fellowmen in order that he may die to be recorded upon the rolls of those who have not thought of themselves, but have thought of those whom they served. Isn't this the lesson of our Lord and Savior Jesus Christ? Am I not reminding you of these common judgments of your life, simply expounding to you this book of revelation, this book which reveals the comomn man to himself, which strips life of its disguises and its pretences and elevates those standards by which alone true greatness and true strength and true valor are assessed?

Do you wonder, therefore, that when I was asked what my theme this evening would be I said it would be "The Bible and Progress"? We do not judge progress by material standards. America is not ahead of the other nations of the world because she is rich. Nothing makes America great except her thoughts, except her ideals, except her acceptance of those standards of judgment which are written large upon these pages of revelation. America has all along claimed the distinction of setting this example to the civilized world—that men were to think of one another, that governments were to be set up for the service of the people, that men are to be judged by these moral standards which pay no regard to rank or birth or conditions, but which assess every man according to his single and individuali value. This is the meaning of this charter of the human soul. This is the standard by which men and nations have more and more come to be judged. And so the form has consisted in nothing more nor less than this—in trying to conform actual conditions, in trying to square actual laws with the right judgments of human conduct and more than liberty.

That is the reason that the Bible has stood at the back of progress. That is the reason that reform has come, not from the top but from the bottom. If you were ever tempted to let a government reform itself, I ask you to look back in the pages of history and find me a government that reformed itself. If you were ever tempted to let a party attempt to reform itself I ask you to find a party that ever reformed itself.

A tree is not nourished by its blooms and by its fruit. It is nourished by its roots, which are down deep in the common and hidden soil, and every process of purification and rectification comes from the bottom—not from the top. It comes from the masses of struggling human beings. It comes from the instinctive efforts of millions of human hearts trying to beat their way up into the light and into the hope of the future.

Parties are reformed and governments are corrected by the impulses coming out of the hearts of those who never exercised authority and never organized parties. Those are the sources of strength, and I pray God that these sources may never cease to be spiritualized by the immortal subjections of these words of inspiration of the Bible.

If any statesman sunk in the practices which debase a nation will but read this single book he will go to his prayers abashed. Do you not realize, ladies and gentlemen, that there is a whole literature in the Bible? It is not one book, but a score of books. Do you realize what literature is? I am sometimes sorry to see the great classics of our English literature used in the schools as text-books, because I am afraid that little children may gain the impression that these are formal lessons to be learned. There is no great book in any language, ladies and gentlemen, that is not the spontaneous outpouring of some great mind or the cry of some great heart. And the reason that poetry moves us more than prose does is that it is the rhythmic and passionate voice of some great spirit that has seen more than his fellowmen can see.

I have found more true politics in the poets of the English-speaking race than I have ever found in all the formal treatises on political science. There is more of the spirit of our own institutions in a few lines of Tennyson than in all the text-books on governments put together:

"A nation still, the rulers and the ruled,
Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made.

Some patient force to change them when we will,
Some civic manhood firm against the crowd."

Can you find summed up the manly, self-helping spirit of Saxon liberty anywhre better than in those few lines? Men afraid of nobody, afraid of nothing but their own passions, on guard against being caught unaware by their own sudden impulses and so getting their grapple upon life in firm-set institutions, some reverence for the laws themselves have made, some patience, not passionate force, to change them when they will, some civic manhood firm against the crowd. Literature, ladies and gentlemen, is revelation of the human spirit, and within the covers of this one book is a whole lot of literature, prose and poetry, history and rhapsody, the sober narration of the ecstasy of human excitement—thnigs that ring in one's ears like songs never to be forgoten. And so I say, let us never forget that these deep sources, these wells of inspiration, must always be our sources of refreshment and of renewal. Then no man can put unjust power upon us. We shall live in that chartered liberty in which a man sees the things unseen, in which he knows that he is bound for a country in which there are no questions mooted any longer of right or wrong.

You may remember that allegorical narrative in the Old Testament of those who searched through one cavern after another cutting the holes in the walls and going into the secret places where all sorts of noisome things were worshipped. Men do not dare to let the sun shine in upon such things and upon such occupations and worships. And so I say there will be no halt to the great movement of the armies of reform until men forget their God, until they forget this charter of their liberty. Let no man suppose that progress can be divorced from religion, or that there is any other platform for the ministers of reform than the plaform written in the utterances of our Lord and Savior.

America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture.

Ladies and gentlemen, I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their perusal of this great book of revelations—that if they would see America free and pure they will make their own spirits free and pure by this baptism of the Holy Scripture.

—Bro. Berry Davidson and Rev. T. J. Ogburn spent several days at Healing Springs.

From Pastors and People.

NOTES.

Sunday, Aug. 27, was spent on Orange Circuit. In the morning we had Children's Day service. The program was well rendered, the music, under the leadership of Prof. Thos. O. Pender, a member at Chestnut Ridge, was exceptionally good. The church at the Ridge was packed, and every one seemed to enjoy the occasion. The collection was not as large as some wanted it to be, but, everything considered, was very good. I would like to stop here long enough to say that if any church or community would like to receive instruction in vocal music, Prof. Thos. O. Pender, Mebane, N. C., R. F. D., is fully prepared to meet the expectations of the most hopeful. I am saying this at the risk of shocking Bro. Pender's modesty, but beg his pardon if I have.

Sept. 2-3 was spent in the Oak Ridge charge. Oak Ridge church has recently been recovered, and other improvements made, costing in all about two hundred dollars. Preaching Sat. at 11 A. M., and the third quarterly meeting in the afternoon. Prof. M. H. Holt was found to be elected delegate to the coming annual conference.

Pine Grove Sunday, 11 A. M. The special was to have begun at that time, but the expected help could not come then, and then too, the people not having broken any ground for wheat and being very busy since the recent rains, it was thought best to postpone the meeting till the 1st Sunday in Oct. There was a large congregation because of the expected beginning of the meeting, and as they brought lunch with them we had two services, one at 11 A. M. and one at 3 P. M. I want to say here to the credit of the people I never saw people come in more promptly to the afternoon service than they. Close attention was given the word preached and it is believed many were helped. At night we held another service at Oak Ridge. A very good congregation was out, and here too the people proved themselves good listeners.

Saturday night was spent in the quiet Christian home of our aged brother, W. O. Donnell. His devoted wife has entertained so many preachers that she knows just how to make the tired preacher feel at home. While we were pleasantly chatting as we sat on the front porch, our joy was greatly heightened by the arrival of Mrs. A. B. Kimball and Mrs. Robah Kerner, of Greensboro.

Sunday night was spent with that saintly man of God known all through Piedmont North Carolina as "Squire Case." It is refreshing to be in homes like these, and sometimes they help the visitor more than they know. Bro. Lowdermilk, the pastor, is very popular with his people, and is doing a splendid work.

Rejoicing with the brethren who have had such glorious revivals in their churches, and praying the blessings of our Father upon all, I am,

W. E. Swain.

Vance Circuit.

Not through with our revivals yet, two more, one at Flat Rock and one at Gillburg. New Hope church has a good Sunday school, and the church has life and growth. Flat Rock has a Sunday school that is doing very well for a "summer school," but we want to see who is faithful enough not to let the frost get this Sunday school spirit this winter. The church there also has a working Ladies' Aid Society that has lately bought an organ for the church and is now making up money to furnish the parsonage with heavy furniture. Flat Rock church is growing, and the future for it is good.

Harris Chapel meeting was very good, with two or three conversions and one accession. Rev. Kilpatrick, of the M. E. Church, South, was our help, and did faithful work. The Sunday school there is not, for a spirit of non-cooperation has taken it away. Harris Chapel is like it has been for several years, and we would that it "were either hot or cold," although there are some members who are "loyal forever," and we feel are the "salt of the earth."

Gilburg station has a large and progressive Sunday school. Still the ladies are not satisfied with present conditions, and are working for a better Sunday school. The church is growing and has a prospective future. Some of the people on Vance Circuit have been very thoughtful in giving us good things to eat, also some feed for the horse. Such gifts as these are always appreciated, and it makes us feel good to know other people are thinking of our needs. Hope our neghbors, Bros. Andrews and Bethea, are being as kindly remembered as we are by these "Eastern people."

R. C. Stubbins.

East Winston.

The M. P. Church in East Winston, talked about for two years or more, is now a reality. The building is complete, will soon be seated, S. S. organized, and preaching services begun. I want to express my appreciation to all the good people who gave their money to this church enterprise. I am in love with all the brethren and sisters who came to the rescue, to our help. We have a house thirty by forty, a neat job executed by Bro. L. T. Long, a house builder and a Methodist Protestant. We feel under many obligations to the pastor and members of Grace M. P. Church, Greensboro, N. C., for the gift of an organ to this new church. I do not know just when we will organize a society—when the proper time comes, I trust. I do not know whether this church will be of slow growth or rapid growth, nor how great a success will come to it. Give it time, don't require too much of it. It is so easy to criticize, but means so much more and better to be patient and lend a helping hand. May it be to the glory of God.

Fraternally,
G. F. Millaway.

Spring Church.

As our special meeting has just come to a close, I feel impressed to write a few lines. The meeting began the fourth Sunday and continued until Thursday. The weather was very unfavorable, but notwithstanding, the people assembled there, and I am sure much good was accomplished.

Bro. Ashburn did all the preaching. He was expecting to have Bro. Hunt with him for help, but to his great misfortune, he was sick and could not be with us. Bro. Ashburn delivered expressive sermons each day, and expounded God's blessed truths with so much earnestness that we can not help but think that he is truly a man of God. God blessed his labor, and with the earnest efforts of the church a glorious revival resulted, in which sixteen were converted and nine joined the church.

We had a special prayer meeting here three nights before the meeting commenced, to pray for our dear people who were unsaved. We feel that our prayers were heard, for five of our little Sunday school scholars were converted; although there are some in our school yet that are out of the ark of safety.

On August 24, 1911, the spirit of Mrs. Mary A. Daniel was carried by the angels to her home above the starry sky. She died at the home of her beloved daughter, Mrs. J. T. Barham, at Capron, Va., with whom she had made her home since the death of her husband, who preceded her to the glory land fourteen years ago.

Mrs. Daniel was a good woman, and highly esteemed by those who knew her. When real young she accepted Christ as a personal Savior and united with the church at Spring church, and lived a consistent member until death. Being an invalid for several years it prevented her from attending church as often as she desired. On the fourth Sunday in July she was at church for her last time, and she made the remark that the next time she was brought there, it would be to bury her.

She leaves to mourn their loss, five children, three girls and two boys; several grand and great grand children, and a host of friends. The funeral service was held at Spring church by her pastor, Rev. W. F. Ashburn, after which she was tenderly placed in the cemetery. The high esteem in which she was held was shown by the many floral tributes which were placed on her grave as tokens of remembrance. The bereaved ones have the sympathy of their many friends. Let us remember our loved one is now at rest and can't come back to us, but we can go to her, if we will live as God would have us.

No words will ever be so sweet
As the words she used to say.
No hour will ever be so sad
As the hour she passed away.

Nannie Massey.

September 4, 1911.

Mt. Carmel, Granville Ct.

Last S. S. report as follows: total enrollment, 93; total present, 60; total collections, $.57.

Or school was reorganized in March. Since that time the average attendance has been 43. In this time the total collections have been $16.38, and the total expenditures $14.16; amount on hand, $2.22. Not broke yet.

As stated in last report, the disease "visitism" is ceasing and our S. S. is getting alive again.

Teachers, what are you doing for the betterment of your class, and members, what are you doing for the betterment of the S. S? Polk Garrett.

Sept. 5, 1911.

Baltimore, Forsythe Circuit.

Bro. T. A. Williams commenced his special meeting here the fourth Sunday in August, and closed on Friday night. Bro. Chan Norman of the M. E. Chruch was his pulpit help, and with a rainy week and disagreeable weather the meeting resulted in twenty-two or three conversions and twenty-one were added to the church.

Bro. Norman did good preaching, and every service was full of the Holy Spirit, and our church was greatly revived; and we hope and pray that it may press forward and that our young converts may hold out and be a light unto the world, and help lift up the fallen humanity.

Of the number that were added to the church, seven were young men, eleven young ladies, two mothers, and one father that is up in fifty years of age.

It is a very serious thing for one to put off his soul salvation that long, but it is better to make a start late than never. There are quite a number of people in the community, young and old, who are out of the church, and some seemed to be interested about their soul salvation, but would not make any start, but I think that there could have been several others reached if the meeting could have run on longer, but Bro. Williams had to close here and go to Stony Knoll and start another meeting on Sunday.

Bro. Williams is an able preacher, and certainly has been a help to our church this year, and we ask the Lord to give him the ability and power to continue his work.

Our baptizing will be at Doub Bros.' mill dam next Saturday at 11 o'clock. There are twenty-three candidates for baptism, two of whom were added to the church some time ago. Of the number to be baptized, three want to be baptized by sprinkling and twenty by immersion. S. E. Kelly.

Pine Grove, Oak Ridge Circuit.

Yesterday was the time for our special meeting to begin. Mr. Lowdermilk's help could not be with him, and he postponed protracting it until the first Sunday in Oct., when the help he was expecting has promised to be with him.

However, we were not so much disappointed, as we had Dr. Swain to preach two grand sermons, at eleven and also at two o'clock. We are always glad to have the president with us, and in our homes.

Let us not forget to pray for the meeting. G. Ingram.

Mitchel's Grove, Guilford Circuit.

Having seen nothing from this church for some time, I thought a few lines would not be out of place in the Herald.

The Sunday school at this place is doing well at this time, and has been all the year. The average attendance has been about 70, and good behavior all the time, which speaks well for the young people of the community and officers of the school. Children's day was held the third Sunday in August; the recitation was good, the choir did well, and the collection was good, being $18.

Miss Martha Parsons did the training

of the children, and did it well.

The school went picnicking at Lindley Park last Saturday. The writer did not go, but suppose they all had a nice time.

The protracted meeting will begin at this place the second Sunday in Sept. We are hoping and praying for a good meeting. Our pastor's wife, Mrs. Plyler, remains very sick. Of course his life is wrapped up in gloom, but, brethren, pray for them both that they may enjoy life together.

I will close with this prayer, O Lord, be very merciful to us all, and especially to these in their great affliction.

A. J. Luck.

Friendship, Haw River Circuit.

Since the last report from this place, we have held our special meeting, which began the second Sunday in August and closed the following Thursday. We had a good meeting. The church was greatly revived. Rev. G. F. Millaway was our help. He preached with great power. We had good congregations throughout the meeting. There were about 20 conversions, 8 joined the church. Our Sunday school is moving along nicely. We expect to hold children's day some time in October.

The good Lord is continually making up his jewels. He came into our Sunday school and took one of our brightest members, Pauline Cable. She was to sing a song on our children's day. O it is so sad to our Sunday school to mark her dead. Though she is not dead, she is only sleeping. She was so bright and sweet that everybody that met her loved her. She died last Sunday morning about 7 o'clock at the home of her father and mother, Mr. and Mrs. M. L. Cable.

She was buried Monday afternoon at Friendship church. The funeral service was conducted by her pastor, Rev. T. J. Ogburn, of Greensboro, which was attended by a large congregation. It was a sad service, though beautiful. So many lovely flowers. She leaves a father and mother, three brothers, four sisters, and many friends to mourn her loss. May the Lord comfort the bereaved family.

Blanche Weatherly, Reporter.

Antioch, Mecklenburg Circuit.

Our pastor asked me to make a report for him as he was so busy now in his meetings he did not have time to write. He has held four special meetings, and the results were as follows:

Zoar, the fourth Sunday in July. Bro. Loy was his pulpit help. They had 57 conversions and 13 accessions.

Beulah meeting the fifth Sunday in July. Rev. Mr. Loy helped there too. They had 45 conversions and 11 accessions.

Then August, the second Sunday, we had our camp-meeting at Antioch. W. P. Martin and W. D. Reed were the pulpit help over here. We had 40 conversions and 18 accessions. There were but two tent-holders, Messrs. C. M. Garmon and J. M. Phifer. We had the best order we ever had, and we are going to have a campmeeting right next year, for we already have fifteen names of people who have promised to tent next year, and one man has already staked out his place for his tent. Most of the old fallen down tents are going to be removed and new ones erected.

Rockwell meeting was the fourth Sunday in August. Bros. Lindley, Loy, and Mullis were the pulpit help over there. They had eleven conversions, and he has eight names to receive into the church.

We had our children's day here the first Sunday in August. We had a very nice program, and the children did well under the careful training of Miss Lula Helms and Mrs. J. P. Hemby. The collection was $5.85.

Sept. 5, 1911. "Antioch."

Mt. Moriah, Cleveland Circuit.

Our revival meeting closed here last Saturday. The church was greatly revived. There were several professions and nine accessions to the church. We feel sure that if all the Christian people had been praying as they should have prayed, that we would have had greater revivals than we did, and that there would have been more souls saved.

Bro. H. W. Braswell was our pulpit help. He did some honest preaching. We got our new church so that we held the meeting in it, and would have had more done on it if the carpenter had not been sick. We hope that he will recover soon.

The revival meeting commenced at Mt. Pleasant last Sunday. We hope that they will have a good meeting up there. Bro. Braswell is their help there also.

Janie Sisk.

Caldwell Circuit.

The special meeting at Burk's Chapel began the first Sunday in August, 1911, with Rev. H. D. Garmon as our help, and continued till Wednesday. No conversions and no accessions, but a very good meeting. The members were revived. Good feeling was manifested among them.

Shady Grove, began Thursday night before the third Sunday in August, with Revs. C. A. Thrower, of Rockingham, N. C., and H. D. Garmon as our help, and continued till the next Tuesday night. A good meeting; ten professions, some of whom were members of our church; two accessions, and som ethat we think will join later on. We had a good revival; Methodists and Baptists all worked together.

Pleasant Grove, began Saturday before the fourth Sunday in August, with the third qnarterly meeting. There was a very small number of the official members present. But the general business was transacted. Rev. P. D. Moore was elected delegate to the next Annual Conference, and J. L. Childers alternate. The special services began on Saturday night, with Rev. H. D. Garmon as our help, and continued till Thursday night, with rain every day and night; two professions, one of them was reclaimed, and the church revived. The congregations were fairly good considering the rain.

Our new church building at Shady Grove is getting on finely. The frame is up and weather boarded, and we think will soon be covered. The blocks are at the mill to make the shingles.

J. B. Bivens.

Henry, N. C., Sept. 4, 1911.

Piney Grove, Chatham Circuit.

Our specical meeting convened the 4th Sunday in August. The Herald readers will remember that our dear, good pastor, Rev. J. H. Bowman, has been taken to St. Leo's hospital and could not be with us, much to the regret of us all.

Bro. Bowman's pulpit help, Rev. C. H. Whitaker, of Greensboro, N. C., came on Sunday morning and conducted the services until they closed Thursday p. m. Bro. Whitaker is a good preacher, and we feel sure that much and lasting good was accomplished through him. There were five conversions, and five joined the church. On account of the inclemency of the weather, the congregations were not so large, though I feel sure I can truthfully say we had a good meeting.

We are praying that our dear pastor may soon be able to be with us again, if it is the Lord's will. The Lord's will be done, not ours.

Our S. S. is still progressing nicely. We held our children's day service the fifth Sunday in July, collection $5.00.

Miss Callie McPherson is very sick, can't possibly live unless a change comes soon. We are now being blessed with some nice showers every day and every thing taking on new life.

Mrs. J. A. Cooper, Rep.

Sept. 6, 1911.

CEDAR FALLS.

Rev. T. H. Hatley has just closed a series

of meetings at this place and we feel sure that great and lasting good has been done. He labored and preached with much earnestness and was rewarded with a great revival. Bro. Hatley is doing a great work on this circuit; we hope he may continue the same. Reporter.

BEULAH, MECKLENBURG CIRCUIT.

The special meting was held here the fifth Sunday in July. We had one of the most successful meetings ever held in the church. Brother Self did the preaching until Wednesday, when he was assisted by Rev. Mr. Loy. Brother Loy is an earnest worker and we certainly appreciate his earnest efforts in winning souls to Christ, and the good he did for the community here.

There were forty-three conversions and nine were taken into the church, and we hope to have more soon.

Our Sunday school is doing splendid work now, has taken on new life since the meeting. We have organized a Christian Endeavor Society with twenty-eight active members and five associate members.

We hope to do more for the Master this year than ever before. Mrs. Schell, Sec.

Aug. 29, 1911.

RANDOLPH CIRCUIT.

Dear *Herald*:—

If you will give me space I will try to answer a probable question: "Are you people doing any good on Randolph Circuit? I don't see any reports from that work."

No, very little, if any, but the Lord is doing good. The Children's Day service was held here at Shiloh the second Sunday in July. The little folks did their part admirably; the singing was also good, and the collection was $22.56. You see the Lord used Bro. M. Brown, the superintendent, and his assistants in doing some good by this effort.

The second Sunday in August the special meeting began here at Shiloh. Bro. Hunter, our engaged help, reached us Monday evening, ready for work Tuesday morning. The Lord preached through him some heart-searching, soul-stirring sermons. The visible results were twelve or thirteen conversions. The church was of course revived and backsliders reclaimed. Eleven joined the church, with more to follow. As a token of their appreciation of Bro. Hunter's services, they presented him with a purse of $12.00. Meeting closed Friday evening.

The third Sunday in August the Children's day service was held at Bethel. The children did their part all right. The music was good. The collection was $20.00. Bethel is small, numerically, but large in liberality. There are a number of fat souls there. The Lord's hand was behind the whole thing. The special meeting began after the children's service. The visible results are a revived church, some reclaimed, and a number stirred up to live nearer the Lord in the future.

This is a short, but wholesale report, with more to follow. We have elected local reporters, but they have probably forgotten to report. W. C. Lassiter.

MOCKSVILLE CIRCUIT.

Our protracted meeting at Union Chapel began on the second Sunday inAugust and closed on Friday night following. Bro. D. A. Braswell was my engaged pulpit help, and did good earnest and faithful work. The church was very much revived, 15 persons professed to be converted or reclaimed, and 3 joined the church.

Our third quarterly conference convened at Elbaville Saturday before third Sunday. Two churches were not represented. Stewards' reports were very unsatisfactory. Bro. John W. Cartner, of Mocksville, was declared duly elected delegate to next Annual Conference, and Bro. Luther Crouse, of Advance, alternate. The meeting at this place was continued till Friday night following. Much interest was manifested, the church was revived, 20 persons converted and 20 joined the church. Large congregations attended the services here and at Union Chapel too. Bro. Matthews was my pulpit help and did good work. He and Bro. Braswell have my sincerest gratitude for their faithful services.

On Saturday morning after the Elbaville meeting closed we assembled at a little pond near Bro. James Myers and I baptized 3 persons by immersion. I have two or three others to immerse the third Sunday in September.

Dulins church has been painted at a cost of about $50.00. A new organ has been placed in the church at Elbaville costing $75.00.

Bro. Matthews and I are in a special meeting at Byerly's Chapel. There is no interest as yet, and the meeting has been about rained out. This church is nearly extinct, and if there is not a revival in the near future, it will soon be entirely so. Since writing the above, the Byerly's meeting has been rained out. To date there have been 42 conversions and 25 additions to the churches. A house and lot in a beautiful residence section of Mocksville on North Main Street have been bargained for at $1200.00 for a parsonage. The trade is to be closed right away.

Fraternally,

D. A. Highfill.

Aug. 31, 1911.

—Dare to do right.

REHOBOTH, ALBEMARLE CIRCUIT.

A few facts about this old historic church may be of interest to some.

When it was founded no one living seems to know. But it was more than sixty years ago. The present house was built prior to the Civil War. I am told that it was painted before the war, and looks as well as many houses painted ten years ago. Much of our modern work is much like Jonah's gourd in durability.

It is located about a quarter of a mile from Albemarle Sound, which could be easily seen, were it not for the intervening forest, on the public highway highway leading from Plymouth, the county seat of Washington Co. to Columbia, County seat of Tyrrell County.

This neighborhood saw some of the realities of the Civil War; the Federal Gunboats coming up the sound—some of the shells thrown by the Federals are to be seen in some of the yards as ornaments, today. The community was sometimes under Federal, and then under Confederate authority. Some of the older members, who were young then, can tell how they entertained, by alternation, Confederate and Federal soldiers. At that time the best people of the community, both socially and financially, were identified with Rehoboth church. But nearly all of those families have either died, or gone to other parts, leaving the church in possession of little of her former self. Though a few still remain, true and loyal. Some who are, and some who were once, members, are scattered to Norfolk, Washington, Belhaven, Charleston, S. C., Greensboro, N. C., Baltimore and New York City, and other places.

We find baptisms recorded as far back as 1850, by Rev. J. L. Michaux. Persons baptized, born in 1838.

Among the names of those who performed the baptismal rite, (the most being pastors) we find Revs. J. L. Michaux, B. L. Hoskins, R. H. Jones, J. F. Speight, W. H. Wills, R. R. Prather, A. F. Whitaker (this must be a mistake for G F. Whitaker) R. H. Wills, John Paris, T. H. Pegram, (Pastor) J. Y. Pegram, J. H. Gilbreath, E. A. Wilson, F. M. Totten, W. A. Bunch, T. T. Ferree.

Of course Bunch and Ferree were not pastors. I have heard Bro. J. L. Michaux say that Albemarle was his first charge; that there were nineteen appointments, extending from Gaston on the west to Columbia in Tyrrell Co. on the east and to Tabernacle in Greene Co., on the south, the latter point being a part of La Grange Ct. now, and known as Harris's Chapel. This chapel is about two miles north of Tabernacle, which is still used by the M. E. Church South, as it was built jointly by the M. P.'s and the M. E.'s—Captain James

Speight, of the M. P. Church, contributing the most to the enterprise.

Some may feel a little incredulous about the size of this circuit, but J. L. Michaux told me these facts more than once, over twenty years ago. Let the interested consult the map and see the distance from Gaston in Halifax, to Columbia in Tyrrell, and to a point about 20 miles north of La Grange, and 16 east by south of Wilson. Quite a territory. Those were the days in which the preacher preached, was expected to preach, and not expected to do about everything else but preach. Is the new an improvement?

Rehoboth goes back to the days when the sound had to be crossed in sail boats—but persons did this to attend church. Now sail-boats and schooners are few. The steam-boat and the gas-boat have taken their place. And the railroads are doing much once done by boats; done more rapidly but more costly to the people. The Norfolk and Southern's bridge of nearly six miles' length, makes crossing quicker, but less safe; sometimes in 12 to 13 minutes. A plunge off this bridge would mean death to all aboard.

Our Sunday school and congregation show a gradual increase. Pray for Rehoboth.

J. F. Dosier.

CONCORD.

Our services at Concord on Sunday night were well attended.

At Fairview Church at 11 o'clock 30 were received into the church. Twenty-one were baptized by the pastor; one will be immersed on the third Sunday. These are some of the fruits of the faithful laymen, who have been working to save souls. This makes a total of 65 who have been received into Fairview Church within the past month, since our meeting was begun. Bros. Foster, McCall, Hill and others have done some faithful work and God has blessed them.

Pastor.

Sept. 4, 1911.

NOTICE TO PASTORS.

Some changes having been made in my schedule for revival meetings, I will say that any pastors desiring my services for third and fourth weeks in September will please write me at Asheboro, N. C., at once. Jesse E. Pritchard.

A REUNION.

Saturday, August 26th, was a memorable day at the home of Noah J. Wright, of Fallston, N. C., that day being set apart by him to bring together his children, grandchildren and some friends. It was high noon when the last ones arrived. As fast as kindred and friends arrived they were met by the old veteran of the Cross and ushered to cozy seats in cool shady places. Though being 65 years old his step was spry, and his face literally beamed with sunshine. Having suffered the loss of his dear wife less than a year ago, he was able by faith and his devoted service to God, to submit to Him who doeth all things well, and in this event shed rays of sunshine and hope in the hearts of his devoted children. His children living are: Mrs. R. A. Lackey, Mrs. J. D. Morris, Mrs. De Lafayette Martin, Mrs. Edny Willis, Mrs. R. W. Wilson. The morning was spent in cheerful conversation, rehearsing childhood days, and other topics suited to the occasion. Then, after breaking the hearts of many nice watermelons, we were asked to gather near the large table under a shade tree in the lawn. After returning thanks we were permitted to partake of all the good dainties and palatable food taste could ask for, or eye wish to see. It was a warm day, but Mr. Wright had made ample provision for the occasion. Our temperature was lowered by the delicious ice-cream which we enjoyed immensely. The occasion was informal, some of the older serving cream in the parlor, while some of the younger preferred shady places on the lawn. Among the latter, Miss Benna Reed, daughter of Rev. W. W. Reed, Mr. James Cline, of Fallston, and others. Mr. Wright has been superintendent of Friendship Sunday school for 45 years, 1856—1911. He never has missed a Sunday unless providentially hindered. His life is an inspiration to those with whom he comes in contact. Oh, may we all bring our bodies into subjection to the divine law as he has done. And as the years roll by may the spirit of Christ so permeate his life in faith, that he shall say with the Apostle Paul, "Nothing shall be able to separate me from the love of Christ."

One Present.

DEATH OF LITTLE ETHEL FREE.

On Monday night, Aug. 21, dark clouds gathered over the home of Mr. and Mrs. M. H. Free—yes, their little girl's life was ebbing out. All through the still hours of the night we watched over her little couch and prayed if it was God's will, that her life might be spared; but not so; just as the morning light was breaking the sun light of Heaven broke in on her life and her little spirit was carried away on the wings of the morning to that great city where cometh no night and we remembered that the Savior took a little child and set it in the midst of them when asked who is greatest in the Kingdom of Heaven, and we could imagine the heavenly host coming out to meet her and the great king himself adorning her little spirit in the shining garment, such as angels wear; but it tore our very heart strings to give little Ethel up. She was a sweet obedient child, and was the apple of her parents' eyes. Sometimes we find it hard to understand why we are so sorely tried, but God knows what is best for us and sometime we'll understand. Then let us bear our afflictions with submission, knowing that he doeth all things well. He knows just what it takes to make us just what he would have us be, and while it is hard, yet we know that it is right. It awakens a tender feeling for each other, and makes our hearts vibrate with such sacredness as nothing else could do. Not only the relatives feel the loss of this little life, but the whole community. Everybody loved little Ethel Free. Her life was short, a little more than four years. Men and women have ripened in years, lived and died and not been missed like this little child. She will be missed in the Sunday school, but most of all she wil be missed in the home, and we commend the parents and grand-parents to the great Father who was able to give and take this little child. He is also able with the same hands to bind up the broken hearts.

Sorrowfully,

Mrs. J. V. Free.

In the Hygeia Hospital, Richmond, Va., on Sabbath evening, June 4, 1911, Shelby C. Cameron went to his eternal reward, aged 33 years. About a week before, he had left his home in St. Paul, N. C., to receive medical treatment with the hope of restoring his health and prolonging his life. But God, whose ways are not our ways, ordered otherwise; for when His servant had fulfilled his earthly mission, he went to his heavenly home. Just three weeks prior to his death he made a public profession of his faith in Christ as his personal Savior by uniting with the St. Paul's Presbyterian Church. His friends had wished that he might be permitted to spend many years in the service of his Savior. But his ilfe was in God's hands, and was terminated in God's own time. His short Christian life was not in vain. He was a dutiful and loving son, an affectionate brother, a kind neighbor, a jovial companion, a sincere friend.

It is no wonder that his death, coming so unexpecteuly, caused such deep sorrow among his many acquaintances, and was such a severe shock to his parents and brothers and sisters. We shall certainly miss his genial presence; but we sorrow not as those who have no hope. We thank God for his cheerful spirit, the charm of a noble unselfish life and a gentle, sunny heart.

His funeral was held in the Methodist Protestant Church at Liberty, N. C., the home of his childhood days, and was conducted by his pastor, who was assisted by

Rev. W. D. Fogleman, the pastor of the church. After the service his body was borne to the beautiful cemetery on the south side of the town, and there gently laid to rest by loving hands, to sleep in sweet repose till the resurrection morn.

He is survived by his father and mother, two brothers and five sisters, to whom we offer our tenderest sympathy, assuring them of our earnest prayers for the abiding presence of the Divine Comforter.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then, sometime, we'll understand.

"We'll catch the broken threads again,
And finish what we here began,
Heaven will the mysteries explain,
And then, ah then, we'll understand."

J. McIver Wicker.

THE WAR ON PURE-FOOD WILEY.

It looks as if congress, in the course of its 23 varieties of investigations, has run upon some real skullduggery in the Dr. Wiley case. To begin at the beginning of the story, Dr. Harvey W. Wiley was put at the head of the chemistry bureau of the agricultural department 23 years ago. In a large measure he is the faher of the pure-food and drug movement. As such he has naturally been singled out for attack and sacrifice by the big whiskey, drug, canning and other interests which he has antagonized. Not only that, but his pioneer work in the pure-food cause has been more or less neutralized and opposed by other government officials, who for one reason or another have thought that he was going too far. Thus a condition of armed neutrality has existed for a long time, and several weeks ago active war broke out.

It broke out when Attorney-General Wickersham with President Taft's approval, gave Wiley notice to resign, on the charge that he had disobeyed the law in employing Dr. H. H. Rusby, of New York as a drug expert at a higher rate of pay than the maximum of $11 a day which the law allows. When the house investigating committee came upon this subject they saw at once that they had struck pay dirt at last, and Chairman Moss declared that they would sift it to the bottom. Numerous witnesses were examined and interesting revelations were made. It was brought out that if there was anything technically irregular about the employment of Dr. Rusby at rates not contemplated by the law, the same thing was true of the famous Remsen board, whose employment at vastly greater cost had been approved by the department of justice. This board consists of five eminent private chemists, headed by Dr. Remsen of Johns Hopkins university, to whom important chemical questions were supposed to be referred for final judgment. This board has cost the government over $175,000 so far, and about all it has done has been to decide that benzoate of soda, as a food preservative, is not harmful, and that saccharin as a sweetening is harmful. In the notorious benzoate of soda case the Remsen board overruled Dr. Wiley, who has always held that the use of any of this substance as a preservative in food is dangerous to health.

Dr. Wiley told the committee how, instead of receiving the co-operation of the officials placed over him, he had found his plans antagonized and check-mated at nearly every move. The man who has principally overridden him has been G. P. McCabe, the solicitor of the agricultural department, who is the chief law officer of the department and decides whether those charged with disobeying the pure-food and similar laws shall be prosecuted or not. Dr. Wiley stated that about 9,000 cases had been prepared by his bureau against offenders at an average cost of $200 each, but that in two-thirds of the cases submitted for action he had been overruled. For instance, he wanted the use of alum in baking powder and pickles stopped, but he found his policy vetoed by the powers above. His indictment of his superiors includes Secretary of Agriculture James Wilson, who has been at the head of the department, under changing administrations, for 14 years—this being the longest any cabinet officer has ever served. And of course inferentially the president is also involved. He is placed in a most embarrassing dilemma, to say the least, and everyone is much interested to see how he will decide the matter. It is evident that either one crowd or the other has got to "go," and the question is which side the president will uphold. It is generally conceded that whatever stand he takes, the airing of the unsavory situation will hurt the administration politically.—*The Pathfinder.*

OUR BIBLE SCHOOL.

Questions.

85. What misconduct is recorded to Solomon's discredit?

86. How many times did God appear to Solomon?

87. How did God punish Solomon?

Question 85 is assigned to W. A. Speer; 86 to Mrs. W. O. Reynolds; 87 to Mrs. C. E. Smith.

Lesson for Next Week.

1 Kings, Chapters 12, 13, 14, 15.

YOUNG MEN AND THE MINISTRY.

If we are to get young men to join the army of ministers we must brighten the brass of our buttons, and make the steel of our muskets glisten in the sunshine; we must quicken our step, and give more color to our music. When we show to them that we are headed for a great country, on the borders of which we are already marching, they will not be slow to fall into line with the directions we are following. When a boy the Rev. Lewis J. Davis was my presiding elder. The first time I ever heard him preach, I prayed, Lord, do help me to preach the gospel. I felt I had rather be a preacher as I listened to that old prophet and saint than to be an angel. He was the first preacher I ever knew who was reading the best books.

To do fine work in the pulpit one must read the best books, he must write, he must study, and he must do this every shining day. Six hours of every day at least should be devoted to hard work in one's library. Darwin, it is said, even when he was old and unable to work more than one hour at a time, would count as many as twenty thousand eggs of some diminutive insect in order to settle some point in science.

When Francis of Assisi consecrated himself to the service of Christ by the threefold cord of chastity, poverty and obedience, he became so attractive that almost every young man of spirit and force in his native town wanted to join his band of monks. The little town of Italy became more talked about than Rome itself. Francis embarrassed the pope with his daring feats of service. The great painters made pilgrimages to the place of his birth, and left visions of his devotion which glow on canvas to this day. Architects of genius built vast cathedrals over the places made holy by his prayers. And now, after a thousand years, Francis insures a support to the citizens of the place where his life was spent. He was not a great thinker, he simply accepted the will of God revealed in Jesus Christ, completely, unconditionally, eternally, and gladly as the law of his own life. He determined to know no other law and no other order than that of the kingdom of God. It was because of his daily practice of absolute fidelity to the divine that he drew into Christian service artists, scholars, preachers, and the leading spirits of his time.—Rev. James W. Lee, D. D., in the *Wesleyan Christian Advocate.*

—Licenses have been isued for over 3,000 automobiles in this State.

—Farmers of Peoria County, Ill., are preparing to convert their water cisterns into cider tanks to care for the bumper apple crop.

CORNELIA AND THE GOAT.

"It's a real watch, and it goes," said Cornelia.

"He's a real goat, and *he* goes," cried Janet.

Cornelia glanced at the goat. Then she looked again at the little watch in her hand. Out of her blue sunbonnet Janet watched eagerly.

"It has a mamma-gram on one side," said Cornelia.

"My goat has a harness on both sides. You can have the harness—and the wagon, too—just for the watch and chain."

As she spoke, Janet came close to Cornelia. Her hands ached to hold the watch.

"Just think," she coaxed, "of the goat and the wagon and the harness and the whip—I'll throw in the whip. That's four things—for a watch and chain. That's only two—and such little weeny things."

"The watch keeps splendid time," said Cornelia, faintly.

"So does the goat," cried Janet, triumphantly. "And my father says he never knew any goat who could be driven so far."

Nebuchadnezzar surely was a beautiful goat. There was but one reason why Cornelia didn't finish the trade then and there. The watch and chain were mother's. That is, they would be at the end of a week. Mother had given them to Cornelia for her very own until her visit to Cousin Laura was over. But it did seem that mother would much rather have a goat that you could drive, than a watch.

"Well, I guess I'll harness up now," said Janet, "and go riding; that is, unless you make up your mind right off to take him."

"I'll let you know when you come back."

"Maybe I won't come back," said Janet, "not till after Monday. Then you'll be gone home. Sometimes I drive the goat to grannie's house and stay a long time. You can have such fun if you only have a goat of your very own."

"I'll take him," said Cornelia, suddenly. She slipped the slender chain over her head and dropped it—watch and all—into Janet's hand.

Between them they harnessed Nebuchadnezzar to the little wagon. Cornelia climbed in. She took the lines in one hand. She flourished the whip.

"I'm going to drive straight home," she cried. "You can tell Cousin Laura."

Away through town dashed the goat and Cornelia. Nebuchadnezzar was in fine trim. He kicked up his heels and capered along.

Cornelia forgot the watch. Mother would be so glad to have a goat for her very own. If she wanted to, she could go riding now.

When Cornelia reached the river, the goat began to grow weary. He wanted to lie down. When Cornelia wouldn't let him, he tried to turn around.

"Indeed you shall not go back," cried Cornelia, firmly, "until mother sees you."

Cornelia used the whip gently. Nebuchadnezzar thought it was a fly. But he went slowly on. And all the time the big sun kept getting nearer and nearer the far-off hills.

"Oh, do go on, please!" cried Cornelia. She shook the lines and coaxed a little with the whip. Nebuchadnezzar turned and looked at her. He set his jaw firmly. He stood still. Just as it seemed that he would never take another step, he wheeled suddenly to the right, bumped over some stones, and dashed up a drive-way which led to a neat farmhouse.

On the porch of the house sat an old lady piecing a quilt out of triangles of bright calico. Beside her stood a young man. Grazing quietly near by was a pretty brown horse.

"It's a good bit further to town," the old lady was saying, "Better stop to supper"—

Just at that moment Cornelia and the goat arrived.

The old lady stopped as quickly as they did. She sprang to her feet and peered through her glasses.

"Sakes alive," she cried, "if it isn't Nebuchadnezzar! Come to make grannie a little visit, Janet?"

"It isn't Janet," said Cornelia. "But I would like to stop just a minute, please. Are you Janet's grandma?"

"Who else should I be?" said the old lady, sharply. "But who's this run off with Janet's goat?"

"I didn't," cried Janet, ready to cry. "I traded my real gold watch and chain for him. He's mine now."

"Who are you?" cried the old lady.

"What's your name, little girl?" said the young man. He came to the side of the cart, and lifted Cornelia out.

"Cornelia Hill," said Cornelia.

"I believe she's Jet Hill's little girl," said Janet's grandma. "She's got the Ross look to her eyes. But this is Janet's goat—I'd know him anywhere."

"If she's Jet Hill's daughter, she's my niece," said the young man. "I haven't seen any of them for six years, but I'm on my way to make them a visit. I'm Mrs. Jet Hill's brother."

"Oh, I know!" cried Cornelia. "You're my Uncle Tom."

"It looks that way," said the young man. "But where did you come from, Cornelia?"

"I've been visiting Cousin Laura," said Cornelia, "and I traded my watch and chain for Janet's goat. Janet lives just across the street, you know. And now I'm on my way home to show mother."

"Sakes alive!" cried Janet's grandmother. "Jet Hill's little girl! Her mother was Cornelia Ross. What on earth does she want of a goat?"

"Don't you think she'll like him?" said Cornelia. "I'm 'most sure she will. Won't she, Uncle Tom?"

"We'll soon find out," laughed Uncle Tom.

Janet's grandma made them stay to supper. Nebuchadnezzar was fed and watered. So was the brown horse. Then Cornelia and Uncle Tom set out for home. Uncle Tom went ahead on the brown horse. Behind him rattled Cornelia and the goat as fast as the goat thought best.

When mother saw them coming into the yard together, she was so surprised and glad over Uncle Tom and Cornelia that she hadn't time to see the goat. But, when she heard about the trade, she looked sober.

"Then, when the week is up, you will give me a goat instead of my watch?" she said.

"He's a beautiful goat, mother," said Cornelia.

"But he isn't my watch."

"I thought—maybe—you'd like him better."

"I think," said mother, gravely, that you thought *you'd* like him better."

The next day was Sunday. And in spite of Uncle Tom and his stories, it was about the longest Sunday Cornelia had ever spent. She didn't want to drive the goat. She didn't even like to look at him, cropping grass in the back yard.

Long before any one else was up, Monday, Cornelia harnessed Nebuchadnezzar to his wagon. She climbed in and turned him toward his own home.

Nebuchadnezzar seemed pleased. He trotted nimbly along.

"But just supposin'," said Cornelia to herself, "Janet won't trade back."

When Cornelia and the goat reached the pretty farm-house where Janet's grandma lived, the goat turned in. And, when they came to the porch, there sat a small girl in a big sunbonnet. In her hands was a round something which shone in the sun.

"Hello, Janet," cried Cornelia.

"Hello," said Janet, out of her sunbonnet.

"Here's your goat," said Cornelia. "I don't want him any longer."

"Here's your watch," said Janet. "It won't go—not one single minute."

Janet droped the watch into Cornelia's hand. She threw both arms around the goat.

"I'm visiting grannie," she said, "but I'm going home. And you shall go too, Nebby. You shall never be traded again—not for anything."

Cornelia stood with the little watch close

to her ear. It was silent. She shook it gently. Still it did not answer.

Just then into the yard galloped the brown horse, Uncle Tom on his back.

"O Uncle Tom," cried Cornelia, "I brought the goat back, and I've got the watch. But it won't go—not a single tick."

Uncle Tom reached down from the back of the brown horse. He picked up Cornelia, watch, dangling chain, and all, and set her in front of him. He guided the horse slowly out of the yard and headed him toward home. Cornelia looked back. There on the grass by the porch were Janet and Nebuchadnezzar.

"Good-bye," she cried.

"Good-bye," said Janet.

Uncle Tom took the watch from Cornelia's hand. He worked at it a minute, listened, nodded, moved its hands. Then he put it down close to Cornelia's ear.

"Why, Uncle Tom," cried Cornelia, *wasn't wound!*"

"Tick, tock!" said the watch happily.—Alice E. Allen, in *Westminster*.

AN AGE OF WONDERS.—Rev. G. F. Millaway tells this anecdote: An old woman of Winston was sitting on a porch one day. She saw a boy passing on the street with a kitten in his arms. She cried out—"Look! look! There goes a boy totin' a kitten." Then she added: "Oh, well, one can see anything these days."

—A small girl of three years suddenly burst out crying at the dinner table. "Why, Ethel," said the mother, "what is the matter?" "Oh!" Wailed Ethel, "my teeth stepped on my tongue."—*Young Evangelist*.

—Sir William S. Gilbert was once standing outside his club when a stranger approached him and said:

"I beg your pardon, sir, but do you happen to know a gentleman, a member of this club, with one eye called Matthews?"

Sir William paused for a moment.

"I can't say that I do," he replied. "What is his other eye called?"—*St. Paul Dispatch*.

Lady—Yes, I've an umbrella that needs mending; but how am I to know that you will bring it back?

Umbrella Mender—Have no fear, mum. I allus charges more for mendin' than I could sell the umbrella for.—*Red Hen*.

Have you seen Miss Beanpole since she inherited a fortune?

Yes, she is greatly changed.

How?

Well, she used to be frightfuly skinny, and now she's divinely slender.—*Toledo Blade*.

Would you mind tooting your factory whistle for a little?

What for?

For my father over yonder in the park. He's a trifle deaf and he hasn't heard a robin this summer.—*Kansas City Journal*.

"I wish to say to the congregation," said the minister, "that the pulpit is not responsible for the error of the printer on the tickets for the concert in the Sunday school room. The concert is for the benefit of the Arch Fund, not the Arch Fiend. We will now sing Hymn 6, 'To err is human, to forgive divine.' "—Driftwood.

A celebrated Anglican divine, then the Bishop of Rochester, who had been ailing for some time, decided to consult Sir Frederick Trevers, the noted surgeon. After a careful examination, Sir Frederick pronounced his verdict, and added: "Your lordship must go to Algiers or some winter resort on the Riviera."

"Impossible," replied the Bishop, "I have too much work to get through."

"Well," said the doctor, "you must make your choice. It is either Algiers or heaven."

"Dear me!" exlclaimed the Bishop with a sigh; "then I suppose it must be Algiers."

A teacher in one of the cooking classes of a New York school tells of the unique criteria by which her pupils sometimes judge each other's work in that line.

One little girl was criticizing the production of a pie by another pupil, when she said:

"That pie's all right, but it isn't as good as me aunt in Orange uster make. You take a piece of them in your mouth an' walk all 'round the place eatin' it an' it wouldn't break!"—Ex.

"And so the grippe has settled in yer head, Mrs. Mulvaney?" "Oi'm afraid it has." "Sure that grippe is aterrible thing, Mrs. Mulvaney. It's a terrible thing; an' it does always sittle in the wakest spot, so it does."—Driftwood.

The Cheerful Giver.

"No, I don't go to church very often," a young man declared to the girl whom he had accompanied to a house of worship Sunday evening, "but when I do go I make up for my absences by slipping a five-dollar gold piece in the offering.

"I don't think I have been to church in six months, so that sort of squares me," he whispered, when he dropped a coin about the size of the five dollar piece in the box as the usher passed it.

At the close of the service the minister arose and announced: "The collection for foreign missions this evening amounted to $3.26."

The young man didn't have much to say on the homeward walk.—Philadelphia Times.

NOTES.

—Mr. Geo. W. Crawford, aged 89, died recently at his home near Graham.

—Rev. H. L. Powell visited Greensboro, Tabernacle and Moriah neighborhoods last week.

—We are pleased to report that Rev. Homer Casto returns to his work at Efland greatly improved in health.

—Bro. Chas. A. Shoffner, merchant of Climax, was in Greensboro last week buying goods.

—The Guilford Poultry Association has been chartered. The object is to promote the raising of thoroughbred poultry.

—The three sons of Mr. J. M. Long, of Caswell County, accompanied by Mrs. Long, their mother, passed through Greensboro on Tuesday on their way to Guilford College to enter as students.

—Rev. Egbert W. Smith, formerly of Greensboro, has just resigned the pastorate of the Second Presbyterian Church of Louisville, Ky., to become co-Secretary of the Board of Foreign Missions of the Southern Presbyterian General Assembly.

—Since the convention last April, 16 Philathea and 11 Baraca classes have been organized by the State Union. The next Convention will be held in Salisbury.

—Hyman Harrison, a 15-year-old boy of Statesville, became overheated in running to a fire and died as he reached the scene.

—Greensboro post-office has been designated by the Postmaster General as a postal savings bank. It will open for business Sept. 28. The government pays two per cent. interest on deposits.

—Bro. S. S. Cox and his daughter, of Why Not Circuit, were in our office yesterday. He has the name of a former distinguished Congressman, "Sunset Cox," but he says he is not the man.

—The marriage of Miss Nora Coble, of Grace Church, Greensboro, occurred yesterday morning. The happy groom is Prof. R. C. Cox, principal of Liberty Graded School. They will be at home in Liberty after September 12th. The ceremony took place in Grace Church, Rev. T. J. Ogburn officiating.

—"The saloon," says an observant writer, "is a bank in which you deposit your money—and lose it; your time—and lose it; your character—and lose it; your manly independence—and lose it; your home comfort—and lose it; your self-control—and lose it; your childr n's happiness—and lose it; your own soul—and lose it!"

NOTES ON C. E. LESSON, SEPT. 17.

By Charles A. Hines.

Daily Readings.

Sept. 11. One Effect — Mark 2:29-31.
Sept. 12. Purity. — I Tim. 3:1-7; 2:8.
Sept. 13. Patience — Col. 3:17-24.
Sept. 14. Service — 1 Tim. 5:4-8
Sept. 15. Christ makes good neighbors. — Mark 12:31.
Sept. 16. Invite Him. — Rev. 3:20-22.

Sun., Sept. 17. Topic—Living Christ in the Home. Eph. 6:1-18.

Discussion Topics.

1. Have talks from Daily Readings. (Do not read them in the meeting, but have members talk on them).
2. What are results of living to one's self?
3. How may we best please Christ?
4. Duties of master and servant toward each other.
5. Mutual duties of parent and child.
6. Relation of old and young.
7. How should we act toward homefolks.

Brief Quotations.

Deliver me, O Lord, from that evil man, myself.—T. Brooks.

As a man grows nearer Christ, he goes farther from self. He grows larger in sympathy.

Spurgeon says that we carry our worst enemies with us, that is selfishness.

Listen to Young: "Man, know thyself; all wisdom centers there." Some men seem to think they are all wisdom.

"An humble knowledge of thyself is a surer way to God than a deep searching after learning."

"Nothing will make us so charitable and tender to the fautls of others, as, by self-examination, thoroughly to know our own."

Sefishness is that detestable vice which no one will forgive in others, and no one is without himself.—Henry Ward Beecher.

"A man is called selfish, not for pursuing his own good, but for neglecting his neighbor's."

Suggestive Thoughts.

If we are not Christians at home, we can hardly be Christians anywhere else.

Often think of Christ and speak of Christ as actually an inmate of your house, just as He was an inmate of Lazarus's home at Bethany.

It is a good plan to review each day, at night, with especial reference to the inmates of your home: have you been to each one as kind and loving and helpful as you might have been?

Your home is a little world, and as you live Christ there you will find no difficulty in living Christ in the larger world outside.

Faith must be the foundation of the home,—faith in one another, faith in God, faith in God's world. Many homes have no foundation, and the first hurricane of trouble carries them away.

Short Addresses.

1. Plain living and thinking as high as heaven, and a devotion so Christlike, that it knows no depths of human poverty and suffering to the bottom of which it will refuse to go; are true characteristics of wholesome living. Such a career will be conducive to moral and spiritual growth. It will infuse new life into the old, diseased life of selfishness, that will push off the old habits of sin that cling to us.

2. Jesus is the standard of love for the world, and especially for that part of it that has accepted Christ. So the Savior says, that if you do not love even your enemies, you do no better than those who have no standard. Even the savages love those who treat them kindly, and those that they consider their enemies. Even the brute nature can be won by kindness.

3. According to Scripture Jesus is the Son of God, and all depends upon our accepting Him as such. He has power on earth to forgive sins, which he has promised to do if we believe on him. "Blessed are they that have not seen, and yet have believed,' are the words of Christ himself to Thomas. Similar are his words to Peter, "Blessed art thou, Simon Bar-Jonah," etc. Not a passage but reveals a blessing for all who accept his sonship."

4. "Then we are told that, if the Son makes us free, we shall be free indeed. True freedom depends upon some other greater than man or our laws. Many a time a free man is put behind bars and a prisoner is set loose. Our streets are working alive daily with prisoners, those upon whom sin has served its summons, drawn up its bill of indictment. No one less powerful than the Son of God can free from this monster."

5. Paul endeaveored to show the Corinthians Christ as "the most excellent way." For did not Christ suffer long, and yet was kind in it all? He never envied another, did not vaunt himself, was not puffed up. If he seems ever to have behaved himself unseemly, it is because we can not appreciate what the right sort of behavior was under his circumstances. Neither did he selfishly seek his own interest. And on through the entire list, we may substitute his name for the word love and have the truth and the meaning."

REFORM BY THE WHISKEY GENTLEMEN.

Liquor dealers are still harping on reform for their business. The annual meeting of the National Wholesale Liquor Dealers' Association has just been held in Chicago. After citing the inroads that have in recent years been made in their business, they conclude a public statement with the following words and recommendations:

"We must admit that the Prohibitionists could not incite these great waves of fanatical opposition unless there was some foundation for their attacks. Granting this, our problem is plain.

"1. We must consistently continue to influence the retailer to so conduct his business as to eliminate those features that may be open to criticism. It was Daniel Webster who said that 'liberty exists in proportion to wholesome restraint.'

"2. We must endeavor to educate the American public to the great evils that statutory prohibition creates, so as to build up sentiment in favor of license, regulation, and control.

"3. We must be able and prepared to defend our calling before that greatest of all tribunals—the bar of American public opinion."

As to the suggestion that the saloon-keeper be influenced to so conduct his business as to eliminate objectionable features, we need only say that the most objectionable feature about a saloon is the sale of intoxicating drinks. When the influence of the wholesaler can result in the elimination of such sales the public will be satisfied. We would be reasonably contented if the wholesaler would see that his retail agents obey the plain provisions of the law. This would be a great step in temperance reform, but, of course, this is hardly to be expected.

If this association will take the trouble to read through the report of the Chicago Vice Commission recently published in a volume of over five hundred pages, they will have impressed upon them afresh what they should already know; that prostitution and liquor drinking are twin evils, and the one leans heavily upon the other. Were it not for the saloon, vice could be handled with little trouble, but as it is the most serious difficulty, confronting those who attempt to lessen the evils of prostitution is the obtrusion of the liquor seller, both wholesaler and retailer.

As to referring their cause to "that greatest of all tribunals—the bar of American public opinion," we are strongly of the opinion that there is where it will have to go, after all.—*Western Christian Advocate.*

Chas. W. Moseley, M. D.

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Adrian College, located at Adrian, Mich., offers exceptional opportunities in its College of Liberal Arts, its Conservatory of Music, its School of Business, and School of Fine Arts. This school is located in one of the most healthful sections in the North.

It has had during its history some most excellent students from North Carolina.

The rates are very reasonable, and it offers a home life which is seldom equalled.

It is the oldest educational institution in the Methodist Protestant Church.

For further information address
PRESIDENT B. W. ANTHONY, LL. D.,
Adrian, Michigan.

POPULAR EXCURSION TO RICHMOND, VA., VIA SOUTHERN RY.
Tuesday, September 12, 1911.

Southern Railway will operate annual September excursion from North Carolina territory to Richmond, Va., on Tuesday, September 12, 1911.

Special train consisting of first-class coaches and standard Pullman sleeping cars will leave Charlotte, N. C., at 3 P. M., Tuesday, September 12th, arriving Richmond, Va., 6:00 A. M., following morning.

Returning tickets will be good on any regular train leaving Richmond up to and including trains of Friday, September 15. Passengers from branch lines can use regular trains, connecting with special train at junction points. This will be the last excursion of the season to Richmond, and will be a first class trip in every respect. Three whole days and two nights in Richmond. Ample time to visit the many attractions in and around this magnificent city. Following low round trip rates will apply from points named:

Greensboro, N. C.	$3.65
Reidsville, N. C.,	3.35
High Point, N. C.	4.25
Kernersville, N. C.	4.00

Proportionately low round trip rates from other points. For further information, Pullman reservations, etc., see any Agent Southern Railway, or write,

R. H. DeBUTTS,
Traveling Passenger Agent,
Charlotte, N. C.

THE WOMAN'S BOARD OF HOME MISSIONS.

The auxiliaries of the W. B. H. M. will find the monthly program for September in the Annual Report of the W. B. H. M. Secure a copy in good time from the corresponding secretary, Miss Alice Conway, Catawba, Ohio. (Note. The reading for September program, "Dr. Talmage on the Highlanders," can also be secured from the corresponding secretary.)

Write to Mrs. M. O. Everett, Pine Ridge, Ky., for a copy of "The Galax Gatherers," enclosing one dollar for same. The book is said to be a fair representation of the White Mountaineers. It is written by E. O. Guerrant, D. D., a man of broad vision and mighty faith, and one who has had almost unlimited opportunities for securing a positive knowledge of existing conditions.

The Japalac Sunday school, on the Pipe Creek Circuit, Indiana Conference, has lately contributed $24.00 to the Ky. Industrial School building fund. Let other Sunday schools take notice and do likewise.

The Michigan Branch meeting of the W. B. H. M. convenes at Grill Lake, Aug. 24 and 25. Mrs. C. W. Gray.

FROM MRS. C. W. GRAY, OF THE WOMAN'S BOARD OF HOME MISSIONS.

Another communication has come to hand from an educated and talented young lady on the Pipe Creek Circuit, Indiana Conference, who volunteers her services for our work in Kentucky, or among the White Mountaineers. I met the above-mentioned lady and was impressed that God wanted her to make this sacrifice. Methodist Protestants, Christians, the door is open; willing workers are not lacking; the need is appalling: will we stand by and refuse to give our money, or even a tithe of it to save our brothers and sisters of our blood and language, who have not the gospel and who cannot know it unless we who are favored give it to them? Funds are needed for the school building, for the farm, etc. Teachers are a necessity. Think of it, four hundred children within walking distance of our proposed school in Pine Ridge, Ky.! Let us get the work completed. Will each one do his or her part? What can I do? What can you do? Consider; decide; act. Send your contribution to Mrs. Fred Neer, treasurer W. B. H. M., Mechanicsburg, O., or send it direct to Mrs. M. O. Everett, Pine Ridge, Ky. Mrs. C. W. Gray.

NOTES.

—Rev. J. D. Williams conducted a series of meetings at Glen Raven last week.

—Rev. G. F. Millaway went to Graham on Monday to the assistance of Bro. Curry.

—Prof. E. H. Moser is now located in Zebulon, N. C., as principal of the Wakelon High School.

—The name of the Southern Baptist Assembly grounds has been changed from Bluemont to Skymont. A large hotel will be built there and water and sewer systems put in.

—The Baraca and Philathea Classes of the M. P. Church were very pleasantly entertained on their picnic outing Thursday night. They went in wagons to the home of Mr. Cad Albright's near Graham. —State Dispatch.

—Bro. J. E. Pritchard writes from Pinnacle under date of Sept. 5, saying that a fine meeting has just closed at Pilot Church, with thirteen conversions, making forty conversions in two weeks on that charge.

—Rev. T. E. Davis, of Welch Memorial Church, High Point, has seen a great increase in the attendance at Sunday school in two years. The average attendance has run up from 30 to about 90. Several new members have come into the church recently.

—Our thanks to a good sister down east for an invitation to call and receive a donation of canned peaches. That is very tempting this year, when peaches have almost failed to put in an appearance in this vicinity. We found, however, that Chatham County people have also been canning peaches this year. It is good to hear of the good fortune of our friends at a distance. In spite of dry weather, corn crops, we believe, are generally good this year, where well cultivated, but no amount of cultivation will bring out peaches from frost-bitten buds.

NOTABLE CELEBRATION.

Distinguished Gathering Anticipated for Golden Jubilee of United Women's Missionary Societies at Greensboro Next Month.

A meeting, not only of State wide, but of national interest and importance, will be held in Greensboro next month.

The occasion of this most notable gathering is the celebration of the golden jubilee of the united Women's missionary societies in this, the 50th anniversary year of the woman's foreign missionary movement in America. This movement, which, like all other great things, had small beginnings, under difficulties and discouragements, has grown to such proportions that the possibilities of Christian civilization have forced themselves upon busy men—men living and striving in the most strenuous age the world has ever known—the result being the laymen's missionary movement organized a year or so ago with a view to hastening the great, glad day when all the world would be brought under the elevating influences of Christian thought and Christian teaching.

To stimulate interest in mission work in the foreign fields by letting the world know just how far it has proven successful is a part of the plan of the national organization, which originated the jubilee campaign and which has enlisted the sympathy and co-operation of the best workers, and most entertaining speakers to be found in the country. The fact that more than 30 cities have availed themselves of this rare opportunity to bring all the missionary societies of the various Christian churches into closer touch with each other—all denominational lines being obliterated in this common work for a common cause—is the best evidence that the plan has proven a most successful one, and Greensboro and North Carolina are to be congratulated on the prospect of entertaining such a distinguished body.

Throughout the West these rallies have aroused great enthusiasm. Portland, Kansas City, St. Louis, Chicago, Minneapolis, Cleveland, Louisville, Nashville, New York, Washington, Baltimore, Philadelphia and Richmond being among the number already visited by the jubilee party scheduled for Greensboro Oct. 13 and 14.

The local committees in charge of arrangements have adopted as their slogan: "Go Tell," and the religious and secular press will be used to spread the tidings and aid in making the 50th anniversary of foreign missionary work by American women a memorable event in the State's history.

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The College Year of 1911 opens September 6, 1911. Numbers of students will be here for the opening. Will you? Every indication points to the best year in the history of the College.

The opportunities for culture and the advantages offered are of the highest type.

A strong faculty of university trained men and women stand ready to give the best of their lives for the benefit of the student body.

Have you seen and read the Bulletins issued by the College this summer? They will be of help to you in deciding what college to attend. Write for them.

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

Greensboro opens wide her doors and says "Come." Large delegations are expected from every town in North Carolina, but Greensboro is accustomed to crowds, and has ample facilities to care for every visitor. "Come and learn more about it.—Charlotte Observer.

APPALACHIAN EXPOSITION, KNOXVILLE, TENN.

"The South's Greatest Show, Many and Varied Attractions."

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Low round trip ticskets on sale daily from September 9th to October 1st, 1911, with final return limit ten days from date of sale.

Many attractions every day. Mighty, magnificent and mammoth midway. Great Aviation and aerial flights daily. Great fireworks displays. Grand hippodrome of great acts, presenting the world's greatest acrobats and feature performers.

Four further information, rates, schedules, etc., see any Agent, Southern Railway, or write,

R. H. DEBUTTS,
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Charlotte, N. C.

Elder Hardy Vindicated.

We have watched with great interest the contempt proceedings of the municipal court of Reidsville, N. C., against Elder L. H. Hardy of the Primitive Baptist church. For several years, we have known this minister personally and felt that he was true to his convictions and fearless in his fight against the liquor traffic. We knew also that he was discreet in his statements and therefore we are not at all surprised to see that the superior court has thoroughly vindicated him, and that the citizens of the good town of Reidsville have given him needed and worthy support.

We believe that this prosecution for righteousness sake will not only bring a reward to him, but will be blessed of God to the enforcement of law throughout North Carolina. All honor to officers and courts, who do their duty, and to citizens, who are fearless in their efforts to overthrow the liquor traffic.—The American Issue.

—J. Frank Skinner, who is said to have been one of the tallest men in the world, died at his home in Augusta, Ga., a few days ago. He was seven feet and four inches high.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, SEPTEMBER 14, 1911. NUMBER 42.

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Subscribers can either remit directly or hand their money to pastors, who act as our agents in the field.
In requesting change of post-office, give the old post-office as well as the new.
We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

BROTHERHOOD.

Not to be different, Lord,
I ask, from those that fare
Beside me on life's way,
But that my spirit shall accord
With their great purpose, that my share
Wholly I may fulfill, in thought and will;
And that the simple creed
Of all men's right within thy sight,
I may affirm by word and deed.

O, save me from the blame
Of those who have forgot
Their brotherhood, and boast
Of worth ancestral, and feel shame
For such as bear the common lot.
Make me, dear God, to see if aught through me
Find favor in thy ken,
'Tis but in part the grace thy heart
Pours richly on my fellow men.

—John D. Barry.

—England cabled last Monday to Mrs. L. M. N. Stevens, of Maine, president of the W. C. T. U., "Hold the fort, the world is watching." After the election Mrs. Stevens replied: "We have held the fort against the combined forces of the liquor makers, liquor sellers and their allies, and the world will rejoice."

Hurrah for Maine!

—President Anthony, of Adrian College, lectures on the life of Thomas H. Stockton.

With the Winston People.—The editor spent last Sunday with our people in Winston, in their church and in their homes. Bro. O. W. Hanner was closing Sunday school when we arrived. There is enough of the Germanic element in the Winston population to affect the speech of the place, and we have repeatedly been impressed with their vigorous mode of expression. They do not whine or drawl, but they speak with energy. The Sunday school of our church has an average attendance of more than a hundred and is very much alive. The congregation at preaching service, which was said to be about the average, was made up of earnest-looking people, many of them men. Bro. and Sister Ellis are among the older; old enough, they think, to be permitted to retire from active service, but they are still looked to for advice, at least, on various occasions. Bro. B. F. Norman is climbing up on the ladder of the years, but is generally to be found in his place in the church. He and Mrs. Norman are always interested in every measure to advance the interests of the church. Bro. Speer has been doing mission work, in conducting a Sunday school in East Winston and the new East Winston Church, of which Bro. Millaway wrote last week, comes to his aid. Bros. Cummings, Hester, and Speas are among the prominent members of the church. But time would fail us to tell now of all the active members growing up into usefulness in the Winston church. It is a church that serves a purpose, that meets a need. Bro. Hanner took us to his splendid new home for dinner, then took us out in his buggy to call on a number of people and to see the new East Winston Church. We found it on the corner of Seventh and Woodland Streets, within a stone's throw of the end of an electric car-line, which will soon be extended beyond the church. The church is large enough to seat about 200 people, and is neat and cozy. It stands not far from the school building where Bro. Speers formerly conducted Sunday school, but from which the school was ruled out by official action. The Sunday school will be reorganized next Sunday in the new church. The lot on which the church is built is 50x150 feet,—large enough for a much larger church, and future exigencies may require it. This church has been built largely by the contributions of members of the first Winston M. P. Church. Bro. Millaway asked that names be proposed for the new church and that a committee select and recommend the most suitable. Perhaps we will know by next week what has been decided on. Our best wishes to the new church and to the old.

REMEMBER THE CASE OF MAINE.

According to report, prohibition has been saved in Maine, but by a very small majority; small enough to make one tremble when he thinks how near the victory came to being a defeat. We felt it our duty to pray for the triumph of prohibition in this conflict with the spirit of lawlessness and greed. We should now thank God that the right triumphed.

But by this experience of Maine, we should be made aware of how great and persistent is the effort of the forces of rum to gain and keep the territory they have lost. They will probably be encouraged by the largeness of their vote to further efforts there and elsewhere. Had they won there, they would have been hopeful of winning everywhere. We don't know where they will try next; it may be here in North Carolina. But wherever it is, we may be assured that they will be united, they will plan their campaign and they will wage the fight with ruthless energy. Let the friends of prohibition remember the case of Maine and be on their guard.

—Rev. J. H. Bowman went home several days ago. We talked with him over the 'phone yesterday. He hopes soon to be well.

—Mrs. Plyler is still at the hospital. She does not know how her sickness will terminate, but seems prepared for any event. She has suffered so much; one can see the marks of pain in her face. What could she do now if it were not for the all-sustaining grace! Remember her when you pray.

—Prof. C. E. Forelines is steadily improving from the surgical operation of two weeks ago, and expects within ten days to return to his home at Westminster. He even hopes to take up his work in the Seminary soon after the school opens.—*Methodist Protestant.*

THE CHRISTIAN OBLIGATION IN ORPHANAGE WORK.

(A paper prepared by Rev. A. T. Jaimison, Sup. Connie Maxwell Orphanage, Greenwood, S. C., for the fifth annual session of the Tri-State Conference of Orphanage Workers, Charlotte, N. C., April 18—20, 1911.)

It may be wise to begin negatively by giving a definition or two, and to clear the field by removing any possible cause for misapprehension. This paper is submitted by one who sees clearly the Christian obligation in the topic, and who, appreciating the obligation, is prepared to champion the cause. At the same time it is perfectly patent that some good people who are not Christians or churchmen may feel certain obligations too, and their views should be regarded with utmost respect.

Let it be definitely understood that there is no quarrel with the city of Charleston because she saw fit to establish an orphanage house in the year 1790 for the care of indifferent fatherless ones. The city by vote of its representatives provided money for the foundation of such an institution and has since maintained it with appropriations from city funds. This is, by the way, the oldest municipal orphanage on this continent, having had a consecutive history of 121 years. In his recent volume on Preventive Treatment of Neglected Children Hastings H. Hart states that it was the first institution in America to be maintained at public expense for dependent children.

We find no fault with Masons, Knights or Fellows who see fit to establish orphan institutions. If they find in such a work an activity that satisfies them and that they believe realizes and makes practical the noble principles of their several orders, let no one may say them nay. It is a great, free country and none of us should forbid the be done precisely according to our method.

We have no criticism for the Chidren's Home Society in placing children in family homes. There is call for such work. Many a homeless child is in need of a home and many a childless home wants, or thinks it wants, a child. Wherever this work is properly conducted it has found favor and in many of our states it is the most popular form ofchild-saving effort. The churches look with no sort of suspicion on any peculiar scheme that does good and lifts the old world along a bit. If any of our ills can be helped or cured the church is willing for any one to do it who will, if she is temporarily inadequate to or ill-fitted for the task. She will call down fire from heaven on none who may not see fit to "walk with us."

It is freely admitted that the State should pass laws for the good of society, because government is simply organized society. Certainly the State must be social, not in any present day technical sense, but literally. The State is not ethical, which is far from saying that it is anti-ethical. It is social, however, and must enact laws that look to the protection of the weak from cruelty and oppression as well as provide helps to a higher standard of living. The State, therefore, passes a law forbidding the abuse of the child physically by prolonged labor in manufacturing establishments. Has the State a right to do this? Certainly. On what grounds? On the ground of self-protection, if no other. It has a right to protect itself from a future generation of weakened degenerates. If prolonged labor is seriously injurious to an undeveloped child in that its symmetrical muscular development promotes nervous irregularities and puts too heavy burdens on soft young bones, then the State has a right to declare that it will not allow conditions to prevail that lead to the injury of society in the next generation or even in succeeding generations.

The State has a right to pass a law compelling the education of all the children living within its borders. On what grounds? Certainly on the one ground of self-protection. It has a right to protect itself against the blight of ignorance. Feeling that illiteracy is a curse and a shame, the State may declare its unwillingness to submit to such a reproach and may declare that parents, willing or unwilling, must send their children to schools freely provided for htem. The basis of such laws rests not on moral but on social grounds. They are for the good of society as a whole and an enlightened twentieth-century sentiment gives them deserved support.

Not only do we not deny the right of the State to educate her citizens, but we Christians are perfectly satisfied to bear our share of the burden of taxation in supporting schools for higher and lower education. Why then do we assume an extra and additional expense in providing denominational colleges and Christian Orphanages? Simply because the State cannot teach religion, and we do not wish our young people brought up in schools that are not avowedly religious. We find the support of one school a patriotic duty and of the other a Christian duty and we wish to discharge both. So the Christian orphanage is not necessarily a protest against a State or municipal institution, nor against a non-religious society. It is simply a declaration that we can oureslves accomplish this work more nearly according to our notions than others can possibly do.

Let me submit the proposition that if the lodge finds in helpless orphanhood a condition to challenge its activity, we, the Church, find a greater. If the non-religious (not anti-religious) society perceives that it has a duty to the homeless litle one, the Church, more. If the State in its governmental capacity recognizes its right to interfere with certain maladjustments that lead to the destruction of childhood's joyousness and to future good citizenship, we Christians, more. The ethical teachings of Jesus overtop those of the lodge or club. The emotions of kindliness that stir the heart of the average good citizen are sublimely over-reached by the splendor of the love of Jesus. The selfish idea of the State in seeking to protect itself from social decadence is different not merely in degree but in kind from the spirit that would give, hoping not for any return.

Prof. Simon Patten has recently asserted that there are two and only two attitudes to assume toward the weak. We must either eliminate him or we must succor him. The doctrine of evolution would eliminate him on the principle that only the fittest shall survive. But the gospel of Jesus would give him succor because of its all-embracing sympathy. Christianity is willing to be told by the scientist that she is retarding the upward progress of the race by refusing to allow the "little ones" to perish from off the face of the earth. She will let the physicist bring that charge if he will. But her adherents are nevertheless prepared to defend the position that material and physical progress are not so important as that the bruised reed shall not be broken nor the burning flax be quenched.

But the Christian is not a fool in offering his sympathy to the helpless and degenerate. He is an unblushing optimist whose faith in God inspires him to believe that an outcast can be saved, that a degenerate can be regenerated, that a weak one may grow into strength. Hence, there is in the Christian program of helpfulness a world of sound reason and good sense. His enthusiasm springs from this belief that a man is not damned by either heredity or environment, but may be rescued and saved; yes, even every little one for whom Christ died. Edward T. Devine has recently said: "Regeneration and the saving of social outcasts is the answer of religion to the fact of degeneration, and to the demand that those who are not fitted to survive unaided in the social struggle must go to the wall in the interests of culture and civilization."

So that we who profess and call ourselves Christians find in the teaching of our Master enough to cause us to espouse as one of our important obligations that of caring for the destitute orphans. And it may be declared with emphasis that that great cause is worthy of the support of the great Church. Let it not for a single moment be admitted that the church, concerning itself

with greater and weightier matters, may turn this over to the women in their societies or to the children in the Sunday school. Believing earnestly that every Sunday school should be enlisted in so worthy an enterprise, it should nevertheless be laid upon the great heart of the church itself that it should spend its substance for the orphan child.

The Christian obligation presses because it requires an outlay that is immediate and outright, and which, in theory, at least, is not expectant of return. And if the business of the church in this wicked world is not to give rather than to get, then I have entirely misconceived its mission and am a preacher of a perverted gospel. The Savior was accused of turning the world upside down. The world was engaged in a mad craze of seeking to get all it could lay its greedy hands upon, and Christ turned its theory of life upside down by telling men that the only true way to live was to give all one could. He taught that the Christian only realizes himself in his very utmost ability of sympathy, time,, influence, and opportunity. And he set the example by grandly, matchlessly giving his life. The Apostle Paul had learned this lesson in the school of Jesus, else he never would have said to those suspicious heathen reprobates, "We seek not yours but you." If we have caught the spirit of the unselfish and giving Christ we shall not wish to deny that for this reason at least the cause of the orphan rests upon the church as a Christian obligation.

It was laid down by the great interpreter of our Lord that this law was fulfilled in bearing one another's burdens. I know of nothing in Christian literature more suggestive of fellowship and fraternity, or, as the prayer book has it, "the communion of the saints," than this fine phrase in the Epistle to the Galatians. It is the exemplification of such a spirit that is given in the life and character of each devoted saint of God whose life has made his sphere radiant with holy influences. It is this spirit that brings not sanctimoniousness but a sanctity to every unselfish need. The apostle in another letter states the truth only a little differently when he says that we who are strong ought to bear the infirmities of the weak. Whether or not the Greek allows special emphasis on the word "ought," certainly this occasion and this topic will permit me to declare with emphasis, "We then that are strong ought to bear the infirmities of the weak."

More than one picture in the life of Jesus will give us the right to believe more strongly than merely inferentially that a true Christian obligation is to care for the helpless fatherless dependents. Do you recall the occasion when he took the little child in his arms and blessed him? Oh, sweet and rapturous record! The poor disciples, learning but not fully learned, did not fathom the tenderness of the great heart that beat sweetly and sympathetically and majestically for the little ones. Rebuking them, he gave utterance to the immortal words that have comforted the mother's broken heart and dried the tears of the father, who felt that the light of his life had clean gone out. On another occasion he set a little child in the midst of his disciples and reminded them that unless they became like that little child, simply docile, eager, pure, childlike, that it was a hopeless thing for them to expect ever to enter the kingdom.

For another reason I find that the work of the orphanage imposes a Christian obligation. It is not the custom to quote Matthew 28: 20 in this connection, but when Jesus gave command to the disciples to go and teach all nations he meant one's own nation as well as others. If others should be taught and not one's own, then one nation at least would be omitted and those taught would not be "all." The work of proclaiming the gospel was primary, but only primary. Our Lord planned that those won to the gospel by its flaming message of fire and invitation should also be instructed. Teaching was to follow conversion and baptism. Otherwise there would be no way to conserve what had been won.

Our present conception of orphanage work is that it is a school. Here the children are taught. That was not the idea of the orphan asylum of the old days, which, thank God, is rapidly giving way. The business way of handling orphan children is to get rid of them as soon as one can. The Christian way is to hold them as long as one can. The cheap way, the dollars and cents way, is to pass them out and on. The loving way is to receive them to the church's arm and to assure them that in the Saviour's name they are welcome; to let them understand that they are not to be pushed off but held; to let them feel kindliness and friendship, educational and vocational training, uplift of life, regularity of occupation and systematic instruction shall all be vouchsafed them. And furthermore, without the bother of any age limit they shall, when the day of their departure arrives, go out into the world wearing no badge of poverty, asking favor of charity of no living man.

Oh, brothers, I have only this remark to submit in closing. I believe the topic given me is unfortunately worded. The committee should have asked me to discuss, not an obligation, but a blessed, sweet, sanctifying, glorious Christian privilege.

—Hon. J. Z. Green was the guest of Rev. and Mrs. H. B. King Saturday afternoon.

THE KING'S REWARD.

"Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:12.

The blessed Lord said to his disciples, "I will come again and receive you unto myself." John 14:3. To have Christ, and be with him eternally, is no small reward. But this promise was not for the disciples alone. When Paul the aged was in prison, waiting for his death sentence to be carried out, he wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Timothy 4:6—8. A crown of righteousness is a part of the great reward which the King will bestow. This is called by some writers a "crown of life." James 1:12, Revelation 2:10. Another says "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. But in order for this crown to be received by all for whom it is intended, some must be called from the dead; for many who now sleep in the dust have been righteous. The Lord, however, has made provision for all these. "For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 15, 16. Thank God that though good men may die the grave cannot hold them when the Lord comes and calls for them. No, indeed; for " all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29. Not only this, but at the very instant they come out of their graves the gift of immortality is theirs. This is the Lord's promise: "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible (immortal) and we shall be changed." 1 Corinthians 15:51,52. Glorious change indeed; no more sickness, sorrow, pain, or death, "for the former things are passed away Revelation 21:4. Death is swallowed up in victory" (1 Corinthians 15:54), and all things are made new—a new life, a new home, a new occupation, a new song—and best of all, these may be enjoyed throughout the eternal ages. Is all this worth looking after? Who does not desire such a reward? Oh, to be

able to receive it! But in order to have this, each one must be "counted worthy" of it. When the Lord comes, only the "dead in Christ" arise at his call. 1 Thessalonians 4:16. The rest of the dead do not rise till a thousand years afterward, Revelation 20:5. This shows that the righteous are separated from the wicked when the Lord comes. But even this is done in a moment, in the "twinkling of an eye." There is no time for the Judgment, then. No, before the Lord comes, he looks over the cases of those who profess to know him, and decides who are faithful. All the rest are left out, and when the King comes the faithful alone are raised to life. After these are taken to dwell with him, the wicked have their resurrection and are brought forth to be punished, John 5:29. After the decision has been as to who are worthy to come up in the resurrection of the just, then the Lord comes to give them the reward of everlasting life. Let us remember, then, that we must be ready to meet the Lord before this decision is rendered, for if we wait until the Lord is seen coming, it will be too late. We shall then be obliged to cry, "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20. The Lord gives us a solemn warning on this point. He says to all: Take heed to yourselves, lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 34, 35. Snares are placed in concealment, where they will take birds and beasts that are not looking for them; as they move along carelessly, not thinking of any danger, suddenly, in an instant, they are ensnared, never to escape alive. In just the same way will the Lord's coming overtake those who are not prepared for it. "Watch ye therefore," the Savior said, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:36. We have seen that our resurrection, our immortality, our being with Christ, our crown of inheritance, all depend upon, and are to be given at His second coming. How important, then, that coming is. If the coming were to prove a failure, all would be lost. But that can never be. All through the dim ages of the past, as the saints have fallen one by one by the stroke of death, angels have marked their places of rest. And when the order of the returning Lord shall be heard, "Go gather my saints together unto me," with what joyful haste will the angels fly to meet those who have burst the tomb at the sound of the voice of the Son of God! Oh, glorious awakening! Perhaps the first sight to greet the vision of those opening eyes in the dawn of Eternity will be the face of an angel, radiant with glory. It must surely be an awakening of song, when death is thus "swallowed up in victory," and the sweet voice of Him who is our Redeemer is heard to sing, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Hebrews 2: 12. Then will the very heavens ring with the jubilee of that assembled throng.

Dora L. King.

Matthews, N. C., R. F. D. 18.

SALVATION BY FAITH.

God gave Martin Luther a wonderful insight into the way of faith. We can be glad that salvation is by faith, it opens up the way so clearly for us. However, while salvation is by faith the plan involves work, resulting from our faith.

Abraham, "the father of the faithful," who was "the friend of God," had faith, and his faith moved him to erect an altar for the worship of God.

Abraham, being a friend of God, wanted to sacrifice to God, and he became stronger in the faith by making the effort. It is such an easy matter to lose sight of the fact that we must move up with our present faith in order to increase in the faith.

We think we have faith in the Bible, the Word of God; well, the way to have faith in the great Book is to read it. We think we have faith in prayer, and if we do we will pray. We, by faith, know that we need the grace of God in order successfully to serve God, and thus we pray for grace.

By having some faith in friends, we seek their friendship.

If we are just what we ought to be socially, we, when we need help, would rather call for the help of our near friends. The children would rather have the help of their parents than the help of distant relatives. Later on the parents would rather be waited on by their helpful children than by other relatives more distant.

A good man had so much faith in God and such a high regard for his family that he said that he was not expecting to have his children to provide for him, but that he intended to provide for them—that he was living for his children, and did not think of having his children provide for him.

That man died after educating his children, and was highly honored by the people, and duly respected by his children. Another case; where a man looked forward to much help by his children, and he wanted things to turn in shape for his children to wait on him; but the turn was not much that way—and the big honors never came. Self often comes in the way and spoils that which should be faith in God and man.

There is never much faith in man unless there is faith in God. If we do not have faith in God our faith in man fails.

Find a people who are really generous and patriotic, and public spirited, and they are of the class who have faith in God. It is wonderful how the salvation that is by faith affects the social side of life. The people who have salvation sacrifice and live a life of self-denial so as to be be able to help to lift up their people to a higher plane. The love of money, the root of all evil, is the thing in the way, and is so much so that we see it prominently in the vicinity of our churches. A few who are large-hearted, having the welfare of suffering humanity at heart, toil and sacrifice, and endure, and pay to God and give, but there are others who seem to be callous about some of these very important things. An over-worked poor man, who was hardly able to pay a dollar, gave fifteen or twenty dollars' worth of work to a certain church work that was very badly needed—but if those more able had met their obligations, the poor man would not have been over-burdened. There are others as the case of the good man above referred to. This case comes in as evidence indicating the justice and the consistency of tithing. I want to note right here that I am heartily in sympathy with the over-worked and over-burdened suffering people who are so generous and liberal. The love of ease and gain on the part of a few causes a drag, and thus throws the over-work on a few. However, a singular thing is the fact that numbers of the over-burdened, hard-worked class, are often found negligent about the spiritual interests of the church. A man that must do "double duty" because he is determined to have his church painted can't afford to neglect the spiritual interests of his church; if he does, he will neglect the thing belonging to his salvation.

"These things ye ought to have done, and not to leave the other undone"—is the scripture.

However, the "love of money" is the sin that "lieth at the door." Nothing less than the grace of God will right the wrong. If a people are willing to let the devotional drag, there will be stupidity somewhere.

We read that "the children of the world are, in their generation, wiser than the children of light;" but this fact need not hinder. The devotional must be urged. One of the ideals on the devotional lines is to open the Sunday school with prayer, and to close it with prayer; and besides

the regular preaching have a prayer service in the church at least twice a week. The singers say that they "want to practice singing anyhow," and by all these song and prayer services, there can be abundant practicing. The instrumental music is not to be forgotten, and we all love to hear the sound of the church organ; and a few of us Methodists love to hear the vigorous sounds of the Moravian cornet band, but at times it seems that only the vocal is needed.

Perhaps at the humble prayer service the leader, if able to do so, might serve without the organ. However, there seems to be a finer ideal to notice—after the example and order of the devout man, Cornelius.

In a town or village, or where the devout men live neaer the church, there is space for a church service every day. This thing ought to be. There are but few families in a town, or near a church, but what could furnish a representative at the service once a day. The "representative" is no little matter, and if only a little child has occasion to represent for a big family once a day at the church, God will not overlook the account.

Some who think so much about their representatives gone on before to heaven, had better look after the representation here on earth, because such is the way to look towards heaven.

Not long since an humble family, who worked hard in order to serve their friends in the way of worship, etc., was seriously prostrated, and all became seriously sick. One of their friends, who loves to pray went there, and urged that they pray for their immediate recovery. The wife and mother of the family, at once got up shouting and praising God. I was not there, but I do not hesitate to publish through this article that the friends had at least that one case of being instantly restored in answer to the prayer of faith. I believe that the family above referred to have been wonderfully blessed, in answer to the prayer of faith. Troubles come on the "just and the unjust," and the just must pray to God about their life and ask God to dispose. Much of our living is a venture.

Martin Luther heard that Melancthon, his friend, was sick, and made haste to see him. Melancthon told Luther that he can't spare thee," and Luther then went said: "We need thee, Phillip, and we can' spare htee," and Luther at once went down in prayer for Melancthon, and the sick man recovered and went to work. It is good for our faith to think on such things. W. F. G.

—During six days in July, 1,026 horses died from over heat in New York City.

OUR BIBLE SCHOOL.

Lesson for Next Week.

I Kings, chapters 16 to the end.

NOTES.

—The Raleigh Times was recently sold.

—Ahseboro has a layman's convention Sept 28 and 29.

—The path of least resistance leads downward. Where will it ultimately land you?

—Mrs. J. C. Morris, of Haw River, is a patient at St. Leo's.

—A special meeting to begin in Burlington next Sunday is announced. Prof. Pender will lead in song.

—There is a rush of young people to schools and colleges. May they all work hard and get on well.

—Mr. J. Frank Coble and wife of Tabernacle are rejoicing over the advent of a son.

—Miss Xannie Stowe, professional nurse, has moved from Rex Hospital, Raleigh, to Moore County Hospital, Southern Pines.

—Please send no more Conference Minutes now. We have received two packages which will supply all demand, we think. We thank the brethren who have written offering copies.

—Prof. H. L. Feeman, of Adrian College, has accepted a professor's chair in Westminster Theological Seminary. He and Mrs. Feeman were pleasantly surprised by a large concourse of friends in Adrian one evening shortly before their departure.

—Mr. Ed. Hartsell and his wife, of Henderson, called in our office today. They had been on a visit to Rev. J. E. Hartsell, Mr. Hartsell's father, and stopped in Greensboro to visit Dr. W. K. Hartsell.

—Asheboro, N. C., on September 2nd unveiled a monument in front of the Court House in honor of the Confederate dead. The monument is made entirely of Mt. Airy granite and is capped by a bronze figure. The monument was erected through the efforts of the Daughters of the Confederacy of Randolph County.

—The Beattie trial ended in conviction and sentence to death. Now another tragedy comes on in our own State. Miss Myrtle Hawkins, of Hendersonville, was found dead in a lake a few days ago, and now it is reported that she was the victim of a crime, and there will be an effort to identify and punish the criminal, involving, probably, a great sensational trial.

—The Greensboro Telegram, after a career of years, involving a number of ups and downs, has passed out of existence, Mr. Fain, the late owner, having sold to the Greensboro Daily News.

—Curtis Allen, while driving an automobile, at Asheville, a few days ago, collided with an electric car and injured Mr. and Mrs. Sibley and little daughter, of Memphis, Tenn. For reckless driving he was given 15 months in jail.

—Wilmington put $100,000 worth of bonds on the market the past week and the best offer for them was 98 1-2 cents.

—Recent floods in China drowned 100,000 people and destroyed crops almost totally over a large area.

—President Perry, of the Michigan Conference, observes that union with the Methodist Episcopal Church is very unpopular in Michigan.

—Mr. Winburn Scott, who lived about six miles west of Pilot Mountain, N. C., was overcome by dead air while being drawn out of a well in which he was working and fell back into the well and was instantly killed.

—Dr. John Clifford, one of the best-known Baptist ministers of England, has for the twenty-ninth time been summoned before a British court for his refusal to pay the tax which goes to the support of denominational schools of the Church of England. Thus far he has not been given a prison sentence, but has suffered the seizure and sale of his household goods to satisfy the tax levy.

—Mr. Justice S. King, son of Rev. and Mrs. H. B. King, is sick. Dr. William H. Price, of Matthews, N. C., spent four hours with him giving him medical treatment; he is very sick. We ask the prayers of our ministers for him that God may rebuke his disease and heal him.

—H. J. Hohart of Kansas City, a Presbyterian Sunday-school teacher, has brought suit for $55,000 damages against the Missouri Pacific railroad because four railroad hands caught him and forced him with drawn revolvers to take a drink of whiskey.

—*The Methodist Recorder* states that President T. H. Thompson, of the South Illinois Conference, went recently to Cole's Chapel and prevented a deliberately planned steal of church property to another church. Stealing a church is like stealing a Bible. Certainly there should be honor among church members. Bishops and presiding elders cannot make stealing right, even though it is a church or a Bible that is stolen.

Little faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the pits or in the royal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise.—F. W. Farrar.

From Pastors and People.

EFLAND CHURCH.

Our revival meeting closed last Sunday night. The meeting was helpful to the church, and eight professed conversion. Bro. J. D. Williams preached the first Sunday and Bro. Lamar came on Monday and stayed until the close. This is the third year Bro. Lamar has assisted in revival work here and is loved by the people of this church and community.

Bro. Edwards of Mebane was present at several of the services and did good work. He has preached for the people during the absence of the pastor and is held in high esteem by them.

Bros. Cecil and Bryans were also present at the services on Thursday.

The people of this church have kept up the work during the absence of the pastor the past three months. They also have kept the salary paid up and have shown every possible kindness. It is pleasure to serve such a people. Homer Casto.

DENTON.

We held our third quarterly conference with the Denton church on Saturday before the first Sunday in September. It was the most spiritual conference that I was ever in. All the business was transacted in a warm spirit of love. Both churches were well represented. All the reports were good. It was found that Brother C. H. Surratt was elected delegate to the next Annual Conference, and Brother W. A. Loflin the alternate. We are getting along fine with our work.

Pleasant Grove has been repaired and painted and a nice steeple built to the front and a good bell placed in it, and it is all paid for. Our special meeting there was a great success. They tell me the church is in the best condition it has been in for many years. Old things have passed away and all things are become new. Bro. John Hulin was our pulpit help and did most of the preaching, and all the people enjoyed his preaching and it did them good. Bro. Hulin is a good earnest preacher, and he is doing a good work in our section. We thank him for his timely help. Our work at Denton is in good shape. We hope to have the new church inclosed in five or six weeks. The Sunday school and prayer meeting are doing good work. Our people there are alive. Bros. Reynolds and Hulin have been a great help to me in my work, for which I thank them. My people are all good to me; God bless them for their kindness to us. Bro. Reynolds has greatly improved the school building. It looks nice, and the school has opened up better than usual. If our people at large will fall in line and help to make our school what we can make it, we can soon have a school at Denton that will be as good as the best. And I feel like our people will help to make our school what it ought to be. Let us not forget our dear little orphans; they are looking to us for help. I am so glad our Sunday schools are beginning to do something for the orphans. The keepers of the Orphan's Home desire our prayers and help. And the church at Denton needs the help of the church at large to complete our church there so the orphans, the students, and all our people there may have a church to worship God in. Brethren at large, remember that your brethren at Denton have been burdened very heavily this year. And remember the Lord has commanded us to bear each other's burdens. Please remember us in a substantial way.

Yours in the work, D. A. Braswell.

BETHESDA, YADKIN COLLEGE CT.

The long-looked for season has come of which we should be very thankful.

Death has visited our community and taken away the little infant of Mr. and Mrs. R. E. Leonard; it was buried at Bethesda last Monday eve, the burial services being conducted by our pastor, Bro. Powell.

Little Selma Wagner, the daughter of Mr. and Mrs. J. B. Wagner, has been very sisk with typhoid fever, but is better now.

Our pastor filled his regular appointment at Bethesda yesterday, preaching from Gal. 2:20, and giving us a very good sermon. Our Sunday school is moving on very well; they attended the Sunday School Convention at Shiloh on Saturday the 26th of August, which was a grand success. About 10 o'clock the Sunday schools from different places on the circuit began gathering near the church until it looked as if everybody was coming. After all of the schools on the circuit got there except West Lexington school, we all drove up in front of the church and stopped. After Shiloh's singing a welcome song and the pastor's inviting us into the church, we began filing in until it was full and all of the extra chairs and benches brought in and then they did not all get in.

The exercises, consisting of recitations, solos, quartettes, and songs, lasted for something over an hour, after which the crowd gathered out in the grove around a table 180 feet long, filling it with many good things to eat until it was loaded down. After Bro. Garrett returned thanks they began to give the little folks and all until all were filled, after which the crowd reassembled in the church and the exercises continued, Rev. Mr. Thompson, of Lexington, making the address which, to say the least, was good. Being dismissed the different schools began to leave for their respective homes. All seemed to enjoy the day, talking about when we should have another S. S. rally. May the Lord use these blessings of man to his glory.

Chas. M. Yokley.

BETHANY, RANDLEMAN CIRCUIT.

Since the last report from this place, we have held our special meeting, which began the second Sunday in August, and closed the following Friday night. We had a good meting. The church was greatly revived. Rev. Mr. Plyler was our help. He preached with great power; we had good congregations throughout the meeting.

There were about 20 conversions; 12 joined the church.

We are now having prayer meeting every Wednesday night. Last Sunday at 11 o'clock our president, Mr. Swain, was with us and preached an excellent sermon. We are always glad to have Mr. Swain with us. Reporter.

PILOT CHURCH.

Our special meeting, which began the 4th Sunday at 11 A. M. closed the first Sunday with 13 conversions and 6 accessions to the church. The church was very much revived, and we surely had the best revival that has been in Pilot Church in several years.

In the first place, we had a fine, good preacher, Bro. Jesse E. Pritchard, of Westminster, Md., College. He is said to be one among the best preachers that ever entered the pulpit of Pilot Church. In fact, I think the church did more personal work than usual. I trust that all who professed but did not join Pilot will join some church, for I don't think there was ever a person born into the kingdom of God, but that there was some personal work for him to do, and I think it is almost impossible for any one to live a Christian life out of the church.

We are aiming to meet next Wednesday night for the purpose of starting up prayer meeting at our church twice a week, Wednesday night and Sunday night, at 7:30 P. M. Hope all will come out and

help make this hour as interesting as possible.

I am glad to say that we greatly appreciated Bro. Pritchard's presence in our homes, and we regret very much to see him leave, but will ask him through *The Herald* to "come again" and not to forget the writer.

Yours in Christ,

Etta Whitaker, Rep.

Pinnacle, N. C., Sept. 11, 1911.

BESSEMER CITY.

Our church is in the best shape it has been in for the past six years. We have a good Sunday school; we had 73 present Sunday and $1.54 collection. Our school is increasing every Sunday and we want to make it even 100 by the end of the year. We have one of the best pastors in the conference; he is doing this church so much good. It is Rev. D. M. Loy. He has attended our prayer meetings and has filled his appointments promptly. Bro. Loy is a good man and tries to do his duty towards his churches and his members and he is liked by every one of them. The Sunday school had a picnic on the 9th of Sept. and everybody had a nice time. There were about 85 or 90 at dinner. We went to the Mouney Park near Kings Mountain and we had a nice dinner.

We are having a good singing school here taught by a Mr. Hicks, of Gastonia, N. C.

L. H. Tucker.

HENDERSON.

We are trying to prepare for a revival—are wishing hoping, praying, talking about it—wondering why we have failed so many times; that is, if we have failed. Perhaps we have been vived all the while and did not have to be revived. Hardly—certainly not in the sense in which it is usually understood. Every church in this town has tried to wake it and its inhabitants morally, spiritually, religiously, repeatedly. I shall not admit that they have not done well. All plainly see we may do better. We discussed the 18th chapter of Matthew last Wednesday night. The pastor was absent. Verse 19 made us pause. "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Certainly, as far as we are able to comprehend, many of us agree many times touching matters temporal, spiritual, but they do not come to pass. Bro. Editor, what does it mean? How shall we become able to agree? Can two transcend the law and course of nature? Can two or more prevent a sowing of sin producing a harvest such as nature has devised to grow from such?

We are expecting a great singer, Mr. Butler, to awaken our consciences and emotions. We wish all the ministers and churches to remember us in their prayers, that heaven may reveal itself to us and show us the way of life so that we will walk therein.

T. T. H.

(Bro. Hicks asks a difficult question. Some commentators think Christ's promise was limited to the apostles. Others think the promise general, but to be interpreted by other Scriptures. John says (1 John 5:14), "If we ask anything according to his will, he heareth us." We take it that the promise is general, but to be interpreted by "the rule of reason." If the people of a town should agree that they need a town clock and should ask God to construct one for them miraculously, we do not believe that God would answer their prayer. If they should ask God to guide them in the movement to procure a town-clock for themselves, we believe God would answer that prayer.—Editor.)

MORIAH, TABERNACLE CIRCUIT.

Our Sunday school is still on the upward trend. We are glad of this fact, as we feel that it is one of the most important branches of church work. The total number present was eighty-seven.

At the close of the lesson, a collection was taken for the Denton Orphanage, which amounted to $7.44.

Instead of hearing our pastor, Rev. C. A. Cecil, preach at 3:30 P. M., as we were anticipating, we were very pleasantly surprised to find that he had secured Mr. E. O. Pritchett, of Brown Summit, N. C., who preached to us, using as his text Psalms 4:4: "Commune with your own heart and be still." His sermon was enjoyed very much by all who heard him. We were glad to have him with us and hope he will come again.

At the close of the sermon, upon invitation by our pastor, Mr. and Mrs. W. F. Clarida and Mr. Cleo Burgess came forward as candidates for membership in our church. Mr. and Mrs. Clarida were received by letter. We are very glad indeed to welcome them into our church. As Mr. Burgess desires to be baptized by immersion, he could not be received into full membership at this time but will at an early date. We are glad that he is going to unite with us also, and trust that the church will be a help to them and that they will be a help to the church.

Miss Flossie Hughes, who has been ill with malarial fever, worshipped with us again Sunday.

Mr. Robert Sharpe, who is confined to his bed with typhoid fever, is gradually improving.

Misses Theodocia Blackmon and Vivian Rogers, of Greensboro, N. C., worshipped with us Sunday. We were glad to have them with us and hope they will come again.

Reporter.

ROCKINGHAM.

Dear Brother Swain:—

Our third quarterly conference was held last Saturday night with the Pee Dee Church. Every church was well represented except St. John's. The conference was to have been held in St. John's Church, but owing to the small-pox near by there, it was thought best to move the conference to Pee Dee. McFarlan Church was well represented by a large delegation which arrived on Friday evening and remained over till Monday. Rev. J. L. Giles and wife from Winston-Salem were with us in the conference. Among the visitors from McFarlan were Mrs. S. A. Braswell, Miss Eunice Braswell, Miss Liddie Sing, Miss Pauline Brooks, Miss Artie Hurst, and Master C. E. Braswell. The Rockingham people were delighted to have these good people in their homes. By their visit to the conference and presence in our services Sunday, both at 11 and night, the services were more inspiring. Their reports from McFarlan Church show that our church there is growing. The business of the conference was transacted in a spirit of love, as usual. Rev. J. W. Willis, of the Baptist Church, was present and offered the opening prayer. After hearing the reports, Bros. Giles and Willis gave us very helpful speeches. Mrs. Giles having applied for a license to preach or exhort, the conference granted her request. The votes for delegate to Annual Conference were counted. Bros. W. S. Braswell and C. A. Thrower were the nominees, and Bro. W. S. Braswell, of McFarlan, N. C., was declared elected. Rev. J. L. Giles gave us a great sermon Sunday morning from the text, "He that winneth souls is wise." Miss Annie Collins, who is our organist at Pee Dee, has been very ill about two weeks, but is improving slowly. Miss Eunice Whitley and Miss Eunice Covington have been taking her place during her ill health. Their faithful service is much appreciated. Mrs. Robt. Webb, of this place, has been and is now very sick. Pray for them.

J. E. McSwain.

—A colored preacher, who had only a small share of this world's goods, and whose salary was not forthcoming on several occasions, became exasperated. At his morning service he spoke to his church members thus:

"Bredern and sistern, things is not as dey should be. You must not 'spects I can preach on u'th an' boa'd in Heben."

Corinth, Littleton Ct.

Bro. "Nat" Harmon, of Brinkleyville, has preached for us since I wrote last; his discourse was good. We shall love to hear him again.

Third quarterly conference was held in M. P. Church of Littleton some time ago. Work done harmoniously. Immediately after adjournment a number of ladies came in with box and baskets and good things to eat. All enjoyed their dinner thoroughly. Going to meet there next time. See what Brother Taylor gets by working surprises.

Mr. R. C. Riggins is elected delegate to Annual Conference. He means to go.

Our protracted meeting closed here last Thursday with six additions. The Lord alone was Bro. Taylor's pulpit help.. With such help can his sermons fail to have the desired effect? Daily as Christ spoke through him every sermon grew better. May the truths he preached be as a fire that will burn all error out that we too may get earnest in what we are about. "We can't start a fire that will do our hearts good if all we have produced is faith and damp wood."

Mr. Brown Neville, wife and daughter, and Mr. Belamy, of Eden Church, Halifax Circuit, attended our meeting a day or so.

Mrs. Bernice Carter is visiting her mother who lives near Norfolk.

Mr. J. E. Glasgow is spending some time at Moore's Springs for his health.

Miss Virgie Butts has returned to Halifax, her home, having spent some time with Miss Eva Glasgow.

After Sunday school last Sunday we gave out recitations for Children's service. Wish to have it 1st of October.

Fannie Barnes, Reporter.

Mt. Hermon.

This is special meeting month on Mt. Hermon Circuit. The first Sunday we began our meeting at Friendship. On Sunday we had an unusually large congregation. Bro. Cecil, pastor of Tabernacle Circuit, was my help at this point. He conducted every service and did some excellent preaching. The week of this meeting was an unusually busy week with the people, but they seemed ready to drop their work and attend the meeting. The result was thirteen conversions and fourteen accessions to the church. We feel thankful for this meeting and we are sure that the full fruits will be reaped in the future. It was an ingathering of the children. In this meeting we could not help thinking, how easy it is for the children to step into the kingdom of God, and how difficult for those who are grown up! Such a meeting as we have just closed at Friendship emphasises the importance of coming to God while young.

J. A. Burgess.

Mt. Lebanon, Randleman Ct.

The Baraca class of Mt. Lebanon, Randleman, N. C., reorganized last Sunday with 13 members. The prospect for a larger class is bright. We ask prayers.

The following officers were elected:

Mr. Charlie Redding, President; Jesse Farlow, Vice-president; Add Hinshaw, Secretary; John Gaster, Treasurer; L. R. Hughs, Teacher; Press Reporters,—Basil Hughs, Walter Matthews.

Committees: Hustling Committee,—Jesse Farlow, Fred Johnson, Walter Matthews, Bob. Lineberry, John Gaster.

Social Committee,—Clarence Parsons; Walter Matthews, Guy Parsons.

Greensville Ct.

Since I write last, our special meeting has been held at Hobb's Chapel. Rev. Mr. Hunt was Mr. Ashburn's pulpit help. He did some excellent preaching. Although, at times, he did not seem able to preach, he said. "I would rather wear out than to rust out. for there are too many rusting out now." Our meeting wasn't as good as we had hoped for, but we all feel that we were greatly benefited by those uplifting sermons. Come again, Bro. Hunt!

Last first Sunday was our usual preaching day, but instead of preaching, we had the honor of having Mr. Wm. Powell, of Emporia,—Chairman of the Greensville County Sunday School Association—with us on that day. He gave a splendid address on S. S. We hope that our S. S. may have a larger enrollment than we have had in quite a number of years.

The special meeting begins at Philadelphia the third Sunday in this month. Pray that good will be accomplished during this meeting.

Dora Pair.

September 7, 1911.

Tabernacle Ct.

Our special meeting began at Moriah on the fourth Sabbath in August. Bro. W. C. Kennett preached a splendid sermon at 11 o'clock, A. M., and Bro. J. A. Burgess from Mt. Hermon Ct., preached at the afternoon hour, and it is known to all who have heard Bro. Burgess that he preaches good sermons, and he and Bro. Kennett did all the preaching until the close of the meeting on Thursday evening, and their good sermons were appreciated and enjoyed by those who were fortunate enough to hear them. On account of the continual rain our congregations were not as large as we expected; we had a good meeting; one conversion, three reclamations, two joined the church and others are to follow. We have had good revivals in all four of our churches, and I am certain the spiritual condition was improved; but there is still room for more development in this direction. On this field there are many good people, they are kind, nice and hospitable. The finance of the circuit is about as well up as it was at this time last year, and I am expecting to raise every cent of every claim and if I fail it will be a regret to me, for I am sure if all will do their part the entire assessment will be paid, and let each member who is behind see the stewards as soon as possible and settle the amount behind, so we can have encouraging reports at our last quarterly conference to be held on Saturday before the third Sunday in October at Tabernacle Church, and at this conference we want to see all of the officials from each church present, and ready to report as to the interest they represent.

I hope we will have a good Annual Conference. I, for one, am anxious to hear the pastors make their synopsis reports; which I believe will be interesting and helpful in several respects.

I believe the plan as adopted by our last Annual Conference for the work of the President is a step in the right direction, notwithstanding some think otherwise. However, if anyone has a better plan or method to offer, I am willing to join in and make it go to the extent of my influence and ability.

I was glad to have Brother Powell worship with us for two days in our meeting at Moriah, and I am truly thankful to all of the ministerial brethren who assisted me in my special meetings, also to Rev. J. F. McCulloch, who filled my appointment for me the first Sunday in September.

C. A. Cecil.

Granville.

All the churches on the charge have been visited since my return from Northfield, except Antioch. Good congregations at each place. Have received six into the church, three at Union Chapel and three at Mt. Carmel. It is encouraging to see the number still on the increase. This makes a total of 44 received on the charge this year. And there have been as near as I can get it about 107 professions. All except three received into the church have come on profession of faith. Finances are somewhat behind now. Due, I suppose, to the fact that some have been so busy with their crops that some even neglect the church and S. S. We are expecting everything to come up by the close of the Conference year, and that is not far distant now.

The people have been very kind through all our push and rush of work and have co-operated in making the work a success so far.

We have a lot of new song books for the Sunday School at Union Chapel now and are expecting that to increase the interest in that part of the work. This book was bought on recommendation of the pastor and all seem to be well pleased with it.

We have been kindly remembered with gifts to satisfy the appetite and please the taste by Bros. Henry Finch, Lonnie Woodlief, and J. H. Mundy; also Sisters Rogers, L. H. Stone, and R. H. Hight. We haven't been stormed like Bro. Stubbins, but we appreciate what has been done.

The Ladies' Aid Societies are doing good work now. The Society at Union Chapel has paid for a nice side board, dining and cook table and two dressers. The Rehobeth society has bought a nice set of chairs and will have some money left to pay for some other things of usefulness. A little time and we think this parsonage will be well furnished.

The last quarterly conference appointed a committee to have the well dug deeper and larger curbing put in so it can be cleaned out. This is a much needed improvement.

We are encouraged to see the people interested in the material improvement of the charge and can but feel that this is indicative of a deeper spiritual development.

Many of our people are looking forward with pleasure to the coming of Mr. and Mrs. Butler to sing in the Henderson meeting. We are praying for a great revival in our church there.

Sincerely,
N. G. Bethea.

Henderson, Sept. 11.

Sandy Ridge, Oak Ridge Ct.

Our special meeting began the second Sunday in August, and continued until the following Thursday night. It seemed that the people had no mind to work, therefore we ventured to run the old machine with belts off, so she did not hum very much. It is useless to mention the number of converts and additions to the church from the fact every reader can guess at the results of such a procedure. I mean on the part of the church. The fault was not in the preaching; it was first class. Bro. Curry worked earnestly and faithfully to show the unsaved their condition and the importance of looking after the soul's salvation. The people of the community learned to love Bro. Curry; his few days stay among us was much appreciated and his preaching highly esteemed by all who heard him. Bro. Lowdermilk's condition was such that he was unable to render but little service during the meeting, so Brother Curry had a hard row to weed. It seems to me if I was going to compare some of our fellows I should compare them to a half bushel sack stuffed with two pecks of selfishness and one of indifference. It swells and of course manages to burst just before the commencement of the special meeting; that means a clog in the machine. How we come hobbling along with the old machine, whack! whack, all out of order to reap a harvest of souls for the Lord. I wondar if any one was silly enough to take that kind of machine to the harvest field to reap his wheat with the past summer. I imagine not, and why should we use such a machine in the great harvest field of the Lord?

Our third quarterly conference convened at Oak Ridge on Saturday before the first Sunday in September. A sermon by President Swain at the eleven o'clock service; his sermon was real interesting and inspiring. All who failed to attend the meeting missed hearing a splendid sermon. Quarterly conference in the afternoon. Business transacted in a spirit of love. The next meeting will be held with the Kernersville church. I am glad to say that Bro. Lowdermilk's condition is better; he was able to preach two sermons for us yesterday, enjoyed very much by his congregation. I want to say to others that have not had their meeting yet to put the machine in order, so that when the time comes that may be successful in reaping souls and gathering them into the kingdom of God. I rejoice to read of so many converts. May the Lord bless them all.

J. H. Gordon.

Union Chapel.

Our S. S. attendance is very good now. New S. S. song books have been bought and are proving a great success in every way, giving joy and pleasure to all. Last fourth Sunday Mr. and Mrs. Bethea sang some of the songs for us and we liked the "sample" so much we decided to get the books and can certainly join them in saying they are fine in the S. S. Our pastor and his wife take a very great interest in all the work of the churches on the circuit and are always ready to help all in any good work.

Three members joined our church at last fourth Sunday's service. Bro. Bethea preached to a large congregation that day. We were glad to have Misses Ora Cooke and Fannie Belle Allen, Mr. Charlie Kearney, of Franklinton and Mr. Paul Winston, of Youngsville, worship with us that day.

The ice cream supper given by the Ladies' Aid some time ago was quite a success. About twenty-six dollars was made and turned over to the treasurer of the society there. This has already been spent for furniture for the parsonage.

Mr. Ollie Finch left for Chapel Hill today where he will resume his studies at U. N. C.

Misses B. Edwards and Warren, of Danville, Va., are visiting Mr. S. Edwards.

Mrs. Sallie Wilson and two daughters, of Norfolk, Va., are spending some time at the home of Mr. D. H. Gill.

Mr. Myrtle Stone, of Henderson, spent Sunday with his parents, Mr. and Mrs. L. H. Stone.

Misses Lessie Finch and Lillian Huff and Messrs Norwood White and Melvin Edwards visited Flat Rock Sunday.

Reporter.

New Hope, Vance Ct.

Our beloved pastor, R. C. Stubbins, filled his regular appointment the first Sunday; he certainly preached a good sermon. We had a very good congregation. There were five to join the church; hope there will be others later. The Sunday school at New Hope is doing well, better than it has this year. We have a larger attendance and seems to be more interest taken; do hope it will continue to grow.

Am sorry to report that my uncle's little girl and boy are sick.

The quarterly conference will be held at New Hope Friday, September 22, at ten-thirty o'clock, A. M. Hope there will be as many present as possible.

Best wishes to all.

Esther S. Paschall, Rep.

Sep. 12, 1911.

Mt. Carmel, Granville Ct.

Rev. Bethea filled his regular appointment at this place Sunday last. Having been absent the preceding one, surely we appreciated having him. Of course the sermon was exceptionally good as usual.

S. S. still alive; forty-two present last Sunday. Two of our members still visiting. Miss Maggie Finch is visiting about Dabney, N. C.

Miss Gladys Faris is visiting relatives at Emporia, Va.

The writer visited the Gillburg S. S. Sunday afternoon last. This school is in good condition.

We are hoping to enroll the hundredth one soon.

Polk Garrett.

Sept. 12, 1911.

Tabernacle, Forsyth Ct.

Since the last report from this place we have held our special meeting, which began the third Sunday in August and clos-

ed the following Friday night. We had a good meeting. The church was greatly revived. Bro. Williams was expecting Bro. Austin for pulpit help, but on account of sickness could not be with us. Bro. Brown was then secured for help. The meeting resulted in 8 conversions and 2 accessions to the church. We held a special prayer-meeting three evenings before preaching to pray for the unsaved.

A recess pulpit has been built at this place since the last report which adds a lot to the appearance of the church.

May the Lord give Bro. Williams and Bro. Brown the ability and power to do great work for him.

Blanche Spear.

FROM A LITTLE GIRL TO LITTLE GIRLS.

Star, N. C.,
Sept. 11, 1911.

Dear Editor:—

Will you please give me space in our *Herald* to write to the little girls?

I am a little girl seven years old and mama bought me two little Bantam chickens and I have been selling the eggs sending the money to the orphans. I let the little hen sit on big chicken eggs and she raised seven and I sold them for $2.00 and sent to the orphans. In all I have made for the orphans this year from one Bantam hen over $3.00.

Now I have let her sit on her own eggs and she has nine little Bantam chickens that I am going to give away to some little girls here that have promised to send to the orphans what they can make.

I wish all the little M. P. girls would get at least one hen and sell every egg and every chick she raises, and give the money to the little children that have no papas and mamas.

Won't some little girls join me in this, and report through our *Herald* now and then what they have done?

Our school starts to-morrow, the 12th, and also the corner stone of the College is to be laid at 1:30 o'clock.

The school opens with five teachers and will be in the old Academy, but we hope by this time next year we will be in the College building.

I must close, as I am afraid my letter is already too long. Will write more later.

Ruth Vuncannon.

Loved in Life, Remembered in Death.

On August 29, 1911, at her home near Gillburg, N. C., the spirit of Mrs. Elizabeth Coghill, aged 79 year and three days, was carried by the angels to her home far above the starry sky. Her husband preceded her about five years ago. She leaves five boys and three girls. We mourn not as those who have no hope, for she died a Christian, and is no doubt today at rest.

She gave her heart to God early in life. The bereaved ones have the sympathy of their many friends. Let us remember our loved one is now at rest and can't come back to us, but we can go to her if we live as God would have us. She was a good woman and was greatly beloved by all her neighbors and friends. Her remains were laid to rest near Gillburg, the burial service being conducted by her pastor, Rev. R. C. Stubbins, of the M. P. Church.

One who loved her.

PHILLIPS.

Mrs. P. L. Phillips died at her home on Laurel Ave. Sunday morning at one o'clock of typhoid fever. She had been sick about three weeks, but not thought to be seriously ill until Friday night, when she began to get worse and did not live but a few hours.

The remains were taken to Graham, N. C., Sunday P. M., and the funeral was held at Mt. Hermon Church, Monday at 11 o'clock, services being conducted by Revs. Millaway and Curry.

The deceased was 33 years of age and leaves two little children and a host of friends to mourn her death.

She was a daughter of Mr. and Mrs. R. O. Hargis, of Burlington, R. F. D., and sister of Mrs. W. B. Cheek of Mebane, N. C., and Mr. B. H. Hargis.

Mrs. Philips was a lady of even temper and was always ready to lend a helping hand to those in need, and to speak a word of cheer to those in trouble.

She will not only be missed by her husband and children, but by all who knew her.

While she lived in Greensboro she had made many friends who will hold in fond remembrance the noble life she lived.

A Friend.

THE WISE MEN.

St. Luke says it seemed good to him having had perfect understanding of all things from the very first, to write them, and it seems his vocation and opportunities enabled him to know more of the early life of Jesus and therefore he wrote more, and how glad we ought to be that he did. When St. Matthew wrote Herod sent them to Bethlehem, I suppose he did not know then that Jesus was taken from there to Jerusalem, and after the great temple service to Nazareth for he would have written something about it.

Can you tell me where I can find any more about the wise men except in St. Matthew?

I can't believe that Joseph was told to flee into Egypt during the days of her purification, and they could not have gone before the purification in the temple, for they stayed in Egypt about two years.

How could the wise men visit Him at Bethlehem after the purification in the temple when St. Luke says he was at Nazareth?

Yours for the truth,

T. L. Whitaker.

(Have you become a higher critic, Bro. Whitaker? I take it that Luke refers to the return to Nazareth after the stay in Egypt. Luke does not profess to tell all that occurred in the life of Jesus.—Ed.)

THE COUNTRY MINISTER.

I wonder is we estimate aright the noble self-sacrifice, the pluck and endurance of those Christian ministers who preach to scattered flocks in the country circuits. We know how great is the strain upon vitality made by the demands of a city parish. The pastor of a city church ministering to crowded congregations twice on Sabbaths, at the call of outside functions, visiting the sick, fulfilling obligations, furthering civic reform, and doing to the utmost of his capacity the work of the Lord, wears out and sometimes drops in the meridian of his powers. Yet the tasks laid upon him are not more excessive, nor his life more strenuous than than of the country minister who preaches, it may be, to from four to nine churches. Visiting the sick, burying the dead, responding to every call for help in a circuit of several miles, in all kinds of weather, must always be ready and on time or some one is ready to find fault with him.

Such a man may easily travel in the teeth of a blizzard sixty or seventy miles a week in winter in the performance of a single duty. He must be ready to give up all of his home desires. He is expected to have a family who cares but little if he is ever at home. In fact many seem to think when a man accepts a call to the circuit he has forever abandoned home. I have heard members who lived on a country charge say, I wish our pastor had no home, so he would have to stay with some of us all the time. Many times the requirements of the country charge are as unreasonable as they are unjust. Of all men on the earth who ought to love his home it is the minister. Yet many think or act as if they thought he has no love for home, and after he spends three fourths of his time away from home some complain because he does not visit more. You surely forget our Savior had his hour of separation, meditation, study and prayer. And the salary of the country minister, anywhere from 200 to 500 dollars a year, with the usual condition,

let us hope, of a house and lot, and a bit of garden of some kind or other, but he must make out uncomplainingly. Forgetting that the successful minister could at other callings make from $800 to $1,000 a year. But he is called to preach, and preach he must, and be ready at each beck and call. And some of these parishioners who are hardest to satisfy making from $800 to $1,000 a year and paying anywhere from $1.00 to $3.50 a year. O! inconsistency. But the true country minister looking away from these discouraging things sees emerging from his charge men and women who have reached the front rank in scholarship and influence. The country manse sends out its sons and daughters early inured to self-denial and early accustomed to plain living and high thinking. They become explorers, professors, doctors, lawyers, editors, governors, ministers, and sometimes, merchant princes. A country pastor sees young men and women annually going to our cities and towns who carry away from the home, church and Sunday school, preparation to resist the tempter and his wiles, while in brains, physical health and courage they are fitted to forge ahead and become leaders. We can see with justifiable pride the success of those who have already started from our little villages to find employment and preferment in the places they had sought in town. The country minister, burning his steady light for Christ and humanity, is in the advance guard of those who shall make the future strong and splendid. He puts himself behind his work; he asks neither fame nor praise and gets but little pay in dollars and cents. His feeling is that it is enough for him to follow in the footsteps of his Lord, though the pathway may be rough and the feet may bleed. It is the way the Master went; shall not the servant tread it too? R.

REPENTANCE.

Is there not at least the appearance in this day of an unconsciousness of sin that requires repentance? Are not men and women asking, What have I done that makes it necessary for me to repent? I have been honest, truthful, and kind to my friends—what more can be asked of me?" The fact is, a man who feels that way is in the greatest need of repentance. He has wrong views about himself, and about his relation to duty and to God that are fatal to a safe condition under the gospel.

That was the attitude of the Pharisees. There was an outward propriety of life, with the forms of religion observed, but it was the pride of a formal morality, and not the spirit of godliness. Religion is far more than good behavior. A man who lives as if he were independent of God, and who ignores Him in his thoughts and conduct, has no true idea of what constitutes a sinner. A proud remorse does not forgive itself the forfeiture of its own dignity, but it is the very beauty of the penitence which is according to God that at last the sinner, realizing God's forgiving, does learn to forgive himself. What is meant by the publican's going to his house justified, but that he felt at peace with God and himself? The very words which in our Bible are rendered repent and repentance, the words by which the evangelists describe the preaching of the Baptist and of our Lord himself, mean far more than we in this day ascribe to them. It means a change of mind, a change of heart, a change of thought and of feeling. It applies to those solely who have bgun to lay aside their old thoughts about sin, and to look at it not as an unfortunate mistake, which may be remedied by a little reformation, but as a desperate infraction of the law of God, from the peril and the power of which there is no deliverance except by the regenerating interposition of Almighty God. So long as a man asks, "What great harm can there be in this or that thing?" when God has forbidden it, so long as he says, "I am sorry for what I do but I can't help it;" so long as he comforts himself with the delusive notion that he is no worse than other men—he may not be, but what comfort is that to him if he is bad enough to be lost?—so long is he only deceiving himself by false ideas of what constitutes the mercy of God; and by a gross misinterpretation of the promises of Christ. His promises are to those who are changed, so that they will gladly and loyally follow him. Repentance is a serious business. Repentance toward God and faith in the Lord Jesus Christ is the only entrance to the kingdom of God. A. M. Hamilton.

DR. WILEY ON THE ALCOHOL AND DRUG.

Mrs. Martha M. Allen, Marcellus, N. Y.

A short time ago, Dr. Harvey W. Wiley, Pure Food Commissioner at Washington, in speaking before a Congressional Committee on a bill to regulate the sale of narcotic drugs, said:

"In my opinion there would be no harm done to the Pharmacopoeia of the United States if alcohol were absolutely excluded from it."

In the same speech in which Dr. Wiley declared for prohibition, he said:

"But alcohol is only one kind of drug. There are plenty of other drugs that are undermining the health of the community. We area drug-habit nation. We take something for every little ailment. The indiscriminate sale and consumption of drugs every day does as much as bad food to undermine the health."

Such expressions from men like Dr. Wiley are what the department of Medical Temperance has been appealing to the medical profession to give forth, for it is certain that the health authorities must be lined up on the side of total abstinence before prohibition laws can be effectively enforced.

ASHEBORO LAYMEN'S CONVENTION

Some of the features of this convention will be as follows:

All the speaking, singing, and praying is to be done by men.

Good speakers address the convention at each session, some of whom can tell of their own experiences on the foreign field.

No registration fee will be charged.

No collection will be taken for any cause or purpose.

It is earnestly desired that the laymen of the county arrange to attend this convention in large numbers.

L. F. Ross,
Chm. Publicity Com.

NO SUNDAY TRAINS.

Asheboro, N. C., Sept. 6, 1911.

Dear Brother:

In a recent issue of your paper you mentioned a railroad in another state that did not run a train on Sunday. I am glad to tell you that we have a railroad in North Carolina, Randolph County, that does not run a train on Sunday. There is no train run on Page's road from Asheboro to Aberdeen, on Sunday, but I am sorry to say that the Southern runs one here on Sunday. W. J. Teague.

Afraid She Had Hook-worm.

"O John!" cried the farmer's wife, so Punch avers, "I'm afraid I've taken that dreadful new disease!"

"What makes you think so, dear?" he asked, alarmed, gathering the frail little woman into his arms and stroking the thinning hair as she sobbed out the story of her fears upon his broad shoulder.

"Well," she explained, "after I got up, dressed myself and children, cooked breakfast, washed the dishes, prepared the children for school, strained the new milk and set it away to cool, churned and worked the butter, swept and dusted, done the ironing, given the baby his bath, cooked dinner and washed the dishes, sewed all the afternoon, cooked supper and washed the dishes, undressed the children and put them to bed, and sat down for the evening, I am too tired to do any darning! I never used to feel so. It must be the hook-worm!"—Deaconess Advocate.

CAROLYN BRADSHAW'S HITCHING STRAP.

"I wish I could have a pony of my own!" This was not the first and only time that Carolyn Bradshaw ever put her great longing into words.

"Why not wish for the moon?" suggested her sister, Maud.

"No earthly use," was the prompt retort. "If I could have a pony, though, I would gallop away into the country as if I belonged to the wild west. And I'd do errands, too, for the whole family, and I'd take care of the pony myself and I'd let the rest of you ride horseback if you were kind to him, and—"

"While you are wishing, sis," interrupted big brother Robert, "why not wish for an airship for me? I'd take care of it myself and go skimming through the air as if I were a bird—and—"

"S'pose I might as well, agreed Carolyn. "I can get the pony about as easily as you can the airship."

"While we have the auto," Maud interposed, "why do you want a pony, Carolyn?"

"Because a pony is a different thing. Can you love our big touring car, Maud Bradshaw? Can you talk to it and put your arms around its neck, and—and can you feed it sugar?"

Every member of the assembled family laughed with the exception of Robert, who pretended to be too depressed for smiles.

"I am your only true sympathizer, sis," he remarked in gloomy tones. "That's just the way I feel about my airship."

"Want to feed it sugar?" inquired Maud.

During the laugh that followed, Carolyn escaped to the attic, where she sat half an hour beside the open window dreaming of her pony. Of course the pony was an impossibility. Carolyn knew something of family expenses. In September Robert would begin his second year in college. Norman would enter the following year. Maud Bradshaw's music was no small item. The family were proud of talented Maud. Carolyn understood that she and the little ones came in for their share of attention, so, everything considered, it was useless to ask for a pony. Nevertheless, two weeks later, Carolyn did request her father to buy a pony.

"Wait until you are through high school," Mr. Bradshaw suggested. "Perhaps then we may be able to manage it."

"That is such a long time, father," Carolyn objected.

"It will pass too quickly, little daughter. Maybe, though, by that time you won't care for a pony."

"Oh, yes, I will. Why, father, I have wished and wished for a pony ever since I was a little bit of a thing when I first saw pictures of King Arthur's knights! Oh, how I have wished—"

"Look here, sister," interrupted her father, "I know more of the meaning of a genuine wish than you do. I am going to ask you a few questions to test your wishing ability. How much will your pony cost?"

"Seventy-five dollars at the Shetland pony farm. I have often talked with Mr. George, the manager."

"Cash payment or the installment plan?"

"Cash." Carolyn's tones were sad.

"I suppose it wouldn't cost as much to feed your pony as it would a big horse?"

"Yes, father, I'm sorry to say, Mr. George tells me that Shetland ponies have enormous appetites. I did think though, if we could later on buy a harness and a little cart—you can get one for twenty-five dollars—that the children and I could take satchels to the train and do enough errands of that kind to earn the pony's feed. You know we have many traveling friends in our neighborhood, and fresh air and responsibility would be good for our children. I'd let the little ones help."

Mr. Bradshaw's eyes looked extremely happy, but he knew better than to laugh. "Carolyn," said he, "how much money have you?"

"Just enough, father, for a medium hitching strap."

"What do you mean?"

"I have fifty cents. Hitching straps down town cost from twenty-five cents to one dollar. I should think fifty cents would buy a medium-priced strap. I know how to tie them; I learned it from our butter woman's hired man. He used to be a cowboy. I learned with a piece of clothes line. It's just as good—only—"

"Only what?"

"I'm afraid you'll laugh and call it silly."

"No, I won't, Carolyn. What is it?"

"I'd like to go downtown this very day and buy that hitching strap. It would make the pony seem real. I'd love to own that hitching strap. I'd hang it over my mirror and it would help me hope."

"Come with me and we'll buy that strap," advised Carolyn's father. "To wish for anything reasonable, earnestly enough, is to possess it. I'm beginning to believe you'll have that pony before you are through high school. Anyway, to own the hitching strap is a step in the right direction."

Thus did Carolyn Bradshaw become the possessor of a hitching strap, to the amusement of the family.

The following day when the ice-cream cone man passed with his wagon, Mrs. Bradshaw gave her children each a nickel with which to buy a cone. Every child, little or big, flocked to the wagon except Carolyn.

"Come along, sis," called Robert.

"Got to save my money," was the reply. "This five cents will buy my Shetland pony's first eyelash. It would make me feel like a cannibal to eat up my own pony."

That evening when the family gathered around the library table, Carolyn knew by the actions of every grown person and child that a secret trembled in the air.

"Well, tell me quickly," she urged, "I know that there is something that I don't know, because you all look so—so kind of silly. Do tell me!"

"Charming sister," Robert began, "hurry up and sit down or how can I drop on one knee before your majesty? That's right, but stop your grinning and don't rock. It isn't dignified. Charming sister, we have all become interested in your pet, the Shetland pony. It distresses us to know that at the present time you have but one of his honorable eyelashes."

"Oh, I have his hitching strap," Carolyn interrupted with a gay laugh.

"Can one feed sugar to a hitching strap?" again inquired Maud.

"Hush, fair sister Maud," Robert commanded. "Accept, then most honorable but somewhat young Carolyn, what we are about to offer you, and accept also our fond hope that your Shetland pony may soon be joined ear to ear, eye to eye; also that his various legs, head and body, be speedily united and hitched to our front post by your hitching strap. I trust you understand all poetic references. Here, beloved sister, is my gift, a paltry three dollars; in other words, one hoof."

Norman straightway thrust an envelope into Carolyn's lap, marked, "Three dollars of my caddy money for the left front hoof."

Maud presented four dollars. "That's a whole foot," she declared.

The three little ones had emptied their bank of nickels, insisting that the pony now owned six more eyelashes. Father and mother each contributed five dollars, representing, according to Robert's calculations, two front legs.

"Twenty dollars, thirty-five cents and a hitching strap toward Carolyn's pony!" Maud announced after a troublesome time with paper and lead pencil.

"That's almost him!" exclaimed Carolyn. "We'll have to get two more legs and his head. I know how I can earn his ears—going after cottage cheese to the creamery for the neighbors and taking care of Aunt Elizabeth's baby club afternoons. Oh, now I know I'll get him! I'll pick strawberries at the fruit farm to earn his tail!"

"Don't get excited," cautioned father, "but if you wish hard enough for a pony, it means that you will work to get him, and hopeful work will accomplish wonders."

Carolyn was a trifle inclined to doubt the efficiency of hopeful work when, after three

months constant endeavor, only five dollars was added to the pony fund.

Unknown to Carolyn, her father had forbidden assistance from the family during that length of time. He wished to know that his small daughter would persistently do all in her power to accomplish her purpose. When she had done this he permitted the aunt's, uncles and cousins to celebrate her birthday according to their own desire. Their united contributions on that joyous occasion amounted to thirty dollars.

Next day Carolyn visited the Shetland pony farm to choose her pony.

"Because, Mr. George," explained Miss Carolyn Bradshaw, "I have money enough now to pay for all of him except his body. Of course I'll get that!"

"Of course you will!" declared the manager of the pony farm.

One day more—only one day, and the pony was eating sugar in the Bradshaw's garage. "The owner presents his body!" Mr. George announced, "and begs Miss Carolyn to accept a pony cart that is still good, although it has been in use several years.

Straightway Mr. Bradshaw called at the pony farm to offer payment for what he considered due on the pony.

"Don't mention it!" exclaimed the owner. "I assure you this is an advertising scheme. My man says a girl like your daughter will make ponies so popular in this part of the country that we shall have orders from far and near. You wait and see!"

The prediction proved true. Carolyn Bradshaw not only shared her pony with her own family, but took all her friends and neighbors to ride, and was especially kind to old ladies. Shetland ponies became popular.

"Good thing the touring car is a machine," declared Robert, "because we all love Carolyn's pony so much it might be jealous. I never knew before that one small Shetland pony could do so much good. Remembering Carolyn's hitching strap I shall do things in college that I used to think were impossible."

"Queer thing about that hitching strap," observed Carolyn. "The pony doesn't need it. He stands still when I say 'whoa' and never has to be tied. "I needed the hitching strap, not the pony."

Many a college boy in days to come wondered why Robert Bradshaw kept a new hitching strap hanging with his neckties, until he graduated with honors.

Years after, many a girl wondered why Carolyn Bradshaw took that same hitching strap to college. How could they know that the bit of leather signed Hope.—*The Continent.*

Mercy cannot get in where mercy goes not out.—George Macdonald.

Her Probable Future.

"I am going to marry him to reform him."

"Try one experiment first."

"What experiment?"

"Take in a week's washing and see how you like it."—Courier-Journal.

Bob Burdette's Aside.

When "Bob" Burdette was addressing the graduating class of a large Eastern college for women, he began his remarks with the usual salutation. "Young ladies of '97!" Then, in a horrified aside he added, "That's an awful age for a girl!" —July Lippincott's.

New Use for Holes.

"What animal is satisfied with the least nourishment?" asked a natural history teacher.

"The moth," replied a student confidently. "It eats nothing but holes!"—Exchange.

Irishman—"I don't like mutton, and I'm glad I don't like it, for if I liked it, I'd eat it and I don't like the stuff."

"Papa," said four-year-old Grace one evening, "mamma whipped me today. I wish you hadn't married such a strict woman."—Chicago News.

Sunday school teacher: "I told you last Sunday that I wished each one of you would try to make at least one person happy during the week. Did you?"

Boy: "Yes, miss, I made grandma happy."

"That's noble. How did you do it?"

"I went to visit her, and she says she is always happy when she sees I've a good appetite."

"Nature knew what she was doing when she deprived fishes of a voice."

"How do you make that out?"

"What if a fish had to cackle over every egg it laid?"—Exchange.

"Papa, what is the silent majority?"

"Two men when there is a woman present, my son."—*Boston Transcript.*

—The Fleming philologists have introduced a new term into their language. In Flemish an automobile is a snelpaardeloozoondeerspoorwegpetroolrijtuig.

—*The Presbyterian Standard* tells of a preacher who bought a lot at Montreat, bought the material for a house and built it himself at a cost of $50.

—Robt. G. Fowler left San Francisco Cal., Sept 11, on a transcontinental flight to New York on a Wright biplane. He expects to reach N. Y. Oct. 10.

PROGRESS IN NORTHERN MICHIGAN.

It is twelve yeaers since our work was taken up in the upper peninsula of Michigan, and almost as far back since this work was set off as a district. In this time our church has conducted preaching services and sustained Sabbath schools with more or less regularity in 13 or 14 different places over an area 100 miles or more in length. Now we have scores of members and probationers where at that time we had none, and church property running up into several thousand dollars in value. People like our church when they become acquainted with our doctrine of mutual rights.—Church Recorder, Laurium, Michigan.

—One of the most faithful and also successful Sunday school workers that we have known states that is has been a rule with him all the way along never to go visiting on Sundays unless it should be a sick person, or someone he wished to induce to attend public worship; neither did he encourage any to call on him, but if they did, he treated them well and always invited them to go with him to school and church.—Church Recorder.

—Governor Kitchen appointed Mr. Howard Foushee, Durham, N. C., to be Superior Court Judge in the ninth District to succeed Judge Biggs resigned.

—President Taft's tour of the country, to begin shortly and continue till Nov. 1, covering a disance of 13,000 miles, is, the President says, purely an educational campaign.

—Evangelist R. G. Pearson and Dr. R. A. Torrey, both men of wonderful drawing power in the pulpit, are to teach the Bible the coming scholastic year, Dr. Pearson in Columbia Theological Seminary, Columbia, S. C., Dr. Torrey in a college out in California. These successful preachers should be powers for good in the class-room.

—Virginia Democrats voted by large majorities in a primary election Thursday, Sept. 7, that Senators Martin and Swanson be re-elected United States Senators at the next session of General Assembly.

—Germany and France are in a diplomatic dispute about affairs in Morocco, and the most pleasant relations between the two nations do not obtain at this time.

—Senator La Follette introduced a resolution providing for government ownership of Alaskan railways.

—The Raleigh Evening Times was sold last week for $25,000 in gold. A company of Raleigh capitalists are the purchasers.

NOTES ON C. E. LESSON, SEPT. 24—SUBJECT: A MISSIONARY JOURNEY AROUND THE WORLD—IX. AFRICAN MISSIONS.

By Charles A. Hines.

Daily Readings.

Sept. 18. Souls in desert places. Matt. 9: 35—38.
Sept. 19. A promise. Isa. 45:14.
Sept. 20. Light in the gloom. Isa. 9:2—4.
Sept. 21. Habitations of cruelty. Ps. 74: 20—22.
Sept. 22. God's freedmen. Rom. 6:16—23.
Sept. 23. Help to the uttermost. Heb. 7: 24—26.
Sun., Sept. 24. Topic.

The Cape-to-Cairo railroad stretching through Africa from north to south will be 6,400 miles long, the longest railroad in the world. It will cost about $1,000,000,000, and will be well worth that to the material and spiritual interests of Africa. It now extends up into the Congo Independent State and down to Khartum in British Egyptian Sudan, and therefore it is two-thirds completed.

At first the Zulus opposed the missionaries, and it was ten years before the first convert was won. Now, after seventy years of work, there are 5,374 native Christians, and 4,756 pupils in the mission schools.

Not all the dark people of Africa are negroes, but only about one-fifth along the west coast and the southern Sudan. The people in the south are Bantus. In the north they are Hamites and Semites, classed with white men. More than 10,000,000 in heathen, while more than 50,000,000 in the north are Mohammedans.

This is from a Zulu letter: "I am first writing to tell you that liquor is a great sin to natives. Now did you not notice in England that liquor was a sin when people got drunk? Why did you bring it here, then?"

In 1904—5 there were 18,181 children in the Protestant mission schools of Uganda, central Africa; in 1907—8 there were 35,116.

The French rule in Madagascar is doing all it can to destroy Protestant mission work, that was so gloriously successful under native rule. The Malagasy Y.M.C.A. has been suppressed. Three-fourths of the mission schools have been closed, though the government schools will accommodate only one-fourth of the children, and rank infidelity is taught in them.

The United Presbyterians have the field in Egypt almost to themselves. They have won 20,000 converts, and are powerfully affecting the Mohammedans also through their schools, hospitals, and the visitation of the harems.

Christian Endeavor flourishes in Africa wherever it has been introduced, especially in Egypt and in South Africa. In the south there are very strong unions holding enthusiastic conventions.

There are at work in Africa 104 Protestant missionary societies. There are 8 colleges, 59 theilogical training schools, and many other educational institutions.

What a dollar will do in Africa:

1. Pay native evangelist one week.
2. Buy gospels for two hundred.
3. Put boy in school for one month.
4. Support Bible school two weeks.
5. Keep an orphan for one month.
6. Furnish Testaments for twenty people.
7. Rent church for fourteen days.
8. Provide medicine for twenty people.
9. Furnish bed in hospital for two weeks.
10. Get literature for forty people.

Some Thoughts Worth While.

Jesus died for the whole world.

Jesus commanded that we give the gospel to the whole world.

God is giving wonderful success to missionary effort, and you should have a share in it.

Sympathy with your friends now on missionary ground should enlist your interest in what they are doing.

Your question should not be: Why should I go as a missionary? But why should I not go? Here is a command; why should you be excused from obeying it?

You are the descendants, not of Jews, but of heathen, and common gratitude should move you to pass on the Gospel; which is so great a blessing to you and yours.

You should give to misisons; not merely to incite others to give, but you yourself should give. It is not enough to give for the narrower field round about you; the whole world has a claim upon your gifts.

Discussion Topics.

1. What is Africa's greatest need?
2. Describe Livingstone's work in Africa.
3. Discuss the great work at Bolenge.
4. Tell of Alexander Mackay Uganga—Uganda's White Man of Work.

THE REAL ISSUES IN MAINE.

Let us sweep our glasses along our enemy's lines and our own, and see exactly the status of the Maine battle at this hour.

Those who seek the repeal of prohibition see clearly that they cannot win with those voters who wish to license rather than prohibit the saloon. That all the arguments for local option and statutory prohibition are tricks to capture gullible near-Prohibitionists, ought to be evident to every one.

Arguments for total abstinence should wait until after election, for the question of personal drinking, to which the enemy would like to turn aside the debate, is not involved. No prohibition ever yet attempted or even possibly by State law, under present Federal acts and decisions, can prevent any man who will take the trouble, from importing liquors for his own private use.

The purpose of prohibition, for which Maine is fighting, is to keep out of the ranks of legitimate business and, so far as possible, out of business altogether, those persons who make their living, day after day, by inducing other people to dring. By thus reducing the facilities to drink, by making it harder to buy it, and easier to abstain, we greatly reduce the evil, and if moral forces strongly co-operate—the schools, the pulpit, the press—as infantry and cavalry and sharpshooters should co-operate with artillery, we shall steadily reduce the drinking, and so make easier all the while the task of law enforcement.

Law is a sword, and if at times there are not brave, strong hands to wield it, still let us keep the sword and seek to develop the strength and the courage to use it more effectively.

The liquor traffic of the whole world desires the overthrow of the citadel of prohibition—the Maine Law. Why should any one who is really against that traffic, aid them by removing prohibition from the constitutional citadel to the less defended outer breastworks of the legislature?

The people of Maine have held for sixty years the steadfast opinion that the liquor traffic is not a legitimate business. If there are any ideas ripe enough to be kept in the State constitution surely this is one of them. One of the foremost statesmen that New England has ever produced, said recently: "The people of Maine will not repeal prohibition, for they will see it would be a confession to the whole world that for sixty years they have been fools."

If all in Maine who hate and would destroy the saloon, refuse to be divided about this time about secondary questions of how it shall be done, they will on September 11 meet the enemy's proposal to surrender constitutional prohibition with a triumphant No!"—Christian Herald.

—Rev. C. E. M. Raper wishes to warn people against publications sent out to teach the annihilation of the wicked. This tends to make the wicked more reckless. It is a more wholesome teaching that men will be rewarded according to the deeds done in the body, as the Bible teaches.

Chas. W. Moseley, M. D.

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ADRIAN COLLEGE.

Adrian College, located at Adrian, Mich., offers exceptional opportunities in its College of Liberal Arts, its Conservatory of Music, its School of Business, and School of Fine Arts. This school is located in one of the most healthful sections in the North.

It has had during its history some most excellent students from North Carolina.

The rates are very reasonable, and it offers a home life which is seldom equalled.

It is the oldest educational institution in the Methodist Protestant Church.

For further information address
PRESIDENT B. W. ANTHONY, LL. D.,
Adrian, Michigan.

POPULAR EXCURSION TO RICHMOND, VA., VIA SOUTHERN RY.
Tuesday, September 12, 1911.

Southern Railway will operate annual September excursion from North Carolina territory to Richmond, Va., on Tuesday, September 12, 1911.

Special train consisting of first-class coaches and standard Pullman sleeping cars will leave Charlotte, N. C., at 3 P. M., Tuesday, September 12th, arriving Richmond, Va., 6:00 A. M., following morning.

Returning tickets will be good on any regular train leaving Richmond up to and including trains of Friday, September 15. Passengers from branch lines can use regular trains, connecting with special train at junction points. This will be the last excursion of the season to Richmond, and will be a first class trip in every respect. Three whole days and two nights in Richmond. Ample time to visit the many attractions in and around this magnificent city. Following low round trip rates will apply from points named:

Greensboro, N. C.	$3.65
Reidsville, N. C.,	3.35
High Point, N. C.	4.25
Kernersville, N. C.	4.00

Proportionately low round trip rates from other points. For further information, Pullman reservations, etc., see any Agent Southern Railway, or write,

R. H. DeBUTTS,
Traveling Passenger Agent,
Charlotte, N. C.

RUSSIAN CHURCH OPPOSES OTHERS.

The American Baptists have been making many converts in Russia of late, owing to the fact that baptism is provided for in the Russian Orthodox church and the transition from one church to another is therefore easy. The Baptists had hopes of carrying on a widespread crusade, but the holy synod or orthodox body which has charge of religious matters in the empire has put a veto on their plans by virtually placing the Baptists on the black-list as a "revolutionary" sect, having no religion at all. Plans for the founding of an international seminary in Moscow for training Baptist preachers have been emphatically rejected by the authorities. In Russia the church is intimately connected with the state, and it is difficult to preach any religion except the state reliogion without running counter to the laws and customs which underlie Russian society. The church officials know that if they once lose their hold on the people the whole system of church and state may be overturned together.—*The Pathfinder.*

ON BIBLE SUMMITS.

Mount Sinai is the great mountain of the Old Testament. It is the Mount of the Law, the awful mount of flame and thunder. But it no longer has terrors for the world, for now we know that Jesus was there.

The hill called Calvary is the great mountain of the New Testament. To be sure, it is hardly to be called a mountain, or even much of a hill; and yet it overtops Sinai and the Alps and the Himalayas. Its summit reaches beyond the clouds and touches the very throne of God.

Mount Hermon, the Mount of the Transfiguration, is the mount of the Old Testament and the New Testament together, for upon it Christ talked with Moses and Elijah, and the subject was Christ's death, foretold in all the Old Testament and gloriously accomplished in the New.

The Horns of Hattin, the scene, perhaps, of the Sermon on the Mount, is the Sinai of the New Testament, where the laws of the new Kingdom were promulgated. They were not diverse from the old laws of the same Kingdom, but carried a long step further.

The Mount of Olives is the mount of the ascension. Its message is to us. "Live no longer in the material but in the spiritual. Cease to think of Christ in a perishable body, and begin to live for His immortal body, the church."

Mount Carmel is the mount of testing. All of the Bible mountains, in a sense, are mountains of evidence, but Carmel particularly so. God is always proving Himself, upon His foes by fire, upon His friends by rain.

Mounts of Ebal and Gerizim are mountains of the covenant. It is well to speak our good resolutions in the presence of the mountains, that their staunch and abiding fidelity may serve as our examples. An Ebal and a Gerizim should be set up in every heart.

Mount Pisgah is the mount of hope. To be sure to Moses it was the mount of defeat, for the lands, he saw from the summit he was never to tread; but he was not living for himself, but for his people, and in their success he recognized his own.

Mount Hor is the mount of succession. There Aaron was stripped of his sacred vestments, and his son was made high priest in his stead; and there Aaron died. Every life must come to Mount Hor, and must provide, in some fashion, for its work to go on in other hands.—Daily Companion.

The Right Way.

"Nellie, what do you do when you feel cross and naughty?" asked a lady of a little girl five years old.

"Shut my lips and eyes tight, and think a little prayer to Jesus to come and make me feel right." Nellie knows the way. Let all the boys and girls try this plan. If every one followed this plan, there would be fewer unkind words spoken.—Selected.

—Rev. W. R. Lowdermilk went to Friendship last Friday to conduct the funeral services at the burial of Miss Viola Robertson, who died last Thursday of tuberculosis. She was a highly respected young lady and will be missed by her many friends.—*Forsyth News.*

NIAGARA FALLS FROM A NEW POINT OF VIEW.

It seems that a great deal of valuable energy is being wasted in hysteria over the supposed wanton destruction of Niagara Falls.

We hear great tales of woe, with heavy sob effects, fernint the time when this beautiful cataract shall become a dribble and the wild ragged gorge shall be but a dirty, grinding workshop where a coterie of millionaires are enabled to pile up further hoards of unearned increment, to the detriment of all "the people."

I hold that whole volumes of this kind of gush can be very easily dispensed with or turned into other channels, without any injury to the body politic.

It seems strange to me that in all this discussion, we hear nothing whatever of the good to come to humanity from allowing this immense falls to work out its board and lodging.

Here we have a force of a sum total of 5,000,000 horse-power not doing one thing but tumbling down stairs and showing off its shape (the latter being at present in bad order and getting worse). But a very small part of this immense power is put to work to benefit man, while under proper management, fully two-thirds of it could be made available and the falls still left a thing of beauty and a joy forever. The works now using the water seem to have their outfalls on a very high level. Were these at a lower level, far less water would do the same work. Then look at the way the falls itself is wasting good material; there is that ugly V-shaped crotch in the "horse-shoe," where the water is now about twenty feet deep. Some aesthetic asses become very emotional over this fault, referring to it as the "great green heart." It reminds me more of a stomach, greedy and insatiable and bidding fair to soon ruin the whole show by eating back into the rock and soon forming a narrow sluice. To this feature, more than the power houses, can be attributed the shallowness of water on the other parts. My remedy is this: let the State of New York and the Province of Ontario jointly build large sluiceways around the falls, their combined capacity great enough to accommodate all the water running over the falls. By diverting the water to them, the edge of the falls can be built up of concrete and trimmed off to a uniform level, so that one-third of the water would at all times keep the falls falling. If thought necessary, the coping could be made of vanadium steel, so as to insure against any wearing away of the bed and spoiling it. This would allow of an immense amount of energy to be available which would give employment to many people and furnish necessaries of life to thousands at cheaper prices than if made by using coal and that without smutting up the country with smoke. In addition it would bring a good revenue to the State from the renting of water supply, and it wouldn't be any more difficult than for the Panama Canal engineers to take care of the Chagres River, or the Dutch engineers to keep out the Atlantic Ocean, or for the Dublin police to keep the loyal Irish from setting Ireland free. A strong, husky man looks far better when engaged in honest toil, making the world better for his existence, than when he is standing around a street corner showing off his shape, and I say the same of a waterfall.—Senex Smith, in *Scientific American.*

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No modern house is considered complete without artistic tiles, grates, and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting designs that will prove to be harmonious and satisfactory.

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ELON COLLEGE (Co-educational).

The College Year of 1911 opens September 6, 1911. Numbers of students will be here for the opening. Will you? Every indication points to the best year in the history of the College.

The opportunities for culture and the advantages offered are of the highest type.

A strong faculty of university trained men and women stand ready to give the best of their lives for the benefit of the student body.

Have you seen and read the Bulletins issued by the College this summer? They will be of help to you in deciding what college to attend. Write for them.

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

A FLYLESS CITY.

From Texas the report comes that Hubbard City has banished the fly. That is the greatest triumph yet recorded. Hubbard is a small city, but large enough to have a mayor, and he believes that flies have no place in a properly regulated government. They have been warred against by the simple weapon of perfect cleanliness. The streets of Hubbard are swept twice a week. No manure, filth, garbage, or scraps are allowed to remain within the city where flies can reach them. With nothing to eat and no place to breed, the flies naturally die out, and the diseases which flies convey are not communicated and multiplied within the limits of Hubbard City, Texas.—*Deaconess Advocate.*

—Mrs. Victor Kirkman, of Winston, has been ill of typhoid fever for six weeks, in the hospital there.

—Winston has a remearkable man—one who pays his own wife for doing the family cooking. It is a good plan for others to try.

—Miss Annie Hunter, daughter of Bro. T. A. Hunter, has had typhoid fever, being kept in for six weeks. We are glad to hear that she is now so far recovered as to be able to sit up.

—Bro. O. W. Hanner, for six years jailor in Winston, is now in the real estate business, having formed a partnership with a gentleman bearing the promising name of Money. Bro. Hanner says he has succeeded at last in getting some Money about him. The Money-Hanner Co. is the name of the firm.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, SEPTEMBER 28, 1911. NUMBER 44.

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We cannot supply back numbers.

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SAINI AND CALVARY.

There are two mountains hallowed
By majesty sublime,
Which rear their crests uncouquered
Above the floods of Time.
Uncounted generations
Have gazed on them with awe,—
The mountain of the Gospel,
The mountain of the Law.

From Sinai's cloud of darkness
The vivid lightnings play;
They serve the God of vengeance,
The Lord who shall repay.
Each fault must bring its penance,
Each sin the avenging blade,
For God upholds in justice
The laws that He hath made.

But Calvary stands to ransom
The earth from utter loss,
In shade than light more glorius,
The shadow of the Cross.
To heal a sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit
The Paschal Lamb was slain.

The boundless might of Heaven
Its law in mercy furled,
And once the bow of promise
O'erarched a drowning world.
The Law says, As you keep me
It shall be done to you;
But Calvary prays, Forgive them;
They know not what they do.

Almighty God! direct us
To keep Thy perfect Law!
O blessed Saviour, help us
Nearer to Thee to draw!
Let Sinai's thunders aid us
To guard our feet from sin;
AAnd Calvary's light inspire us
The love of God to win.

John Hay.

ANOTHER VIEW OF ATONEMENT.

Men persist in trying to explain the fact of Christ's death on the cross. They may never succeed, but they will keep on trying.

One of the latest attempts is that by Henry Sloan Coffin, minister in the Madison Avenue Presbyterian Church and Associate Professor in Homileties in Union Theological Seminary, New York City. "Social Aspects of the Cross" is the name of his book. It is published by the Geo. H. Doran Company. It is a little book of only four chapters, on "Sin," "Duty," "Man," "God."

Whether the reader agrees with the author or not, the book will be read with interest by the student of theology. And there is so much of comfort in the view taken by Mr. Coffin that one hopes to find that a correct interpretation of the Scriptures will sustain this veiw.

Christ's being "numbered with the transgressors" is reduced to terms of our own consciousness by being regarded as a result of Christ's possessing the "social conscience" which made him feel the shame and guilt of the sins of other men, though He was absolutely sinless. "He numbered Himself with the transgressors; and no one ever appreciated how heavy was the burden of their transgressions until the Son of God staggered under it."

Not only did Jesus identify Himself with sinners, but "God made Him to be sin for us, who know no sin." "God did not make Jesus a sinner, but that love which led Jesus to feel socially accountable for every injustice and oppression and falsity among the sons of men and take to Himself what they should have felt and could not for their dullness of conscience, that was the divine, was God in Jesus, for that love is what God is." "Christ by an eternal spirit offered Himself." "In His pouring out His soul unto death, He is not dispelling some new spirt, but the everlasting and eternal Spirit who is behind and in all history. The Father abiding in Him, felt this responsibility and was burdened with this guilt. Jesus and the Father were one in this. God feels implicated in every wrong in the family life of His children and shamed by the guilt we ought to feel, and usually do not, for our wrong,doing."

This view of God's feeling about sin will prepare us for the author's thought of God's sense of duty to men. "When God fathered us and brought us into being He obliged (obligated) Himself to love us, and to do for us all that love involves." "God's fatherhood puts Him in debt to us. He owes us love. Duty is the same for God and for man; love is for both the fulfilling of the law; and hereby know we love, because He laid down His life for us.' Calvary is the standard of duty, divine and human."

"We never understand the meaning of the cross for God unless we recall what is implied in John's description of His character: 'God is love.' Then Calvary becomes inevitable from all eternity. From the moment God gave another life, His parental responsibility required Him to devote Himself to that other's perfecting. If His child sinned, He must suffer with and for him, and He cannot cease loving him, nor doing for him all that love endlessly suggests. The Lamb was slain in the conscience of God from the foundation of the world. * * * Calvary is the typical event in time through which we look in on God's eternal self-devotion to His children."

"The Cross, then, is part of God's justice; that which He feels He owes us. We speak of the grace of God sometimes as though all that God did for us sinners were a sheer gift on His part. No doubt all that He is to us and does for us is a gift in the sense that we do nothing to deserve it nor to pay Him for it. But grace is obligatory on Him. Forgiveness is not a gratuity which He feels He may bestow or refuse. * * * Jesus did not consider His suffering and death an optional

service which He was not bound to render to His brethren."

This is a bold view, and many will not be prepared to accept it. For proof, the author quotes, "The Son of man must suffer," Mark 8:31. But was the necessity an eternal one or one arising out of the gracious purpose to effect man's redemption? But the author asserts that the family claim we had on our Elder Brother imposed on Him the necessity of suffering for us when we sinned, and made it His "duty" to die for us. And we ought to feel a like obligation. "Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren."

From the fact of Christ's love and devotion to men, to men individually, the author argues the dignity of the individual man, the "brother for whom Christ died." If we would accustom ourselves to see in every man we meet one that Christ loves well enough to die for him, would it not make us gentle and loving to all?

In the final chapter on "God," Jesus is regarded as the true revealer of God. Men try to guess what God is from the world He has made, in Jesus they may see God's real character. "Ours is a Jesus-like God." "We are facing Christ crucified, and letting a voice tell us, "Be still and know that I am God." Through the cross we are peering into the very center of things—though this conscientious Brother, who owes and pays His kinsmen a life, to a conscientious Father, who acknowledged Himself indebted to His children and obliged to spare no thought or pains for them; through this Man of sorrows to a God who feels the shock and shame of His children's sin; though the writhing body and burdened spirit of this broken Life to the quivering and laden Heart who bears the world; through the victorious love of the Crucified drawing all men unto Himself to the good-will of Him who is First and Last, Author and Perfector of all."

CHRIST'S PROMISE TO ANSWER UNITED PRAYER.

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

The above Scripture is the words of our Saviour and requires more faith than the average man has to fully comprehend. Before faith comes humility, and here I believe is the trouble with all of us. What is humility? What did Christ teach it was? Webster's definition I believe is just what Christ taught, "Freedom from pride and arrogance." In this chapter from which the above was taken, we see a spirit of pride clamoring for position. Note Christ's answer: "Except ye turn ye shall in no wise enter into the kingdom of heaven." The greatest man or church is the most humble. Without humility there can be no faith. Without both we cannot hope or expect the above promise. Pride may be very near and dear to us; though as dear as an eye, we must pluck it out before we can claim this promise. I do not believe this promise limited to the Apostles, but to nations, to the church, to local churches, and individuals.

If we love one another, as he gave us commandment and do the things that are pleasing in his sight we can go to Him in boldness (yet with humility) and ask anything according to His will and he heareth us. In both ancient and modern history (including Bible history) we find that all nations, churches and individuals that have been the most humble and followed the great commandments (Love to God and man) have been those that God has given riches, honor and life. The reward of humility and the fear of the Lord is riches, honor, and life. "Before honor goeth humility."

Yes, I believe God's eye is upon every local church and any local church has a right to claim this promise and God will comply when, and not until, the conditions are met. I don't believe humanity has ever attained to that degree of greatness and goodness that God intended. Neither do I think there has ever been a time in the history of man when he did not need to be revived. The same is true of any local church. This is due alone to man's rebellious nature. A local church may and often does get a spirit of false pride that they are "vived" and need not to be revived, or they may get the big head, or rather the soft head by their seeming liberality, and the whole church and world may sing its praise far and near for its seeming liberality until the church actually thinks it is "vived."

(I fear my own church is guilty of this).

But others see that the church is not "vived" but needs a reviving spirit and why it does not come is no mystery.

We think we are agreed often when if we examine ourselves we find two great obstacles confronting us, Pride and Criticism. Especially is this true in town and city churches.

I am sorry to have to say to my own knowledge there is a class of people, and , I believe, the best people we have, who are dirven or kept from some churches by critics; they criticise dress, criticise the way "they stroll in the church," how they hold the song book, the ancient way of pronunciation, and if some good bro. or sister feels their souls revived it must be suppressed, or they are pronounced "cranks," of a fit subject for an asylum. I have heard these very expressions myself. We still have Pharisees among us, who cry "crazy," "crank," "Master, rebuke them," but Christ still says as He did upon entering Jerusalem, "I tell you that, if these shall hold their peace, the stones will cry out." Yes, I truly believe this promise is for any church that complies with the conditions found in these passages referred to in this verse, but as long as any church, family, or individual, persists in pride, criticism, social card parties, punch bowls, and such like, they need not wonder at the mystery of this promise.

E. C. Harris.

Sept. 25, 1911.

COMMON SENSE MAXIMS.

Never fail on any and every occasion to make use of your common sense.

Never sit at home on a lovely Sabbath day and refuse to go to church except for the best of reasons. If you reflect a moment you cannot fail to know that the Church of God is the greatest institution under the sun, and is the gateway to heaven, besides being your greatest earthly protection against the evils that are in the world.

Never fail to practice what you preach; "Don't be like the sign-board which stands and points the way but never goes."

Never rail at the world, but go in with all your heart and soul to make the world better because you have lived in it.

Never imagine that it is cowardly not to fight when some biped insults you. It is the brave man that controls himself and refuses to act the brute. Dogs are expected to fight, but you need not act the dog.

Never tell some ridiculous story about someone that is present and then say I was only joking; in nine cases out of ten a joke (so-called) is the subterfuge of a malicious fool.

Never say insulting things to any one, then laughingly declare that you only did it to tease him or her; you may by so doing make as bitter an enemy as you deserve.

Never fail to be kind and courteous to every one. If you expect to find a home in heaven with God and all the holy angels you will have to radiate from your own conduct and character something very near akin to heaven while you are in this vale of tears.

Never imagine that every thing has gone wrong; if you are doing justly, loving mercy, and walking humbly with God, for He will never leave or forsake you.

Never speak evil of any one; remember that you must reap just what you sow.

Never forget that one of the most prominent evils in this sorrowful world is the tattling tongue; therefore let thy words be few.

Never forget that we are passing swiftly away and must soon stand in the presence of the King eternal, and give a strict account for all our conduct here and remember each day and how that , We are building, ever building, Building for Eternity,''

Never meddle with other people's affairs upon which you have no claim whatever. Read the third verse of the 20th chapter of Proverbs and be admonished thereby.

Never fail to watch for opportunities to do good and to bless humanity. It will leave you little time to do evil.

Never, oh, never, injure any human being by word or deed; you know not the woes that must be endured by most of us; then do not add a single pang to an already overburdened heart.

Never leave your church to join a more fashionable or pretentious one. We feel sorry for the man or woman who cannot climb into good society in any other way than by joining some big church and we have never yet known any one to succeed in boostig himself by any such unlawful methods. You are just what you are and you will surely find your level. Remember that by humility and the fear of the Lord are riches and honor and life.

Never fail to use commonsense.

An Old Lady.

THE WISE MEN.

I thought a higher critic was a learned college professor who thinks he knows more than the translators of the King James Bible, but am sorry to say I have but little education. Never read much, have a poor memory, and know very little, but I have commonsense enough to believe in all of the King James Bible and when St. Luke writes Philip and the aunuch went down into the water, I don't believe they went under the water and when Saul in the house of Judas in Damascus arose and was baptized I don't believe they went out and was immersed in the river, and when St Luke writes Joseph and Mary after the days of her purification were accomplished they brought Jesus to Jerusalem to present him to the Lord. And when they had performed all things according to the law of the Lord they returned into Galilee to their own city, Nazareth, so I don't believe they went from Bethlehem or Jerusalem to Egypt. Surely Joseph and Mary wanted to get back to their good home where they would not have to pay board; and they left Bethlehem as soon as they could. Nearly all we know about Jesus we get from St. Luke, also the Acts of the Apostles, and I suppose he has written all he knew of importance and I have proved by him that the Wise Men could not have visited Jesus at Bethlehem and our good Editor has given no proof that they did and would be glad if any other brother will prove it, and if they cannot, please don't preach and teach that they did go there.

Yours for the truth,

T. L. Whitaker.

Enfield, N. C.

THE RIGHT WORD AT THE RIGHT TIME.

''If I have been able to accomplish anything in my life,'' said a woman famous as one of the most kindly and lovable among leaders of the best American society, ''it is due to the word spoken to me in the right season, when I was a child, by my old teacher. I was the only homely, awkward one in a class of exceptionably beautiful girls; and, being also dull at my books, I became the derision of the school. I fell into a morose despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive. One day the French teacher —a gray-haired old woman with keen eyes and a bright smile,—found me crying. 'Qu' as-tu, ma fille?' she asked. 'O madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me. Presently she took me to her room and said, 'I have a present for you,'— handing me a scaly, coarse lump covered with earth. ''It is round and brown as you. Ugly, did you say? Very well. We will call it by your name, then. It is you. Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it, and watched it carefully; green leaves came out first, and, at length, a golden Japanese lily,—the first I had ever seen. Madame came to share my delight. 'Ah!' she said, significantly, 'who would believe so much beauty and fragrance were shut up in that ugly thing? But it took heart and grew into the sunlight!' It was the first time it ever occurred to me that, in spite of my ugly face, I too might be able to win friends and make myself beloved.''

—C. E. McCulloch, master of trains for thte Atlantic Coast Line in Wilmington, recently visited Randolph and Guilford relatives, in company with his wife and little girl.

REPORT OF TREASURER OF BOARD OF CHURCH EXTENTION.

Receipts.

Rev. J. H. Stowe, Why Not, ...$	5.00
Rev. H. L. Powell, (1910) Yad. Col.	52.81
Rev. E. G. Lowdermilk, Stanley ..	9.25
Rev. E. G. Lowdermilk, Stanley ..	65.00
Rev. D. A. Braswell, Denton, ...	5.75
A. M. Rankin, High Point, ...	75.00
Geo. B. Harris, Henderson, ...	185.00
Rev. W. D. Fogleman, Liberty, ..	22.00
Rev. G. L. Curry, Graham & H. R.	25.00
Rev. J. H. Bowman, Chatham ...	12.00
Rev. S. W. Taylor, Littleton, ...	11.55
W. K. Hartsell, Treas., Greensboro,	140.00
Rev. W. F. Kennett, Flat Rock, ..	15.00
Rev. W. M. Owen, East Winston,.	17.38
Rev. G. F. Millaway, Winston, ..	25.00
Rev. E. Suits, Thomasville	16.00
Rev. J. F. Dosier, Albemarle, ...	3.00
C. E. McCulloch, Personal, ...	10.00
Rev. T. E. Davis, Welch Mem'l ..	5.00
Rev. C. A. Cecil, Tabernacle, ...	25.00
Total .....$	724.74

Some of our Mission Pastors are in urgent need of the money promised for their support. I respectfully submit the case to the other pastors who know so well what this means.

J. Norman Wills, Treas.

THE PERIL OF NEW BLESSINGS.

Every new spiritual blessing from God is a fresh challenge to Satan. And Satan is never slow to accept such a challenge. The closer into the heart of God we are drawn, the more sensitive we find ourselves to the lack of God's presence in certain lives about us. Then we begin to be thankful that we are not as they are: spiritual Pharisaism sets in: and Satan has scored. But out of the failure God can wring a blessing for us, if we let it teach us this new peril of the more advanced Christian life. Our safety is to know that this temptation lies in wait for us, and to commit it to Christ before it strikes again, or even as it tries to strike. In every life we can see rare beauty if we let Christ look from our eyes. He who gives us the new blessings which invite new temptations can give us more than enough new grace for their dissolving.—Selected.

—One of the most appalling disasters, in time of peace, in naval history, occurred at Toulon, France, Sept. 25 when a fire in the magazines of one of France's largest and finest fighting ships, the Liberte, caused terrific explosions tearing the ship to pieces, damaging other ships in the harbor and killing between 350 and 500 sailors and others, more than half of the ship's crew of 750.

RUTS OR ROUTES—WHICH?

It is so easy to go in ruts that many careless drivers never go any other way.

Rut-drivers are the farmers who take all day and far into the night to go to a town five miles away; the doctors who laugh at hospitals and hookworm and pellagra, and employ in their practice the remedies suggested in the college lecture-rooms half a century ago; the preachers who present the faith once delivered to the saints with the outlook of the saints on life, without any reference to modern conditions, who draw their illustrations from books rather than from life, who look with suspicion upon, if they do not openly condemn, every new movement in the church; the Sunday school superintendents and teachers, the Christian Endeavor workers, the prayer meeting conductors, who have their backs to the future, their eyes riveted on the past,—veritable brakes, all of them, on the wheels of progress.

So prone are the thoughtless, imitative masses to get into ruts that they dislike the ocean with all its majesty and power, because in it there are no ruts.

Ruts always lead to the same place; routes do not. Ruts become second nature, automatic, require no exercise of thought or judgment; routes exact constant exercise of thought, discrimination, judicial ability, and lead to other than the usual results.

Ruts are easy; routes are hard. Therefore the conservative, non-progressive workers, the plodders, the muck-rakers, the wood-choppers, the water-drawers, in every line of activity fall into ruts; but the man who makes a route for himself, keep your eye on that man. He will make mistakes, but he will redeem himself and come out "on top" sooner or later. Give me the rout-loving, the rut-hating man. He will lead me to higher planes, to more charming heights.

Especially in the religious world is there need of route-loving rather than rut-following leaders. Deliver us from the monotony, the killing monotony that hangs like a biting frost over many of our religious services. We open our church services, our Sunday school services, our Christian Endeavor services, our prayer meetings, our conventions, our conferences in the usual way; every part of every service of them is in the usual way; the closing of them is in the usual way; may some power deliver us from the thraldom, the bondage of this usualness, this ruttiness.

Children do not like to go to preaching, because every service is like every other. Shall we change the children, or the order of service from time to time? They are restless during the often dreary opening and closing exercises of the Sunday school, because there is no variety there. Which can best be changed?

Why should the Sunday school forever open with a song, have two prayers, have the responsive reading from the quarterly always between the superintendent and school, etc., in unending and unbroken succession?

Why should a Christian Endeavor or other prayer meeting always begin with a song or two, have the Scripture invariably read by the leader, a few words of comment by him, a series of sentence-prayers, a song, a few Scripture references, another song, etc., without any variety?

Why should a conference or a convention always open with addresses of welcome by the mayor of the town and the pastor of the church, and a response by the presiding officer or some one designated by him?

For no reason except that it is usual, that it is easy to stay in the rut.

Christian workers, we plead with you for routes, not ruts, in religious work. Let's have variety, which, according to the adage, is "the spice of life," but which, rather, is life itself.

Ruts mean inadequacy, and lead to failure; routes mean adequacy, and yield a large fruitage of success.

Do you follow routes or ruts?

Which did Christ follow?—Prof. W. A. Harper, in The Christian Endeavor World (Boston).

THE BEQUEST OF PEACE—CHRIST'S GIFT TO TEMPTED AND SORROWFUL SOULS.

By Rev. J. H. Jowett, D. D.

"My peace I give unto you." These words gain immensely deepened significance from the circumstances in which they were spoken. When we put them into the surroundings they shine like a radient gem with a foil of dark background. When the Lord spake these words He was not resting in the domestic love and quietness of the home at Bethany. The air was thick with rumors, and the betrayer had gone out, and was even now engaged in his treacherous mission. Even Peter's loyalty threatened to surrender to evil popular will. Crucifixion was not twenty-four hours away. Christ's enemies were at the very gate. It was in circumstances like these, turbulent and stormy, that our Lord quietly claimed to be in possession of deep and mysterious peace.

Not Mere Words.

"Peace I leave with you." The form of the speech is that of a customary salutation or farewell. "Whatsoever house ye enter let your peace be upon it." But our Lord's speech is widely different from the common convention. People had fallen into the habit of saying "Peace" as we have got into the habit of saying "Good morning" or "Good-by," and there was as little vital content in one as in the other. The salutation had lost its sanctity. It had become a formality of life. The customary speech was used just to break an awkward silence; the Lord's was used to renew and enrich the heart. The conventional speech was idly ceremonial; the Lord's was a gracious achievement. At the best, the popular speech was an expression of affability; the Lord's benediction was an invaluable bequest.

Right With God.

What is the nature of this peace? First of all it is rightness with God. When the Lord Jesus Christ brings His own peace into the hearts of men, they become inherently sound by becoming fundamentally at one with God. It is significant that the radical meaning of the original word is suggestive of union; two sundered thing are brought together again. And the gift of peace means a recovery of healthy fellowship between the soul and eternal God. The gift of peace does not imply perfection. There may be a general "rightness" or healthiness of the body is consistent with an occasional chill or superficial scratch or pain. There may be a temporary derangement while the heart is as sound as a bell.

Our Lord acknowledged this possibility in His own gracious teachings. Men may be essentially right with God who are not yet by any means perfect. Even a man who has been bathed "needeth to wash his feet." And so peace consists essentially in this innermost "rightness" with God. The general life tends toward the highest. Its primary ambitions are fixed upon the good pleasure of God.

Independent of Circumstances.

Our Lord has this peace. It was His through all His changing days. It was independent of seasons, and He had it "in the dark and cloudy day."

This peace can exist in the midst of apparent defeat. It does not require success to assure one of its presence. We can have God's peace and yet be apparent failures in the world. For look at our Saviour himself. Look at His position when the words were uttered. The antagonism of the multitude was approaching culmination. Despite His wealth of gracious deeds He was everywhere met with deep and fierce resentment. Even His own disciples pathetically misunderstood His mission. After a training of three years, when He had daily led them into the realm of the Spirit and into

communion with the Master, they had just been quarreling one with another. "Who should be greatest."

One of the disciples was the victim of greed, and he deliberately sold his Lord for thirty pieces of silver. The rest of the disciples were becoming fearful, and the mood of desertion was upon them. Crucifixion was at hand. What an apparent failure! From the worldly point of view everything had gone wrong. And yet, in spite of everything, the Lord retained His condition of peace. And so it may be with the Lord's disciples. The applause of men may not gratify our ears. No worldly garland may be put upon our brow. We may climb unto no high place in the world's esteem. We may stumble along a painful way, we may be continually jostled and elbowed into the rear of the competing crowd, and yet we may have fundamental "rightness" with God and share with Jesus the condition of heavenly peace.

Persistent in the Midst of Sorrow.

If Jesus Christ had this peace, then its possession does not make us incapable of sorrow. No; it would be more true to say that this peace makes us more capable of sorrow, for to be right with God is to be sensitive to His joys and sorrows, and to share them. The Master who spake about "My peace," wept over Jerusalem, and His heart was torn by the contemplation of the sins of the city. He wept by the grave of Lazarus as He called to mind the accumulated common sorrows of the world. He wept over the vagrant, aimless multitude, for what is "compassion" but a most refined and delicate form of grief? He saw the crowd was wayward and vagrant, purposeless, moving here and there in constant danger, and He pitied the crowd with a pity that redeemed it.

Thus the Lord had an ifinite capacity for sorrow, and yet He was in possession of peace. It is even so with His disciples. The Apostle Paul used words which are seemingly incinsistent with one another, "What sorrow have I!" "What travail!" "How I agonize!" And yet he could also speak of "The peace of God which passeth understanding." He was fundamentally right with God, but the fountain of tears was not dried up.

Peaceful Though Tempted.

..And then it is evident that the possession of peace does not banish the possibility of temptation. Our Master, who claimed the possession of peace, was tempted on every side. He had the temptations that besiege the flesh and seek the unlawful gratification of appetite. He had the temptations which assail the mind and seek to entice it to mental presumption. He had the temptations which waylay the soul and seek to seduce it into illicit homage. And these temptations were repeated throughout His life. He was essentially at one with the Father, and yet temptations were never away from His door.

We are sometimes inclined to suspect the reality of our union with God by the number and prevalence of our snares. We are apt to regard our temptations as signs of our detachment from the Master. We may be at peace when temptations crowd the field. "Thou preparest a table before me in the presence of mine enemies." God's saints have in all generations sat at that table, and their souls have been filled with holy laughter in the confidence of their God.

This wonderful peace is the gift of the Lord Jesus. In Him we have the forgiveness of sin. In Him we obtain the mystic union with our God. In Him we find the secret strength of holy continuance. All are "His and His alone." This peace is not the prerequisite of some particular temperment. It is not the refined fruit of prolonged culture. It is a legacy; "Peace I leave with you." It is a gift: "My peace I give unto you." "He is our peace."

"Not as the World."

There are two ways in which this gift of peace differs from the gifts of the world. In the first place, it differs in the matter of the gift. When the world seeks to give peace it addresses itself to conditions; the Lord addresses himself to character. The world deals with things; the Lord deals with kinship. The world keeps in the material realm; Jesus Christ moves in the spiritual realm. The world offers to put us into a fine house; the Lord offers to make a fine tenant. The world will introduce us into "fine society;" Jesus will make us at home with God.

In the second place our Lord differs from the world in the manner of His giving. The world always gives its best at the beginning. It offers gaudy garlands, brimming cups, and glittering crowns. "But knowest thou not it shall be bitterness in the latter end?" It makes an imposing fire, but we are speedily left with the ashes. It leads us to a showy feast, but we soon encounter aches and pains. blinds us with the "garish day;" then comes chill twilight and uncompanionable night. "Not as the world giveth give I." He keeps His good wine until the last. He leads us from grace to grace, from faith to faith, from glory to glory. "Greater things than these shall we see." His gifts grow deeper, richer, fuller, right through the eternal years.

GOD LOVES YOU IN SPITE OF YOURSELF.

My great victory was won through father-love. I was scheduled to speak in Northampton, England, and an audience of fifteen thousand gathered to hear me, attracted more by curiosity than by religious interest. Northampton is most difficult ground from an evangelistic view. The atmosphere is infidel; it is a hotbed of atheism. My reception was anything but inspiring, but I had a mission there, and I was in to win. It took me forty minutes to cover the ground ordinarily gotten over in five. When I mentioned the name of Jesus, they shouted and raved like mad men. The committee of clergymen managing the revival urged me to give up. But no; here were men who needed the Word of the Master, so I started to sing a hymn, and my choir followed. After forty minutes there was a slight lull, and I stopped my song and shouted, "God loves you in spite of yourselves!" and that was my text. I singled out an old man in the front row, and said: "Are you a father, sir?" He said he was, and I asked him how many children he had. "A daughter and two sons," he answered. "I have also," I said. And here was a bond of sympathy. Are your sons good?" I asked; and the hung his head, and was silent. "Are they good?" I repeated; and he raised his head, and said, falteringly: "No; one is a drunkard and a thief, and has broken my heart." "You do not love your son?" I accused him. He looked straight into my eyes, and said, slowly: "Yes, in spite of it, I love him." "And God loves you in spite of yourself," I answered. Through a parent's love I snatched victory from defeat, and led a most enthusiastic revival in Northampton.—Gypsy Smith.

A NEW HOSPITAL.

Moore County Hospital opened to the public Aug. 20, 1911. It is a private institution for the treatment of general surgical and medical diseases.

Special privileges to citizens of Moore County.

No tubercular patients admitted. They are referred to the State institution at Montrose.

Mrs. Laura Marr, graduate of Rex Hospital, Raleigh, is Professional Supt.

Xanie Stowe.

—Miss Mabel Williams, manager of the Denton Orphanage, confesses to matrimony this week.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Second Kings, chapters 8-14.

From Pastors and People.

Chatham Circuit.

I will fill all my appointments beginning with the first Sunday in October. Will those seeing this tell others about it? Fraternally,

J. H. Bowman.

Mocksville Circuit.

President's Appointments:

Byerly's Chapel, Thursday, Oct. 12th, 7:30 P. M.; Union Chapel, Friday, Oct. 13, 11 A. M.; Bethel, Friday, Oct. 13, 7:30 P. M.; Dulins, Sat., Oct. 14, 11 A. M., and Sunday, Oct. 15, 10:30 A. M., Elbaville, Sunday, Oct. 15, 3:00 P. M.

The fourth quarterly conference is to be held at Dulins at the time of the president's visit. A full attendance of the official brethren is very much desired.

D. A. Highfill, Pastor.

Mocksville, N. C.

Asheville.

C. E. McCulloch, wife and child, of Wilmington, N. C., recently visited Asheville and generously contributed five dollars to the building fund.

We also gratefully acknowledge one dollar from Bro. Hough, of High Point.

Bro. J. W. Pegram and bride worshiped with us the second Sunday.

Our young friends, Walter A. Havner, goes to Elon College this week to enter school.

Our Ladies' Aid conducted a booth at the park on labor day and cleared $65.00 —besides lots of fun and an all day good time.

J. W. Barrett is our delegate to Conference. W. A. Swain is alternate.

Rev. Homer Casto is much missed since he returned to his work at Efland.

J. E. Swain is quite well again. His mother, Mrs. Harriett Swain, is yet indisposed. J. S. W.

Mebane Ct.

Hebron: The special meeting at Hebron began last Sunday, Sept. 17th, and closed Thursday afternoon. Rev. A. H. Bryans preached Sunday and Rev. C. A. Cecil came on Monday and stayed until the close. And did some good preaching. It is the consensus of opinion that there has not been in quite a while such powerful and heart-reaching sermons preached at Hebron. We were so glad to have Bro. Cecil with us. We all learned to love him and hope he will come again. We were also glad to have with us Bro. Bryans, who conducted the singing and also gave us some good sermons. The church was greatly revived. There were some 25 or 26 conversions and 17 united with the church.

We all love our pastor, Mr. Edwards, and feel he is doing much good. On next preaching day the first Sunday in Oct. the Lord's Supper will be administered, also the baptism of infants will take place.

I close wishing the Herald and its many readers much success. Lelia McAdams.

Mt. Hermon.

Our special meeting at Mt. Hebron closed on last Thursday evening. Bro. E. G. Lowdermilk, my engaged help, was with me from first to last. He conducted every service. He did some of the most simple, pointed, and earnest preaching I ever heard. Bro. Lowdermilk is truly a biblical preacher. He seems to be as familiar with the Bible as a lawyer with his law books. To him the the Bible is the infalible Word of God. He also takes it for granted that it is the court of last resort to his hearers. Standing upon this he picks it up and hurls it at his hearers with great convicting force. Every statement is backed up by some plain portion of the Word. Our meeting here resulted in twelve conversions and ten accessions. The church seemed to be greatly revived. We feel thankful to our kind Father for his gracious work at this place. J. A. Burgess.

Hawkins Chapel.

Our pastor filled his regular appointment here the second Sunday in Sept. Bro. Taylor gave us one of his most powerful sermons. The large audience listened very attentively to his impressive words. Many said that it was his best s rmon since his pastorate here.

Our young men's prayer meeting seems to be showing good effects, I think. A good many of our young men are working in it.

We now have our nice new altar rail erected and it adds a handsome appearance to the church. I hope this will lead to paint, for the benches and carpets and other needed improvement for our church.

Our S. S. is in a flourishing condition considering the difficulties that August always brings. I hope we will attend more regularly now.

Bro. W. W. Hawkins, Jr., our efficient S. S. secretary, had the misfortune to injure his arm very badly in a fall from a wagon recently, but is improving rapidly, we are glad to know.

Mrs. Tempie Shearin, mother of the writer, is on a visit to her daughter near Rocky Mount.

Mrs. Donnie Morgan, from Berryville, Va., is on a visit to her people of this vicinity. Will remain some time, I learn.

Miss Lula Hale and Mr. Smith, of Heathsville, ran away and were married on Wednesday of this week, at Warrenton. We extend congratulations.

On Sept. 15 the Farmers' Union of Halifax County held a very enthusiastic county meeting at the school house near our church, and in honor of the occasion there was served a magnificent dinner, consisting of eight shoats, barbecued, one whole beef, about fifty gallons of brunswick stew, ever so much of fried chicken, and cake of every flavor imaginable; bread of all kinds from the most delightful light-bread, to the famous old standby, "corn pone."

Dinner was announced at one o'clock and immediately a large assembly of gentlemen, ladies, boys, girls, and children of all ages inclusive, were arranged in an orderly way to partake to their satisfaction of this bountiful feast. It is needless to say that every one enjoyed this opportunity, none more so than the inexorable small boys, of whom there were a large number. There were estimated to be 300 people present. The committee in charge did honor to themselves by their untiring efforts to please this assembly.

An honored member of the Farmer's Institute was scheduled to deliver an address appropriate for the occasion, but for reasons not known to the writer, he could not be present. The day was saved, however, when the trustees kindly consented to open the doors of our church and invited Rev. Mr. Mustain, a Baptist minister who was present, to preach in the afternoon.; and so while we were disappointed in not hearing the lecture intended, we very gladly listened to the gracious words of Life, as it is in Christ Jesus, as told us by this man of God. We felt his sermon was eminently fitting with the events of the day.

Withal, the program was admirably conducted and the occasion thoroughly enjoyed by all present. Judging by this, and other similar occasions, and their work generally, we think that the Farmer's Union people are capable of, and are, doing a wonderfully great good for the people of the United States.

Faithfully yours,

Vannah Shearin, Rep.

Piney Grove, Uwharrie Ct.

Our special meeting began here the second Sunday in Sept., and closed the following Thursday night. Had a glorious meeting. There were 19 conversions and 4 accessions to the church. Our pastor, Bro. Joel Trogdon, did all the preaching o n Sunday and Monday; as usual, gave us some of his most excellent, interesting, and soul-stirring sermons. On Monday evening, Bro. Edward Suits, of Thomasville, came to assist Bro. Trogdon during the meeting and he did all the preaching from then on. He gave us some plain soul-stirring gospel sermons which were greatly appreciated by all and I am sure all who heard him were benefited by his excellent sermons. We were exceedingly d lighted to have Bro. Suits with us again as we all remember he was formerly our Pastor and served us three years. May the blessings of God ever rest upon this man of God and his family and may he win many precious souls for Jesus here below, and best of all, Heaven at last. Also, we were very glad indeed to have our pastor and family with us during the meeting and their pleasant faces in our homes. Mrs. Trogdon was so much help in the good work and was grand indeed to hear those bright little children with their sweet voices sing the beautiful songs of Zion. Was sorry for Mrs. Trogdon and children to leave Wednesday morning, but they had to go away on account of their protracted meeting at Giles Chapel the third Sunday.

Mr. A. M. Fentress, of Pleasant Garden, N. C., instructor in vocal music, played and sang for us all during the meeting. He was of great help and we feel assured one and all appreciated and felt benefited by his being there.

The church seemed greatly revived and it was most beautiful to behold so many praising our dear Saviour at the same time. We feel more determined to stand for Christ than ever before, and we trust there has been much good accomplished for Christ at dear old Piney Grove this year. Had good attendance all during the week. The Sunday School is doing very nicely with Mr. B. W. Nance as Superintendent. Pray for us that we may do our whole duty and get the reward at last. When things look dark and dreary for us, may we ever look to that world where life is eternal, which our blessed Saviour has prepared so freely for us all, and though dark clouds sometimes intervene, the glorious sun of Righteousness can soon disperse them all. If we will only cling to the Rock of Ages.

"Grandma" Morgan who is 90 years old has been right sick; did not get to attend a single service. We missed her presence so much, but we feel assured her prayers were with us. She is improving, we are glad to say. We ask the Herald readers to pray that she may be restored to health again. Also Mrs. Pallie Delk has been very sick, and could not attend service any. We wish her a speedy recovery. Also pray that she may be restored to health.

Our pastor will fill his regular appointment the third Sunday in October. Mr. Trogdon is highly esteemed by his people and we hope the Conference will send him back to us next year.

With best wishes to the Editor, the Herald, and its many readers, I close.

Erma H. Morgan.

Jackson's creek, N. Car.

Mitchell's Grove, Guilford Ct.

Our special meeting was held beginning the second Sunday in September and proceeding until Wednesday. The writer did not attend the service any in day time, but attended at night. The pulpit help was Mr. Luck, of Greensboro; the preaching was excellent.

The preachers worked faithfully and also the church; but the meeting closed without any conversions, although we are still hoping that the influence of the meeting is not closed; and that we shall see the result good in the future.

The church seems in hope and not discouraged. It is still putting forth efforts. We have started a prayer-meeting on Sunday nights. Every body seems interested, and we hope to make a success.

Our Sunday school is still lively, and thriving. Every scholar does his or her duty most of the time; that is, they are there.

I. W. Cashatt.

Caroleen.

Bro. H. W. Braswell has just closed an eleven days' meeting here and I have never been in such a meeting in my life. Men and women got down and cried out to God, and were saved. When the meeting closed we had fifty-five converted and reclaimed. Eighteen joined the church and some others will join soon. After the meeting had been going on for a week good old Sister Jordan came and stayed three days. She is a power in the hands of God. We were glad to have her in our homes and church. Bro. Silver who has been living at Morganton has come to Forest City and gone into business. He attends our Sunday school and was here at preaching Sunday. Coming six miles to Sunday school! We are glad to have him with us.

Our Sunday school is getting along well. It has been averaging about 100 for over a month. I think it will continue to grow. We were so sorry to give up from our S. S. Miss Bryte and Knox Bess. They have gone to Davenport College. Miss Bryte will complete there this year.

Our Sunday school and church is in the best condition it has been in since I have known it. We are ahead with the pastor's salary and have all the claims paid and subscribed by people who will pay. So we will go ahead of anything this church has ever done this year. Bro. Braswell has done faithful work on this charge this year and we think he and the work at Shelby and Lincolnton deserve the attention of the boards.

This work will be able to support him next year. The Conference ought to be proud of the work done in Shelby and Lincolnton.

I close with best wishes to our Conference and churches.

H. E. Waldrop.

Denton.

To those interested in our Orphans' Home I wish to assure that my resignation will not retard the work in the least. Miss Auman, who has been with me all the while, now has charge and a better, more consecrated Christian could not be found.

I feel that she is far more capable than I and that the work will prosper under her supervision. I beg of you that you will co-operate with her as she cannot make the work a success alone. She needs your prayers, sympathy and financial support.

While I am out of the work I assure you my heart is still in it and I hope to be of great help.

Yours,

Mrs. Mabel Wms. Russell.

Denton, N. C.

Randleman.

The Philathea class of Mt. Lebanon, Randleman, N. C., reorganized last Sunday with 14 members. The prospects for a large class are bright. We trust that much good may be accomplished.

The following officers were elected: Miss Mary Parsons, President; Ruby Hughes, Vice President; Florence Lamb, Secretary; Kate Parsons, assisaant; Ollie Wood, Treas.; Sallie Robbins, Teacher; Jessie Caudle, assistant; Press reporters: May Parsons, Jessie Caudle.

Committees: Hustling Committee, Zula Fogleman, Hattie Hinshaw, Lillian Lovett, Marjorie Fogleman.

Social Committee: Fannie Fogleman, Ettie Lamb, Beulah Lineberry, Note Anderson.

Winston Station.

Our third quarterly meeting was held on Sept. 19th, 1911. The usual business was transacted. Finances not so encouraging as we would like to see, but

not so discouraging as they might be. Hope to wind up well. J. R. Cummings is delegate to next Annual Conference, Bro. W. A. Speer, Alternate. We held an opening service in the East Winston Church last Sunday at 3 o'clock. There was present a good congregation. Short talks by Bros. W. J. Ellis, J. W. Brinkley, B. F. Norman, W. A. Speer, O. W. Hanner and P. W. Mock. These brethren all made appropriate remarks. There seemed to be in the congregation a holy solemnity. God was in the midst of the people. It was a good meeting. Tears of joy were shed. Praise the Lord. Amen.

Rev. W. E. Swain, D. D., preached for us on the night of Sept. 20th, 1911. We were glad to have him. I have never said Bro. Swain could not preach, and if I had said it, I would be compelled to recant now. I have not heard a sermon that surpassed it in a long time, if I have at all.

G. F. Millaway.

Hickory Grove, Guilford Ca.

The special meeting began the third Sunday and closed Thursday. Our pastor, being absent, sent his father, Bro. E. A. Plyler. He finding the field ready to harvest thrust in the sickle and gathered in many precious souls. The sickle being sharp he made almost a clean sweep, except two old heads that were nearly dead; they jumped over the fingers.

Bro. Plyler's father did all the preaching and did it well, and the word was with power. The church members laid aside every thing at home and came to the rescue of souls, and the Lord poured out such a blessing upon them that they could not contain. Sinners were made to cry aloud for mercy and fifteen found Christ in the pardon and forgiveness of their sins and two backsliders were reclaimed and ten joined the church. More will follow. Our pastor came Monday and remained until the close of the meeting. May God bless and restore sister Plyler to health, is my prayer.

E. S. Jones.

Flat Rock.

Our pastor on last second Sunday discoursed on the twenty third psalm, beginning "The Lord is my Shepherd."

Aptly illustrating through David the life of a shepherd and David's knowledge of it, that God through him had destroyed the ferocious beasts and the giant, certainly he should not want, and his rod and staff should comfort him. That if he allowed God to direct him he believed God would use him in the place where he could be of greatest service. And so long as he could work, work would be given, and when unable would care for him to the end. That a faith short of this would be a reproach to God. May dear Mr. and Mrs. Kennett, these frugal servants of God, find it so.

In this intense age, shocked by wickedness, so rampant, our faith sometimes fails.

Flat Rock extends congratulations to the sweet-spirited Miss Mabel Williams and husband. After having tried life's storms alone, may happiness illumine her pathway and God's peace abide in her heart. We have often thought surely the prayers of the saintly mother would avail in material things for these orphan daughters.

Masters (as we once put them) Tom Ogburn, a machinist, of Richmond, and Herbert, of Baltimore, have been retracing the paths of their childhood among these haunts. And like hungry bears made raid on their Aunt Laura's larder, this writer escaping. We know not what girl figured in this campaign. Pardoning the vernacular, Won't the latter make a handsome pill driver. Success to these noble boys.

Rev. T. J. Ogburn and family, in a circuitous route, through forests, over Guilford's thoroughfares, drove up to visit his young aged sister, Mrs. C. A. Brittain, on Saturday afternoon.

The relatives have heard only the whirrings of the sails of that aeronaut, Rev. J. S. Williams, in his flight near the vicinity of his homeland.

Our neighbor, that splendid young man, Mr. Wright Pegram, brought a sweet young bride of Chatham home. We've seen her. It's up to you, Flat Rock, to know her, too.

Miss Mattie Ogburn, of Monroe, that noble specimen of womanhood, renewed not only her youth, but that of her chum, and delighted her host of relatives by a ten days' visit here.

Success to the Herald whose constant upbuilding is apparent to all.

Reporter.

Sept. 25th.

Philadelphia, Greensville Ct.

I feel that ought to thank the Lord for the meeting which we had last week. It was a glorious one. We were very much discouraged at the number of conversions after having with us young Bro. S. W. Taylor for help and also other good help. We feel proud of saying Bro. Taylor and others did their part towards saving others. But thank the Lord for those who did come out on the Lord's side. Oh! I am so glad that I can report that Bro. Walton, who has never been a member of the church before, gave his heart to the Lord during this meeting. I think he had reached the age of about forty years. I thank the Lord he did escape before it was too late. Now may the Lord keep him and watch over him that he may never turn back to the world. And may the Lord keep those others who found him in the right path for ever and bring in those who seem to say, I'll wait awhile, and turn away. Oh! will thou bring them in before it is too late? is my prayer.

Now dear readers, we are going to reorganize our S. S. next Sunday morning and we want all who can and will to come out and take a part with us, so that we can say that we are having the best S. S. we have ever had; and will those that can't join us in prayer that those who can will do their part, and I know if all try we are going to have a grand S. S. Our next quarterly conference will be held at Ebenezer Saturday before the second Sunday in next month.

I will close with best wishes to the Herald readers,

Yours for Christ,
Beatrice Chambliss, Reporter.

Forsyth Circuit.

Our special meeting began at Stony Knoll first Sunday in September. Closed on Monday night week with good results: 25 conversions, and 19 accessions. Rev. W. C. Norman, of the M. E. Church, for pulpit help; he did good preaching which was enjoyed by all. We also received 23 in the church at Baltimore.

Our special meeting will begin at Oak Grove the second Sunday in October, with Rev. W. D. Fogleman, for pulpit help. Pleasant Hill the 3rd Sunday in October, with Rev. J. D. Williams for pulpit help. Pray for our success.

Yours in the work,

T. A. Williams.

Concord.

At Fair View church on September 17, three were received into the church. The attendance was unusually large.

Our services at Concord are well attended.

Our special meeting will be begun on the 8th of October. Bro. Suits will help us. Pray for our meeting! Pastor.

Dear Herald:

Since our last report we held our meeting at Fairview church. Rev. J. H. Danner was our help at this point. A good meeting, general revival in church. Nine members added to church. Our people are awaking and it looks now as if our new church at Fairview was a sure thing. We have some good saints here, faithful to the church. We feel that better things await them in the near future.

Fourth Sunday in August our meeting began at Liberty Hill. Bro. McSwain pulpit help. I got to him Monday night; found him in battle. He preached the Word and made many friends. Our people were delighted with him. Meeting closed following Sunday night. Bro. McSwain going away on Friday. The meeting was a success. A good number saved and reclaimed, two joined the church. Had good meeting, large congregations, good attention to the Word and a revival in Church. The people are exceedingly kind to us always loading our buggy with good things when away from home. The good people at Cross Anchor never forget us at home. Mrs. L. H. Wilson is continually pounding us with good things to eat. May the Lord bless them, they seem to know how to get the best out of their preacher. Some works have this to learn.

Yours faithfully,
W. A. Lamar.

Burlington.

Present at S. S. last Sunday, 203.

Our special meeting which began the third Sunday closed on last Monday evening. It was a great meeting. We had good preaching, good singing, good congregations, and a genuine revival. There were seventeen professions and reclamations. Nine have thus far united with the church, viz., J. D. Williams, Jr., J. L. Thomas, Frank Sykes, and Misses Allene and Verona Amick, Mamie Minnis, Ira Freeman, Mittie Jeffries and Lula Foster. Others are expected to join. Bro. Pender who had charge of the music was a great help in the meeting, and he had the loyal support of the choir, which was very faithful during the entire meeting.

The pastor expects to be away next Sunday to begin a meeting at Union Grove, his home church. The pulpit will be filled by Rev. C. J. Edwards, pastor of Mebane charge.

It has been announced that Burlington's first street cars will be in operation Sat. The line extends from here to Haw River and is about eight miles long. It passes every church in town except two or three.

Reporter.

Burlington, N. C., Sept. 27.

Midway, Haw River Ct.

We held communion services last Sunday. We were glad to see so many partake of this sacred ordinance.

Bro. Raper preached a helpful sermon from Titus 2:12. We only have one more appointment before Conference. How swiftly time passes!

The fourth quarterly conference will meet at this place Saturday before the fourth Sunday in October.

Our Sunday school moves along slowly. The attendance is not what we would like to see, nor what we think it should be. There were fifty-three present last Sunday.

We are preparing to re-cover our church and have a new carpet.

Pray that our church and Sunday may take on new life and that we all may do more for the Master's cause. We think we have one of the best pastors to be found, and if we all will co-operate with him. I feel sure that much more good would be done. Remember us in your prayers.

Reporter.

Albemarle.

The second Sunday in September we began our protracted meeting at Rehoboth, with Rev. D. A. Fishel as help, who did all the preaching, and did it well. All were well pleased with Bro. Fishel. The church was encouraged, strengthened—helped, by Bro. Fishel's sermons. But we had no conversions nor additions. Neadly all who attended were church members. The weather was not favorable. One day and night wholly rained out. The rainy weather, and the unprecedentedly early cotton crop made the congregations small. One day, however, we had Methodist "close communion." "How was that?" you say. All present were M. P.s', and all partook of the sacred emblems.

Monday night after the third Sunday in September we began at Mt. Elma, and continued up to Thursday night. Four presented themselves at the altar the first service. We had eleven professions and seven accessions. We had no help in this meeting. This church has put on new life recently. A weekly prayer-meeting has been running for some time; a Sunday school o f 42. This speaks well for this place, considering all the conditions. This is real missionary ground, as much so in some respects as in the regoins beyond. Born under the darkening, deadeding, dwarfing influence of "Hard-shellism" for generations. They believe in the Bible, enjoy hearing the Word, but assimilate the truth slowly. Time and patience are needed to save them from their delusions. There is work here for Methodism—missionary work. It is not a matter of denominational upbuilding, but a matter of salvation—souls to be saved, or lost. Not a matter of financial investment from a commercial view-point—will it pay now, in dollars and cents—but a matter of "laying up treasure in heaven." A matter of carrying out the command "to preach the gospel to every creature." In places we are building churches and preaching to people who would hear the gospel if we did not preach it; but here it is a matter of preaching the gospel, or leaving them without the gospel practically. We believe there is an obligation on us here that we cannot shake off.

At our last appointment at Edenton, one member received and baptized.

J. F. Dosier.

A LAUDABLE LEAFLET.

The leaflet sent out by the Board of Sunday Schools of the Methodist Episcopal Church entitled "The Organized Adult Bible Class: A New Religious Force," is worthy of more than one reading. There are many germs in it—not pernicious germs, but health-making germs. Some of them we transcribe:

"The weakness of much present-day religion is that it is Scriptureless."

"Once the Christian was the man of one book. Now, in private and family life, he is likely to be a man of many newspapers and magazines but of no book!"

"When earnest men unite definiteness of plan with enthusiastic effort, the end aimed at is achieved."

"There can be no genuine Christian evangelism without Bible study."

"Vital Bible study is sure to fruit in personal religious effort for others."

"Men or women who have insight, understanding and teaching ability are absolutely required, to teach the Bible as a book for instruction."

The leaflet from which these truths are culled is in the interest of the Adult Bible Class. One of its statements seems too good to be believed, but it certainly is possible:

"A man won to the class (that is, the Adult Bibile Class) means in almost every case a man won to Christ."—*N. Y. Christian Advocate.*

—Sin boasts itself and is otherwise puffed up and boisterous. Virtue is modest, and content to shine. "The disciple that has the purest character is the one that boasts of it the least."

—The North Carolina Agricultural Society will hold its fifty-first annual Fair at Raleigh, Oct. 17-20, 1911. Mr. Jos. E. Pague, Secretary, has issued a neat booklet giving facts, data, etc., worth seeing which are for free distribution on request. We are pleased to see that by a vote of the Executive Committee all questionable shows and doubtful games have been forbidden the giounds. The Fair improves in attendance and in the quality of its exhibits and this year promises no exception in that regard.

JACOB GARRETT.

(Note—The writing of this has been delayed to get the fullest facts available).

The subject of this sketch was born in Alamance County (then part of Orange) December 14, 1816. In 1846 he became a citizen of Chatham County, and in 1908 he moved to Liberty in Randolph County, from which latter place he went to his reward June 28, 1911 Ninety-four and one-half years is a long time to live in the world. He was probably the oldest person in the county or in any adjoining County. But he not only lived long, he lived well; and if it is true that "he liveth longest who liveth best," his was an exceedingly long life.

His Religious Life.

He professed faith in Christ in 1832 and joined the Methodist Protestant Church at Mt. Hermon a little later while the denomination was yet young. When he moved to Chatham he transferred his membership to Flint Ridge Church, and later placed it at Rock Creek where his body was laid to rest with the other members of his family, except his second wife, who survives him. He kept the faith to the end.

In 1842 he became secretary of the quarterly conference at Salem church, Orange County. From that time on his name appears frequently in the quarterly conference record in various official capacities. The last session the record shows him to have attended was at Flint Ridge, July 22, 1905, at which time the secretary notes that "he delivered a very earnest exhortation to the brethren."

I am told that he frequently represented his circuit in the Annual Con; that he was representative to the General Conference, possibly several times It would be interesting to trace his record here if the records were at hand, for he maintained a deep interest in the doings of the church and in her history, often speaking to others of important historic facts. He grew up with the denomination and his interest never wavered.

As an Exhorter.

His name first appears as a licensed exhorter in 1849. However the minutes of the Third and Fourth quarterly conferences of the preceeding year, at which time he was probably licensed, were not recorded. In recent years he requested that the Conference renew his license each year if he was deemed worthy. This was done as long as he lived.

My first recollections of "Uncle Jacob Garrett" as we younger people were wont to call him are in connection with his work in the camp and protracted meetings. He perhaps attended as many special meetings each year as did then or does now the average pastor. The younger people of the present can hardly appreciate the power such a layman was in a revival. His prayers and exhortations carried with them a power that must be felt to be appreciated. I do not depreciate the work of the ministry when I say that my recollections of the religious impressions made on me in the meetings of those days by "Uncle Jacob Garrett" and "Uncle John McPherson," another exhorter of power who passed away several years ago, are more vivid than those made by the men who did the preaching with a few exceptions. I simply cannot think of the meetings of those days and impressions they made without thinking of these two men. And I might add that the thought is very pleasant and exceedly profitable.

Concerning Bro. Garrett I now quote from a letter to me from one who being older than I knew him longer: "He loved his church and sacrificed his time and money for what he thought was right. He gave much time to camp meetings, as he was a fine singer, being vocal music teacher for years. He was found in prayer, song, and exhortation. Many were brought to Christ through his influence. His appeals to sinners were plain, simple, powerful, and convicting. His pictures of Christ on the Cross as their Savior and the awfulness of their souls being lost if they rejected him were of the most touching kind. Often his eyes would overflow with tears while many in the audience would cry aloud. His tone was tender, pathetic, and sympathetic. Truly it may be said, a great one is dead."

As a Man.

As a man he was much above the average in judgment and general intelligence. I shall ever be grateful for a timely suggestion to me on one occasion which proved very helpful. He was one of the few laymen who owned and studied extensively a comprehensive Bible commentary. His character was positive and strong. His convictions were decided. You would find him on the moral side of questions, actively so. He was an increasing advocate of the cause of temperance, being a charter member of the noted Pleasant Hill Temperance Society, known, I think, as "The Sons of Temperance." His faithfulness was unfailing. Some of my later recollections of him in recent years are of his riding in company with his faithful wife to the weekday church service a few miles from his home, though nearing then ninety years of age, of necessity somewhat feeble, and nearly blind. His disposition was non-complaining. His two sons were killed in the battle of Gettysburgh. His only grown daughter died in young womanhood. His bosom companion died when he needed sympathy and companionship. In his extreme old age he was almost totally blind. Yet through all this he was uncomplaining, but happy and cheerful. He blessed the world and added no little to its moral wealth and beauty. Such characters are rare, and are valuable as they are rare.

To the widow who is lonely and to the relatives who feel a great loss I would suggest that there is much for which to rejoice, in that he lived so long, and so well, and still lives so much in the lives of others, and in the fact that those who knew him and loved him here shall yet know and love him in the beyond.

T M. Johnson.

Asheboro, N. C.

MOTHER DIED TO-NIGHT.

"Your mother died to-night,"—that's all
it said;
But, somehow, in that simple line I read
The last sad words of love and sympathy,
The last heart blessing that she gave to
me,
The admonitions all that went amiss.
And what God ne'er can give,—her farewell kiss;
The fadeless picture as she knelt to pray
That she might meet me up above,—some
day.

"Your mother died to-night" is all it
said,
As on the throbbing wire the tidings sped
From that old, happy home, from which
I came,
To strive anew for honor and for fame,
To moil with will to win a golden store
To lay in solemn suppliance at her door;
But shattered are the hopes, unnerved
the might,
By that sad message, "Mother died to-night."

O stars that glide through heaven's unfathomed sea,
May I not meet her in Alcyone?
Oh, let me know, as oft in childhood's
harms,
That peace found only nestling in her
arms!
Gone the gray hair, the eyes that wept in
vain,
Gone the sad smile I ne'er shall see again,
Gone the true heart, the soft, love-laden
breast,
Gone the one mother to her last long
rest.

—Robert Mackay.

—Rev. H. L. Powell is advertising a six-room house and 14 acres of land for sale in the town of Liberty, Randolph County, one mile from the depot.

THE NEAR AND FAR EFFECT.

A visitor to Amsterdam, wishing to hear the wonderful music of the chimes of St. Nicholas, went up into the tower of the church to hear them. There he found a man with wooden gloves on his hands pounding a keyboard. All he could hear was the clanging of the keys when struck by the wooden gloves, and the harsh, deafening noise of the bells over his head. He wondered why people talked of the marvelous chimes of St. Nicholas. To his ear there was no music in them; nothing but terrible clatter and clanging. Yet all the while there floated out over beyond the city the most entrancing music. Men in the fields paused in their work to listen, and were made glad. People in their homes and travelers on the highways were thriled by the marvelous bell tones which fell from the tower. There are many lives which to those who dwell close beside them seem to make no music; they pour out their strength in hard toil; they are shut up in narrow spheres; they dwell amid the noise and clatter of common task work; they think themselves that they are not of any use, that no blessing goes out from their lives; they never dream that sweet music is made anywhere in the world by their noisy hammering. But out over the world, where the influence goes from their work and character, human lives are blest and weary ones hear with gladness sweet, comforting music. Even away off in heaven, where angels are listening to earth's melodies, these entrancing strains are heard.—*Michigan Christian Advocate.*

A HAINAN FIELD THE LORD HATH BLESSED.

Tai-fong ("Western fullness") may not mean much to some who hear of it, but to us of Nodoa Station many visions cluster round this name. We remember the discomforts of those filthy inns which we shared with chickens, pigs and cows, as, years ago, we made the trip to and from the coast by the old road. There is the memory of a long climb up, up, till the top ridge of the hills is reached, and before one is spread the beautiful valley with streams, gorges, and stretches of flooded rice fields reflecting the encircling hills and clouds and blue sky. Almost in the center of this valley is the round hill, so filled with lodestone that a compass here points to it alone. At its foot nestles squalid Tai-fong.

These later years have presented new visions of Tai-fong as a hallowed region where God's spirit is working. A young man from there came to Nodoa school and became a Christian. On his return home, he received the reviling of his whole family and neighborhood. When his older brother died, all charged his death to the anger of the ancestors because of the desertion of one descendant from the old way. Through it all, the young student held fast to his faith and used every opportunity to reach his young men friends. And not in vain. Gradually Tai-fong has been changing. Where formerly hatred, gambling and vice were a matter of course, there has grown up a community which teaches people to walk uprightly, to live decently, to fulfill Christ's words, "Bear ye one another's burdens."

Many of these new-born souls have come into their inheritance of life and faith through deep waters. One is Diemow. His brothers and neighbors, armed with sticks and stones, beat on the doors of his house for hours, ordering him to come out and renounce God, be chastised by the clan and then go and renew his allegiance to the ancestors and village idol. But he sits in an inner room reading the Bible and praying for strength, till his wife, who had been bitterly opposed to Christianity, wept and believed. She said no power but God could have kept her husband from killing some of his revilers, for he had been a man of a very violent temper. Not daring to break down his doors the crowd dispersed, and Die-mow never retaliated in heathen Chinese fashion. So the whole village became interested and friendly, others learned to understand this change and they too believed, and now they serve the true God.

Recently a young man, ten miles from Tai-fong, became interested in Christianity and became a Christian. About this time, to the great consternation of the uncle and cousins, the family idol insisted upon standing upon its head. While it apparently assumed this position at will, it cost the family a pretty penny to get it back into proper form and the priest said the Christian was the cause of it all. The priest also warned them that the spirits of their ancestors would flee if this rebellious descendant were not forced to return to the old worship. The Christian takes all their persecution and reviling, with no diminution in loyalty to the true God. His wedding with a Christian service, the first in that region, is a triumph of faith.

Some years ago, a man near Tai-fong was left by the death of a relative with a roomful of idols which took all his income to serve and care for. Becoming weary of this burden, the man sought out a priest of sufficient courage and avarice to remove these idols to a shed in a vacant lot. All arrangements were made as to price, date and immunity from wrath of the Gods. On the day before the lucky day selected, the priest went to the young man's home to be ready for his job at cock-crow: but at dawn, the priest was found dead and a great fear fell on all. The owner took up again the burden of his legacy of idols and struggled on until, one day, he met a Christian who explained to him the way of salvation. He bought books, studied them, and finally believed in God. Before his baptism, the man invited some of his neighbors to his house, and, after a prayer and hymn, he carried his idols, ancestral tablet, and incense bowls, to an open place and burned them all. Then he came to Nodoa and made public confession of faith in Jesus Christ.

So Christ has looked with compassion on Tai-fong region, with its fear and hopelessness, and He is giving those who seek Him light and joy.—Margaret Rae Melrose, in *Woman's Work.*

IS IGNORANCE A CRIME?

In recalling the names of the truly great men of the past, one is impresed by the fact that they often suffered greatly because of the lack of understanding and the unwillingness of the people to think with them. Washington and his army suffered cold, hunger and humiliation at Valley Forge because the colonies would not unite to help them. Later in his public career and during the war Washington, the unselfish patriot,—"The Father of His Country," was criticised and attacked continually by ignorant and selfish men. This great man was weakened and brought to an early grave by the torture and cruel attacks of the ignorant and ungrateful.

Lincoln freed the South from slavery, and united the country again in a free industrial republic. He was the champion of liberty, a man great in soul and human kindness. His reward was assassination by a narrow unthinking ignoble partisan.

Columbus died in chains after his great work had been accomplished for the world. Galileo, inventor of the telescope, had a hard fight to keep his enemies from placing him in the insane asylum. Morse, the inventor of the telegraph, was called a fool by enlightened Americans. And even the Wright Brothers had to go to Paris to obtain recognition and help. It is a strange thing that all of these men worked as servants of the people, for the people at the risk of dying in the poor house or asylum. They did not become Vanderbilts or Goulds. They were simply servants of humanity.

The test of greatness is unselfish service to one's fellow men.—Donald Baker.

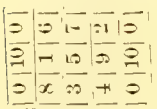
—After weeks it seems settled that Me. went against prohibition by a majority of 20. We would like to know how many good cash dollars those 20 votes cost the liquor dealers.

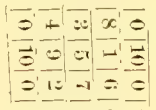
A GOOD OUTDOOR OR INDOOR GAME.

* * *

The game of "deck billiards" or "shuffleboard" which is so popular on vessels at sea, can easily be adapted for home use. The apparatus is so simple that anyone can make it at no expense at all. It is a fine game for winter or summer, combining as it does many excellent points. It is good exercise, but not too violent and it is a game in which "luck" and skill are satisfactorily blended.

The outfit includes eight disks or circular pieces of wood about five or six inches in diameter. They should be rather heavy, as they will not "carry" properly if too light, and they can be sawed out of any common inch lumber. They should be carefully smoothed and sandpapered, and it is well to paint half of them one color and half another, or otherwise mark them so that those belonging to each side can be told apart. The "cues" or shooters are merely small pieces of board with an old broom handle fixed into them at a suitable angle. Two cues will answer, but it is better to have four, in case of four players.





For a court to play on, a cement walk is just the thing, or a smooth porch will do; or when you are playing indoors any room which is of good length can be used. There is no strict rule about the length of the court. At each end of it you lay out with chalk a rectangular goal with figures in the squares as shown. Some players mark one of the 10's "10 plus" and the other "10 minus" for variety. Either two or four can play the game. If there are two, they shoot first from one end and then from the other; if there are four, they can play on "sides," and one player of each "side" stands at each end of the court, as in playing quoits. The object is of course to shoot the disks so that they will stop on the high figures. First one player shoots one disk, and then the other shoots one, and they continue alternately until they have each shot four disks. If your opponent has a disk on a figure it is your object to try to knock him off and do it in such a way that your disk will stop where it will count. The side that makes the highest count of course wins. About 300 makes a good "game."—*The Pathfinder.*

A Story on Giving.

A wealthy young man, studying in Switzerland, accompanied a professor on an evening walk. Seeing a farmer at work, who had taken off his shoes, the student said, "Professor, I should like to play a prank on that man by hiding his shoes, and then have the fun of seeing him hunt for them." The professor replied, "Let the man alone. A noblemided person never plays tricks on poor people. If you want fun, permit me to suggest that you do him a secret kindness by placing a dollar in each shoe, and then watch and see what he will do." The student immediately followed the suggestion and placed a silver dollar in each shoe.

They hid themselves, and in a few minutes the man quit work, pulled on his shoes and rose to go home. Feeling something in his shoes he pulled them off again and found the two dollars. Looking about he saw no one. Thinking he was unseen he fell upon his knees to thank God. He fervently prayed: "O Lord, now I know that thou doest wonders to them that trust in thee. My wife lies sick at home, and the children need bread; but Thou hast sent me help in my need. I thank Thee from my inmost soul and pray Thee to bless the man who brought us Thy blessing."

The student, overcome by his feelings, confessed to his teacher: "Such a blessed experience as this deed has brought me I have never had in my life before."—Ex.

The Heritage of Family Prayer.

Family prayer omitted; children cheated. Perhaps fathers have not thought of that feature of the case. Merely for expression of one's own personal religion, men are apt to think that praying aloud is not necessary anywhere. They can be true and kind in the home and clean and upright in the world, and still say all of their prayers secretly.

But this does not touch at all the vital point about family prayer. Family prayer is not simply the father's prayer prayed in the hearing of the family; it is really the family's prayer. The family is entitled to it.

The question of family prayer is at bottom a question of children's rights. The father who omits it must face an indictment, not of personal irreligion, but of injustice toward his sons and daughters.—Ex.

MANNERS.

Courtesy may be one of the smaller virtues, but it is a virtue nevertheless, and one that makes life more pleasant and happy. It is close kin to kindness and has its springs in the love that "seeketh not her own." One cannot be too kind or too thoughtful of others. Strange to say, this lack of courtesy is often found in the home, among those who are supposed to love each other. There is no more excuse for being rude and unkind to one's brother or sister, mother or father, than to the stranger.

Parents should so influence and train their children that it will be easy for them to be considerate and thoughtful. Too often the young people are reared in an atmosphere of self-seeking and rudeness. The finer feelings and sensibilities become calloused, and the disposition hardened. There are those who think a child must go through a toughening process in order to become strong and independent. In a certain sense this is true, but strength and independence acquired at the expense of gentleness and courtesy is not to be desired. Gentleness and greatness are not incompatible. The expression of the psalmist, "Thy gentleness hath made me great," is full of suggestive thought.—Friend's Messenger.

AN ESSENTIAL TRUTH.

There are professedly Christian people who are saying that the virgin birth of Christ is not an essential truth. Some thoelogical teachers are making such a statement. They are telling their students that they can reject the miraculous birth of Christ, and yet be gospel Christians. One of this class, a professor in the University of Chicago, in a paper before me, says: "The narratives of the birth of Jesus do not belong to the common body of Gospel material, but are additions to it." He also says that "it cannot be ranked with the essential elements of the Christian faith." He quotes from a note, written by a woman, who gives advice to some young friends of hers about this subject. She says: "Can I suggest to them that to find the Christ may be easily possible, even though they fail to hold the belief in the miracle of the birth? After all, it is the life of Christ that we need." Such sentiments show that those persons suppose that they can deny the miraculous birth of Christ, and still believe enough in Him to be loyal Christians.

They assume that the doctrine of Christ's birth is a mere non-essential, and that, to reject it, does not hinder one from receiving from Christ every blessing which His atonement provides for believers. These persons are in great error. They are blind to the fact that Christ's virgin birth is one of the great fundamentals of the Christian religion. If Christ were not thus born, then he was only a mere man, no more divine than were the apostles, or any other man. If he were not miraculously born, then he was not sinless, but had a sinful nature, and therefore he could not have been the Savior of sinners. He certainly was not God in the flesh, if he were born as any child was born. The very deity of Christ was involved in his conception and birth. He said that he came down from heaven, and

this means that he came in a supernatural way. Do not be deceived by the false statement that Christ's birth is not an essential truth. It is a vital doctrine.

C. H. Wetherbe.

LET ALL ATTEND.

Greensboro is honored in having been selected by the Central Committee on United Study as the place for holding the Golden Jubilee of the United Woman's Foreign Missionary Societies of North Carolina, and members of the Central Committee—chosen from the missionary societies of all the Christian churches, are putting forth their best efforts to make this great interdenominational missionary rally the success which has marked these celebrations from Oakland, California, where the first Jubilee was held, extending across the continent, in the leading Western and Eastern centers, to New York City.

In this fiftieth anniversary year of the work of American women in foreign mission fields, it is fitting that those who have quietly labored so long in the vineyard should come together, and with praise and thanksgiving review the work already accomplished and with the new lights, gleaned from the personal experience of those who have dedicated their lives to the service, plan for the future a greater campaign—one that will reach the remotest corner of the earth, carrying the gospel of Christ to every creature.

Such was the thought that filled the mind and fired the heart of Mrs. Henry W. Peabody, chairman of the Central Committee on United Study and originator of the Jubilee idea, on reading Mrs. W. A. Montgomery's great work: "Western Women in Eastern Lands." The plan, which came as an inspiration to Mrs. Peabody, was enthusiastically received, the result being a series of triumphant missionary rallies, such as had never before been dreamed of, the services being attended by immense audiences in all the places visited, among which were Portland, Oregon; Seattle, Denver, Chicago, Omaha, Kansas City, St. Louis, Milwaukee, Minneapolis, Cincinnati, Detroit, Indianapolis, Cleveland, Louisville, Nashville, Washington, D. C., Baltimore, Harrisburg, Philadelphia, Pittsburg and other leading Eastern cities, including Boston, Albany and Buffalo. On the Southern tour Richmond has enjoyed the privilege of the great spiritual awakening, and North Carolina is to have her share in the great national movement in the meeting at Greensboro October 13 and 14.

Realizing the importance and far-reaching results of this bringing together the Christian women of all the churches in a common bond of sympathy for the advancement of a common cause—and that cause the extension of Christ's kingdom on earth—the committee earnestly asks the loyal co-operation of the women's missionary societies throughout the State, requesting their prayers and urging that they send representatives to the Greensboro Jubilee. Ample accommodations can be secured at hotels and boarding houses for all who attend, a partial list being given for the benefit of those desiring such information.

The Jubilee party, organized for systematic, effective work, will be made up of the most noted and attractive speakers in the missionary field, among them being Mrs. Peabody, of wide knowledge and experience; Miss Crane, secretary of the Southern Baptist Woman's Missionary Work; Miss Davies, field secretary of Woman's Foreign Missionary Work of the Southern Methodist Episcopal Church; Miss Miller, of the Christian Church; Miss Lindley, of the Episcopal Church; Mrs. Sallee and representatives from the Presbyterian and Congregational Churches. In addition to these, a number of returned missionaries, not of the party, will be in attendance, and the two days set apart for the Jubilee celebration will be filled to overflowing with inspiring talks and conferences, denominational rallies, drawing room receptions and other meetings of a semi-social character, giving every one interested an opportunity to meet and get in closer touch with these earnest and untiring workers; to become thoroughly imbued with the missionary spirit, and to carry away with them some of their enthusiasm, energy and power. A feature of the Jubilee will be the luncheon in the beautiful and spacious dining hall of the State Normal College, with a seating capacity of six hundred. This luncheon arranged by the committee on entertainment, will be prepared under the direction of the Domestic Science department of the State Normal College, the price of plates being a nominal sum—merely enough to cover actual cost.

The Denominational Rallies will be held in the West Market St. M. E. Church, Saturday morning, Oct. 14. The Methodist Protestant Rally will be conducted by Mrs. A. G. Dixon, of High Point, and it is the wish of the ladies of Grace Church Woman's Foreign Missionary Society that this feature of the Jubilee may be most uplifting and inspiring.

It is hoped that Miss Annie L. Forrest will be present. It is earnestly desired that presidents of Missionary Societies and many friends of Missions in the Methodist Protestant Church in our State attend this Jubilee Celebration. It will be a rare privilege for the Christian women of our church who find it posible to attend.

The ladies of the W. F. M. Society are inviting many of their lady friends from out of town Methodist Protestant churches to visit them and attend this celebration.

ALL GOD'S FLOWERS.

The flowers got into a debate one morning, as to which of them was the flower of God. And the rose said: "I am the flower of God, for I am the fairest and most perfect in beauty and variety of form and delicacy of fragrance of all the flowers." And the crocus said: "No; you are not the flower of God. Why, I was blooming long before you bloomed! I am the primitive flower; I am the first one." And the lily of the valley said modestly: "I am small, but I am white; perhaps I am the flower of God." And the trailing arbutus said: "Before any of you came forth, I was blooming under the leaves and under the snow. Am I not the flower of God?" And all the flowers cried out: "No; you are no flower at all. You are a come-outer." And then God's wind, blowing on the garden, brought this message to them: "Little flowers, do you not konw that every flower that answers God's spring call, comes out of the cold, dark earth, and lifts its head above the sod and blossoms forth, catching the sunlight from God and flinging it back to men, taking the sweet south wind from God and giving it back to others in sweet and blessed fragrance—do you not know that you are all God's flowers?"—Lyman Abbott, D. D.

SIMPLY CHRISTIAN.

It is the imperative duty of the Christian ministry to expose the frauds, affectations, barnacles and hypocrisies that have fastened themselves like parasites onto Christianity. One of the surest earmarks by which these can be distinguished is the names their devotees assume. They are hyphenated Christians—their name assuming that they are either more or less Christian. For instance, "Christian-Science," "Holiness-Christian," "Bible Christians," etc. Whenever a man assumes that he is anything more or less than simply a Christian he has confessed that he is not a Christian at all. A hyphenated Christian is a species that is not recognized by the Holy Scriptures. Let us be simply Christians—that is good enough.—Christian Indicator.

"The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession."—Mott.

NOTES ON C. E. TOPIC—OCT. 8

By Charles A. Hines.

Daily Readings.

Oct. 2 One who saw work. Hag. 1:1-15.
Oct. 3. Beginning aright. Ex. 25:1-9.
Oct. 4. How Paul began. Acts 13:1-4.
Oct. 5. A committee chosen. Acts 6:1-7.
Oct. 6. Information committee. Isa. 52: 7-10.
Oct. 7. Personal work. Jas. 5: 20.

Sun., Oct. 8. Topic—New Work Our Society Might Do. Matt. 25:13-30. (Led by the executive committee).

This meetting is to be led by the executive committee, with the president in the chair. The members of the executive committee should sit at the front and all participate in the meeting. The president had best arrange a sort of program in advance. Each committeeman should speak in turn and suggest new work that his committee has undertaken or might do. Not only this, but suggestions should come also from members. Perhaps the committeeman have used all the schemes they have or no new work occurs to them, while the outsider may think of a number of things that the committeeman would not.

Look-out Committee. To this committee should occur a number of matters of new work for the society; new plans for obtaining members; suggest a membership campaign, or provide for the mid-week church prayer meeting by having one fourth of the members of the society go and assist in one meeting each month.

The Prayer Meeting Committee should have new plans for getting the members of the society to participate in the meetings. This is something that many societies fail in doing. Some members dearly love to talk and are willing to take up the time of the backward member, but this is not the thing to do. Outline a plan of giving some member something to do each time—either a quotation from the Bible or some author, a sentence prayer, or something to read. If this is adopted by the society, let the committee agree to see that the assignments are made.

The Social Committee should be ready with a bunch of suggestions, for the chances are it has not done anything during the summer. Now is the time to have two or three business and social meetings and get the members lined up for definite, aggressive work.

The Missionary Committee should suggest some special missionary meetings in the church, with addresses by men who are familiar with the great mission work now being undertaken, namely, "The Evangelization of the World in this generation." It should also suggest the idea of an every member canvass in the Sunday school, in the church and in the society, and get every one to agree to give a certain amount weekly for missions.

The music committee, the flower committee, the temperance committee, the Sunday School committee, the Junior committee and the good literature committee should all have good suggestions to make. Some of them might be made here. It is better, however, for the committee to study the needs of its particular society and make suggestions suited to it.

Every one should take the opportunity of pledging to do better and more faithful committee work. The time has come when committees must give time, attention and serious thought to the work of the society.

Some Thoughts for Committees.

A question box on the pledge, to be opened by a good speaker, will enforce the pledge. Ask the members to speak frankly about their failures and successes in pledge-keeping.

Sentence prayers are the best school of prayer, and no Christian Endeavor meeting should be without them. The leader —may call for them. Sometimes ask that all the members of the society offer a sentence prayer in order as they sit. This will open many mouths in prayer.

A soul-winning society will give an opportunity for Christian decisions often in the prayer meetings. Train the different members in this important service. Such a society considers its associate members its most important field of work, and does not rest till they are all Christians.

In many communities the social life of the young people has not risen above cards, dancing, and the theatre. There our Christian Endeavor social committees have a great public sevice to perform.

In seeking to substitute a better social life for the young, nothing numby-pamby will serve the purpose. The Christian Endeavor socials will never supplant the card party unless they are made more interesting.

The social committee must study hard and work hard, and rather have one first-class social a year than ten poor ones. In planning your socials, utilize all whom you can. People enjoy and value what they have helped to create. Trust to people's good impulses. Appeal to the best in them. In the end you will succeed, and your triumph will be great.

Committee work teaches persistence. You will meet with many hindrances, and gain strength in overcoming them.

Committee work in our societies teaches us how to do the larger committee work of the church, and trains up the church workers of coming years.

A good motto for any committee is Paul's words to Timothy: "Keep that which is committed to thy trust."

When things go wrong with you in the home, when you feel ready to sit down and "have a good cry," because perhaps, the temperature of the oven has been too great, and your loaves, that should have come out brown and crisp and toothsome, look like burnt cinders, resist the temptation to give way to your feelings. The enemy has come in on you like a flood, it is true; but are you, in the strength of your womanhood, and the consciousness of your power over circumstances, going to lose self-control, to allow an accident that will have completely passed from your mind tomorrow to make you miserable and unhappy today, even for an hour? It is by calmly meeting these small vexations that we are strengthened to overcome in the more serious battles of life.

Happiness is normal; unhappiness is abnormal. God meant for us to be happy; it is our own fault if we are otherwise. Circumstances and conditions may control our bodies, to a certain extent, in that we may be constrained to be at a certain place and do a certain work for a certain number of hours each day; but no circumstances or conditions, no man or woman, should control our minds. We can become whatever God intended us to be, no matter how hard the tasks which our hands have to do.

"He chose the path for thee;
No feeble chance, nor hard, relentless fare,
But love, His love hath placed thy footsteps here;
He knew thy way was rough and desolate,
Knew how thy heart would often sink with fear,
Yet tenderly He whispered, Child, I see
This path is best for thee."

Room At The Top.

The schoolmaster was explaining the circulation of the blood.

"If I were to stand on my head, the blood would rush to my head, wouldn't it?"

No one contradicted.

"Now," he continued, "when I stand on my feet why doesn't the blood rush to my feet?"

"Because," the bright boy suggested, "your feet ain't empty."—N. Y. American.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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NOTES.

—At a general election in Canada, Sept. 21, the proposed "Reciprocity" with the United States was defeated. Pres. Taft expresses himself as greatly disappointed at the outcome. So after all it seems that "Reciprocity" is about not to reciprocate.

—Mrs. Laura J. Arnold, the only sister of the late General "Stonewall" Jackson, died at her home in Buchannon, W. Va., Sept. 25. She was 85.

—Because reciprocity was defeated in Canada last week the price of wheat, flour, oats and many other necessaries advanced in price on the Chicago and other exchanges.

—Frank Miller, an aviator, giving an exhibition at a county fair at Troy, Ohio, was burned to death in mid air Sept. 22, the gasoline tank of his engine having exploded.

—Senator Tillman of S. C. and of "Pitchfork" fame announces that he will stand for re-election next year to the U. S. Senate, unless his health further fails him.

—It is said that there is a considerable movement on foot by the "Insurgents" of the Republican party to nominate Senator LaFollette, of Wis., over President Taft for the presidency next time. Headquarters have been opened in Washington and a great demonstration is to be made in Chicago Oct. 16.

—President Taft, in a frank and free manner, at Peoria, Ill., told his audience that he was a poor politician, that his ambition had been toward the position of Chief Justice of the Supreme Court, but that as President he had tried to do his best though he was quite sure he had made mistakes.

Mr. Taft declared he was not allied with the extremists of his party, either conservatives or progressives, but had tried to take a middle ground between the two.

"But we middle-of-the-road people believe we are the real progressives," said the President, "because you do not make progress in great strides, you make it step by step."

—Doctor Surratt, accompanied by a nephew, returned to Western Maryland College last week. His brother remains at home to teach this year. The nephew completed the course at Denton High School this year. We understand that both these young men have the ministry in view.

—Asheboro ministers joined in a letter to the laymen of Randolph County reminding them of the laymen's convention in Asheboro on September 28-29, and urging that all churches send representatives.

THE OLD SCOTCHMAN'S PRAYER.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman who, many years ago, was on his way to a meeting of the people of God held in a tent, or some such temporary structure.

The old pilgrim was poor and ill-clad, and partly deaf, but he trusted in the Lord, whom he served, and rejoiced in His kind providence. On the way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge and have a little prayer before they entered the meeting. They did so, and the old man, who had learned "in everything to let his requests be made known unto God," presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if you can let me have it, so that I can hear Thy Word. And ye see that my toes are sticking through my shoes and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "I'm weel acquainted with Him, and He's weel acquainted with me, and I take great liberties with Him."

So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet of his hand to catch words, until someone near the pulpit noticed him, and, beckoning forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he arose, a lady, who had noticed his shoes, said to him:

"Are they the best you have?"

"Yes," said he, "but I expect my Father will give me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman, as they went along.

"I would, but I am a stranger in the place, and have nae siller."

"Well," she said, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that He had given him all the three things he had asked for. The younger brother's reverence for the Lord was right and proper, but there is a reverence which reaches higher than the forms and conventionalities.—Selected.

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Have you seen and read the Bulletins issued by the College this summer? They will be of help to you in deciding what college to attend. Write for them.

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

To Kill Mites on Chickens.

Kerosene oil sprinkled on roosts will destroy mites and lice. Application once a month is sufficient to prevent them. When they appear, application of kerosene should be made every ten days until they disappear, and then application every month will keep them away.

For dust bath take a pound of sulphur and one pound of moth balls powdered, and mix with half bushel of fine road dust and keep in a dry place. Dust the fowls once a month. The way to make the application is to take the fowls off the roost at night and sprinkle the application of dust.—Ex.

—John Hubbard, an old negro man, was arrested Sunday afternoon by Deputy Crutchfield for breaking the Sabbath. The negro had a load of malt and meal and was driving down Ashboro street towards his home, near Kimesville. The negro was given a preliminary hearing before 'Squire D. H. Collins and bound over under a bond of $25, which he gave. It is thought that the negro was hauling the malt and meal to a distillery near his home, of which he is thought to be the presiding genius. Search about his home failed to locate the plant.—News.

—Notre Dame University has issued a decree to expel all students who smoke cigaretts. God Almighty issued a decree a long time ago that students who smoked cigarettes should be left and far outdistanced in the race of life by students who did not. And that decree has been unalterable as the law of the Medes and Persians.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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WHAT WE STAND FOR.

For the Christ of Galilee,
For truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world neds,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

—Rev. J. H. Garrison in N. Y. Observer.

THAT CONVENTION NEXT WEEK.

We mean the missionary convention of women to be held in this city on Friday and Saturday of next week. It is going to be a great meeting of women. We hope none will stay away because of a failure to appreciate the importance of the occasion. It is comparable to the great Laymen's convention held here winter before last. Addresses will be made by earnest women from a distance. Let every live woman, and every woman who wants to be alive to the cause Christ holds most dear, be present, if possible.

THE CHURCH AND THE WORLD.

Who can draw the dividing line so clearly that all may see it? The people of the church and the people of the world have very much in common. They live on the same planet, eat the same kinds of food, are under the same civil laws and government, attend the same schools, mingle in business affairs, and are often members of the same family. Even in the matter of amusements, in some cases, the two are found commingled.

The case is somewhat like that presented to the naturalist in the classification of plants or animals. Some plants of different species resemble each other in many characteristics and differ only in one or two. There are some living creatures that are so like plants and also so like animals it seems impossible to tell which they are. Yet the vegetable world is a different world from the animal world. There is no difficulty in distinguishing an elephant from a tomato plant.

And the Christian community is a different community from the community of worldlings. Outwardly, the difference may not be apparent, but it is real and infinitely important.

Beads may be strung on one string, so that they are distinct from all other beads, or they may be strung so that a bead is on two or more strings. So it is with men. A man has a number of interests. One interest, if he is a Christain, allies him with the other Christians, and he belongs to the Christian community. Another interest may ally him with other men in trade and bring him into the business world. It is proper that a Christian have other memberships than church membership, but he should ever regard his Christian fellowship as his principal fellowship, and should enter into no other fellowship antagonistic to that. It is right for a Christian to be a merchant, but not right for a Christian to be a liquor-dealer. It is right for a Christian to take vacations, when needed, but it is not right for a Christian to be a habitual idler. It is right for a Christian to seek diversion and amusement occasionally, but it is not right to be a mere pleasure-seeker, and not right to indulge in degrading amusements.

The principle of Christian communion is different from the principle of worldly communion, vastly different. The real Christian knows this, the merely nominal Christian does not know it, and can see and feel no difference between the church and the world.

The principle of Christian communion, that which draws Christians together and differentiates them from the people of the world, is Christ formed within the mind and heart, Christ enthroned over the life, Christ set before them as their exceeding great and eternal reward. People of the world are drawn together by no such a principle. Nothing higher than social ties and mutual dependence and a blind trust in the power of man acts upon them. Some one has compared men to a flock of porcupines, huddling together for warmth, yet piercing and hurting each other with their quills. Such an illustration may be fitting in the case of men of the world, but the Christian communion is a perpetual delight. Christians sing—

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

States Rights.—The question of the rights of the States under our federal constitution was not wholly settled by the war. The right to secede is not now claimed, but the right to control intrastate commerce is still claimed, and at a meeting of governors of leading states, a committee was appointed to protest before the Supreme Court of the United States against the usurpation by the federal courts of authority belonging to the State governments. Governors Harmon, of Ohio, Aldrich, of Nebraska, and Hadley, of Missouri, compose the committee. They have prepared a brief which will be filed in connection with the Minnesota rate case.

—Rev. Chas. J. Edwards was called to Mt. Pleasant on Tuesday to conduct the funeral of Bro. A. G. Amick, who died on Monday after a lingering illness. He requested a year ago that Bro. Edwards preach his funeral if he were in reach.

THE GENEROUS SIDE OF LIFE.

The question of human life is of vast importance, so very important that none can comprehend the weighty matter as it is. We have been hearing the instructions all through life that we should look on the bright side. In this we must consider the generous, the generous side of life. Our good teachers instruct us to the duty of being thoughtful about the comfort and welfare of our neighbors and friends—and of all.

Any direction that we look we see the necessity of thought and care for those with whom we deal. The idea is that we live and let live, and rather that we live to help live. God has given us his precepts for all this and if we are close Bible readers, our lives will be improved by the reading. All, however, are not able to do so much of this close Bible reading as some of the favored are, but the highly favored are, by the grace of God, able to help those who are not so well favored.

We are acquainted with some who are glad to gain knowledge, and to use it for the benefit of their less fortunate neighbors and friends. An able minister, who lived rather as a local preacher, who, by hard secular work, became well to do, in the conveniences of life, traveled far, and endured much, through the extremes of heat and cold, in order to do all he could in the way of promoting the welfare and happiness of those with whom he had to deal. That good man who has gone on up to his reward above the skies, thought and prayed and toiled and endured, and lived a life of self-denial in order to help others live. He had faith in God, honored the divine injunctions, and was not afraid of such righteous self denial as the duty of tithing. He loved order, and regarded system, and hence was not afraid to confine himself to systematic duty—a thing that is, or would be, worth volumes if we would be so wise as to act it out. The devotional, who have the word of God fixed in their hearts, are glad to be confined to the evangelical system of worship, and the selfish side of life does not come in their way—but stupidity and ignorance has come in the way of many, as was the case with Saul of Tarsus.

The carnal mind has come in the way, the trouble that cannot look on the bright side of life, because of the gross darkness, and has caused great confusion and suffering in the world.

The carnal mind is not generous, never has been, nor ever will be, but has been a fearful persecutor among the churches.

A man, one gifted, if he could have been termed so) was noted for something of the ungenerous, but he tried to serve as a spiritual leader among men. He was zealous however, and so was Saul of Tarsus; they were very zealous, but such zeal was not wisdom—and did not belong to the generous side of life. One of the close observers once said of one of the "able preachers," that "he just lacked what Saul lacked before his conversion." And we read that Saul made havoc of the church. The reading in Acts 8: 3, is, As for Saul, he made havoc of the church, entering into every house, and haling men men and women and committed them to prison. The zealous man, as above referred to, "got in among the sheep," and a flock that had been carefully and justly gathered together, but the stranger succeeded to "scatter the sheep."

The "tragedy" was a clear case of proselyting—and, perhaps, one of the most daring cases that has ever come off in this country. It is exceedingly ugly for a man, making religious pretensions, to push in among a quiet worshiping people in order to make gain by their losses. We have the warning from the Bible, that could be given through these columns—but all are at liberty to take their Bibles and read. There is a sight of difference in counting worldly success and "gain for godliness," and acting out the deceit, and that of human life, on the line of self-denial, and generosity. While the generous, "the salt of the earth," are praying and socrificing, and toiling in order to encourage and to further the good cause, there are lurking enemies conspiring to tear down the good work..

The building up of necessity costs something, and in any branch of society there must be cost; and the cost necessitates sacrifice. The life of a family must of a necessity cost something, and the church costs the real life of its members —and so with society in church and state throughout.

The head of a family, who is a genuine patriarch, wants his family, his people, to have mutual rights—and in this he is generous. Really the generous are an humble people wherever you find them.

The generous leader feels a disposition to be led, and only leads in order to help his people to do well. The generous governor wants to be governed, and while he is in a place of authority and power, he feels the social force of the power over which he rules. Mordecai, who was a man of great integrity and determination, was not stubborn, but because of his high regard for a noble people he resisted the impudence and insults of a tyrant. Moses was not revengeful, and did not hate the powers of Egypt, but he was very generous, and wanted to see that the oppressed should have protection—and if he had not killed the Egyptian, perhaps the tyrant would have killed a very innocent man. Perhaps he would have killed the poor man and then brutally turned on Moses. The case for Moses is easier to be understood than that of Saul.

A man of average intelligence, and able to meet his obligations in life, managed, when about the age of forty-five, to give in his age at 50, so as to dodge the poll tax paying. It had been, before that time, said of that man, that if he would try as hard to make an honest living for his people as he did to beat people out of things, he and his family would have a good living—but he really formed the habit of looking on the ungenerous side of life.

Mr. John Wesley taught the people very clearly, and he was the greatest teacher of his day, and he said, make all you can, save all you can, and give all you can —and in this he had the true idea of generosity. Perhaps Moses was the greatest authority on generosity among mortals, that this world has ever seen—but some, there are, who had rather trample generosity under foot, before acknowledging all the authority that is being given by Moses and the prophets.

W. F. G.

IS IT NOT STRANGE?

A minister is wanted by a circuit and wanted badly. He will pull up and go. Expense not considered. He goes and does his best, the work builds up, members added, and everything seems to be moving along nicely, but one or two humorists gets a little wrong because the minister does not "anty" to his particular notion in everything and said humorist goes to work quietly and stirs up a feeling with enough and a sentiment and all unknown to the minister—he is tried, condemned, discharged privately so far as the charge can go. Never considering the minister has feelings and that he has a family. After a minister has built up the work and made it go, Now we are through with him, says this particular class, we are in good shape, and apparently it is of but little consequence what goes with the minister or his family. It is but little appreciated, any sacrifice he or his family have made, We want a change, but do not say anything about it. Do not let the minister find it out; we will give him a complete surprise right in the beginning of winter. Why do this? The want of grace and "backbone." Now if you think best for a change be a Christian gentleman; take your pastor into your confidence and

frankly tell him: Bro., we appreciate the work you have done for us; we are glad the Lord has used you to His glory and our good, but really and truly, we think a change would be best. We want you to help us get a man to carry the work on, and anything we can do for you we stand ready to help. Is this not the right course to pursue? But how often the preacher is left in total darkness—and sometimes the minister leaves the charge that has worked with him, helped him, paid him every cent of the salary; in total ignorance. I say is it not strange that Christian people will do this. I can't for the life of me see that Christ is in such movements. Yet, sometimes this is done.

Observer.

P. S. I believe there ought to be a fair and square understanding between pastor and people and then there will always be a pleasant memory attached to the pastorate, I have gone to Conference with the understanding if satisfactory arrangements could not be made, I was to return. Once I did return when all concerned thought best to have a change and I did one of the best year's work of my life. I have been called to that same work several times since, to assist in services and always found it, I trust, both pleasant and profitable. So far as I am concerned, I have always asked divine aid and been frank with my people. O.

THE RADIUM ENGINE.

In his remarkable British Association address, Sir William Ramsay stated that the disintigration of radium liberated three and one half million times the energy available by the explosion of an equal volume of detonating gas—a mixture of one volume of oxygen with two volumes of hydrogen. He pointed out that the major part of this energy comes apparently from the expulsion of particles (that is, atoms of helium) with enormous velocity. "Suppose," says Sir William, " suppose that the energy in a ton of radium could be utilized in thirty years instead of being evolved at its invariable slow rate of one thousand seven hundred and sixty years for one-half disintegration, it would suffice to propel a ship of 15,000 tons, with engines of 15,000 horsepower, at the rate of 15 knots an hour, for thirty years, practically the lifetime of the ship. To do this actually requires one and one-half million tons of coal."

Here is a statement of radium's possibilities that may well give a steam engineer pause. Why bother about thermodynamics, about Carnot cycles, about the relative merits of turbines and reciprocating engines? Why not develop the radium engine and conserve our coal supplies, and manipulate ounces of radium instead of tons of coal? At one fell blow all elaborate coal conveying machinery disappears, and with it roaring furnaces, the blackened faces of stokers, and all the sooty paraphernalia that the word "steam engine" stands for.

The possibilities are fare more romantic on paper than in actual fact. In the first place, where are we to get a ton of ralium? Sir William himself in times past has placed the total supply of radium in the world, in laboratories, at much less than a pound. Physicists and chemists have time and time again pointed out the enormous personal risk involved in handling even half a grain of comparatively pure radium. Bacteria, insects and even mice, we believe, have actually been killed by radium rays, suitably applied, to be sure. What will be the effect upon a man sitting in a room containing, let us say, ten pounds of radium? Would he ever emerge alive? Obviously, the mere difficulty of handling so terrible a substance imposes problems far more difficult of solution than those which the old steam engine ever offered.

Assuming that we really had a safe method of handling a large quantity of radium, how are we to make its energy available in practical form? Some totally new type of prime mover must be developed, Some contrivance which will render it possible for electrons hurled into space with the speed of light to do their work.

Then again there is the subject of materials to be considered. Radio-active substances are no respectors of ordinary containers. The particles prejected from radium permeate most substances with comparative ease. To confine them would be a far more serious task than the insulation of a steam pipe.

Stupendous as the problem is, who shall be bold enough to say that it will never be solved? After all, is the utilization of the enormous energy contained in a half grain of radium any more startling than the transformation of the energy pent up in a shovelful of black coal? If the radium engine ever does come, it will simply be another instance of the triumph of mind over matter.—Scientific American.

Give spicy blooms where flowers never grow;
Give food where starving hearts fight fate's decree;
Give rest where tired hands and feet drag slow;
Give sight to eyes too full of tears to see;
Give music where sweet trumpets never blow,
Give happiness, and joy shall garment thee.

Emma C. Dowd.

BY STARLIGHT.

By Eleanor R. Johnson.

Pilgrim, despair not, though all hope seem gone;
The night is darkest just before the dawn;
And even if this one should appear to be
The everlasting night, canst thou not see
The stars, the beacon stars that shine above?
They teach thee, Pilgrim, Faith and Hope and Love.
Faith, that the God who these created hath,
Lord of all Life, and even Lord of Death,
Is all omnipotent to give to thee
His noblest creature, immortality.
Hope, the beyond each immemorial star,
Thy heaven and thy dear Lord and Father are;
Love, all-abiding love, for this thy Lord,
Who is by all these mighty stars adored,
Who holds within His hand thy petty fate;
Love for thy Father, all-compassionate,
Who sees and pities us, his children frail,
And makes these stars across the heavens sail
That we, in looking up, may surely know
Them sent to guide our footsteps here below.
Pilgrim, look up! Behold the beacons shine!
What better proof canst have of Love Divine,
That cares for thee, than that through all the night
Thy God hath sent the stars to give thee light?
Pilgrim, look up! And, kneeling, turn thy face
Toward the sky as toward a holy place,
And pray, O Pilgrim, pray that thou mayest be
A star, a beacon light, for all to see
And learn divinest Hope and Faith and Love
From thy clear shining, like the stars above.

—Gen. Julian S. Carr announces that he will not allow his name to be used as a candidate for the United States Senate. General Carr is just now engaged in a higher and better business, we observe from the daily press. He is traveling this good State soliciting funds with which to build a Methodist Church in Washington, D. C. The General himself has given $5,000, and is receiving encouraging responses from the brethren wherever he goes. This, to our thinking, beats running for the Senate.

OUR FOREIGN MISSIONARY WORK.

Latest from Japan.

The reports for the quarter ending June 30th, 1911, show that there were 22 baptisms, and 44 applicants for the ordinance. Also that 58 church members were received, and 20 probationers. There has been an increase of two regularly organized churches making 17 in all, with 3 provisional churches—not having required number of members—and 26 other preaching places, a total of 46.

The number of full members was 1129, absent members, 425, enquirers enrolled, 287, and probationers 233, a total of 2074 adherents.

There were forty-five Sunday schools that had 2758 scholars and 121 teachers making a total of 2879. There were also 5 C. E. Societies. 5565 tracts were distributed. Equally encouraging are the reports from our two educational institutions. The Yokohama School of English (Night School) has an enrollment of 204 young men, and "we have more young men to listen to the gospel than any other institution in the city." Each teacher conducts a Bible class, and the 3rd church occupies the upper hall of the school with regular services. Average attendance at the Bible classes was 125, and 15 students have become enquirers.

The girls department-classes meet in the afternoon, and the W. F. M. S. is expected to take charge of this work—had an enrollment of 35 in July, and the outlook is most promising.

The Nagoya College had an enrollment of 230 young men at last report, and, as the prospects were for more to enter, the capacity of the institution will be greatly taxed, if it has not already been so. This certainly speaks well for the standing, influence and work of the school, and is a marked commendation of our excellent corps of 19 teachers.

The religious work is bearing fruit in the conversion of teachers and students as has been indicated before, and, with several students having the ministry in view, the institution is proving of great value in the building up of the church in Japan.

This great work is a challenge to our people in America to seize the present opportunity to adequately provide for the institution's development.

Latest at Home.

A number of the Annual Conferences have met, and the custom of pastors bringing up the assessments and offerings to the session, was still in evidence. Treasurers of all our Boards would have far less financial difficulties if pastors would make an earnest effort early in the year to secure the assessment, and forward it promptly to the treasurers. Those who have adopted the plan are more than pleased, and they have helped the general interests by so doing.

Thus far in this fiscal year, Oct. 1st, the special contributions are in advance of those for the same period last year, but the assessment and the Children's Day Offering have fallen below.

This does not indicate shrinkage, but rather that a number sent in the assessment before May 1st, and it was counted in the last fiscal year. Then the number of schools that ordered the Children's Day Offering was less than last year and from them no offering was received. This is chargeable largely to the fact that the Easter service came so late this year thus bringing the two services in sharp conflict.

If pastors who have returned to their charges for the year's work will only exert themselves to secure, and send to me the assessment for Foreign Missions at an early date everything will be adjusted. Brethren, help now.

A New Missionary.

A Missionary will son have to be sent to Japan to relieve Rev. E. I. Obee whose term of 7 years of service has expired, but who, in loyal devotion to his work, volunteered to remain until next spring rather than see the work suffer.

Rev. E. I. Obee is the denominational C. E. Union's Missionary, and the Missionary Superintendent, Rev. P. W. Dierberger, of Muncie, Ind., is appealing to the C. E. Societies to promptly raise the amount required for his support. This can readily be done, and in addition enough to bring him and his family back to America. A copy of the special missionary service entitled "A Vision" will be sent to your Society. It consists of tableaux, scripture readings, etc. The C. E. World had a notice of it Sept. 7th, and daily requests for a sample have reached me from many states from Maine to California. With this service any Society can raise a nice sum for the work, and it should be done now. Send an order for a copy.

The last two years we have asked our Sunday schools to give us a Christmas offering for Foreign Missions, having two objects in view—to teach the young the true idea of Christmas, and train them to share in the work of the church. Our necessities require that we ask for such an offering this year. There will be no special printed service provided by the Board. We are more anxious, however, that every school will participate in this good work so that enough can be secured to send the new Missionary to Japan, and pay his salary for the first year. That is a worthy objective, and we wish you to keep this in mind. He will thus be the missionary of our Sunday schools.

The Maryland Conference C. E. Union has Rev. L. Layman as its Missionary. We appeal to every Society to do its utmost to send to the treasurer, Mr. T. Pliney Fisher, their offering at once. The special service noted above should be used for raising funds for this purpose. More anon.

Fred. C. Klein,
Cor. Sec.-Treas.
316 N. Charles St., Balto., Md.

REVIVAL OF ANCESTOR WORSHIP.

"It is very hard to become a Christian in the place where one was brought up," said a Japanese lady the other day. We, with our Western Presbyterian ideas of man being a free moral agent, cannot at first realize the pressure brought to bear upon anyone who leaves the path which his ancestors trod, in this land where family is paramount and rights of the individual are nil.

Any person who lives in the ancestral home must visit the family graves at appointed times and burn incense, must have the bonze come to the house and say mass on anniversary days, must keep offerings on the god self every day, and light the votary lamps ever night. If these duties are neglected, wrath of all the relatives, quick and dead, is incurred. In order that there shall everlastingly be some one responsible for these offices, the family line must not become extinct; therefore concubinage and divorce were allowed with their attendant evils and, nowadays, many houses are continued by adoption.

The lady whose remark has been quoted belongs to a family that has lived in the same place in Yamaguchi for seven generations. She would fain be a Christian, but is held back by the weight of those seven generations.

Just now there is a vigorous revival of ancestor worship, brought about ostensibly by the affair of the Anarchists. For the first time in history, the sacred person of the Emperor has been threatened. Every one seems to be alarmed and perceives that the moral health of the country is not good. Those in high places are anxious for the future loyalty and commercial stability of the country, but in their prospectus of amendment they are leaving out the one thing that will avail. They are taking no account of the Power "that makes for righteousness," and appear to believe that in this age of the world patriotism and piety can be inculcated by word of command.

Recently, in a conference at Tokyo, all the Prefectural Governors were addressed by the Minister for Home Affairs and

THREE RULES: AND YOU'RE HAPPY

It was at a Girls' Summer School, years ago, when one of the girls rose and said to Alice Freeman Palmer, who had been talking to them:

"Mrs. Palmer, you are always so cheerful and happy; will you tell us, please how we can be happy?"

"I will dear," said this saint of her sex. "I will give you three simple rules:

"The first is this: Commit something to memory every day, something good. It needn't be much; three or four words will do, just a pretty bit of a poem, or a Bible verse.

"The second rule is: Look for something pretty every day; and don't skip a day, or it won't work."

"My third rule is—now mind, don't skip a day: Do something for somebody every day! That is all there is to it, dear."

These three rules are just as good today as when they were spoken: they will work always and everywhere, in the country as well as in the city: for women as well as for girls. They will make a farmhouse warm in the chill winter and a tenement cold in the blazing summer. They will help to make us masters of our lives. They are so plain that everybody can keep them. No matter how gray the sky these rules will make the sun shine through.—Ladies' Home Journal.

TWO WOMEN AT THIRTY.

There is a woman, Annie McQuillan by name, whose profession in life is to launder the garments of the rich. Her drunken husband left her when she was barely thirty years old with three children to feed. She rises with the dawn and meets what might be called a full day. She clothes her offspring neatly, feeds them three times a day with good substantial meals ,sends them to school, and works eight hours a day at the most beautiful washing and ironing ever done by the hand of woman. Then she cleans and sews and cooks for her own family, and goes to her pillow weary and full of sleep. Does she repine in her quiet moments? Does she wonder if life is worth living? Does she rush into print with articles on "The Disillusionment of Marriage"? Not she. Being too busy to think circuitous and morbid thoughts she thanks God. For what? "I thanks God," says she, "for me two hands, for me health, and for me kinds. They're the comfort of me life, sur!" Her laughter is Homeric; her appetite is hearty; her vitality is inexhaustive. Coarse, you say? Yes, as coarse as Nature. Common? Yes, as common as salt. But do we love Nature less, or feel the need of salt less? Annie McQuillan does this: she does her work and does it well, and she faces her destiny undaunted.

There is another woman—also thirty. Annie does her laundry-work. She is pretty winsome, and refined. Her husband earns three thousand dollars a year, but the pretty wife cannot make ends meet with it. No, she has no children; she has not the strength for children, she says, and, besides, "we cannot afford children" Cook? No. Sew? No. But she is a "lady": so refined, so pretty, and she plays bridge "wonderfully" and dresses divinely. Common? No, indeed. Coarse? Bless you, no!

But down in the bottom of your heart, tell me: which of these two women, think you, comes closest to the original design for a woman?—Ladies' Home Journal.

SAVING FOR A RAINY DAY.

A mother, whose young daughter is about for the first time to enter an active business life, has asked that something be said to young girls on the importance of saving for a rainy day. Others besides the young in this lavish age of ours and in this bountiful country need this reminder. The rainy day, by which is meant the day of illness, of loss of employment, of a sudden and passing emergency, or of help that must be given to dear ones, may come to the most prosperous. The temptation to a young girl who has been compelled to deny herself pretty things and nice clothing and the luxuries attractive to the young is to spend all she earns, put nothing aside, and especially to be reckless in buying thing to wear. A better way is for the young wage-earner from the very beginning of a business life to determine how much he or she will need for actual wants and then week by week lay aside a definite sum, however small, in the savings bank.

To spend all that one earns is foolish, while often to spend more than one earns is little short of criminal. If one would sleep well at night, meet the world fearlessly, and remain young in defiance of time, one must be prudent and discreet in the use of money. A good test of character is to be observed in the manner in which money is treated by the average boy or girl. Parents should early train children in thrift, not in hoarding. If money is wisely saved, wisely spent, and wisely given away, character will broaden and deepen and happiness will be unshadowed.—Mrs. Margaret E. Sangster, in The Christian Herald.

A QUESTION.

Bro. Editor:Will you and others tell through The Sun which is more blessed in the sight of the Lord, to visit the sick and carry them just a little something to nourish the body and help them to feel better, or to go to picnics and carry big dinners?—Enquirer.

Answer.—For our part we would not assume to answer for the Lord; but we cannot conceive of a condition that would bring about the above antithesis. If one is free-hearted and willing enough to prepare a dinner for a picnic we would certainly think such an one would be more than willing to share that dinner or any other dinner such an one might prepare, with one who was sick. Sometimes moral difficulties weigh upon our minds because we place one deed, which we assume to be an evil, over against another deed which we are sure is not an evil, which deeds are not opposed to each other at all, save in our reckoning. Some times the one readiest to prepare a dinner for a picnic would be the quickest also to prepare a meal for the sick, since the one has no logical connection with the other.—Editor.)—The Christian Sun.

A GIVING MEETING IN SOUTH AFRICA.

Recently there was a large gathering near the Bushmen Caves, Silonga's school room opening. The Amasidindi tribe turned out in full force. The chief councilors and people were all in good time. The kraals round about the school room were a mass of red; fires were on all sides for the many pots containing meat and Indian corn. The usual giving meeting took place. Several led off well, giving £1 each; then followed the long speeches and threepenny pieces, fowls, etc. One man noticed no pennies had been given, and so gave a new penny. Aother made a speech, saying he was much surprised that cattle were not given to pay off the debt. He gave one hen for himself and one egg for his baby. After four hours' talking, I was glad to announce that the debt had been cleared. Then followed the feast; it did not take long to finish off the four sheep and goats. Many women ran along to their kraals carrying two large pots balanced on their heads, smoking their pipes.—Canon Waters, in The Mission Field.

—Between twelve and fifteen thousand mechanical employees on the Illinois Central, Yayzoo and Miss., Valley, and Southern Pacific railroads, known as the Harriman system, went out on strike Saturday A. M., Sept. 30.

NOTES ON C. E. TOPIC, OCT 15.
By Charles A. Hines.
Subject: Why We Believe in the Bible. Romans 10:17; 15:4, 14. (A Memory Lesson).

Daily Readings:

Oct. 9. Because it is true. Ps. 19:7-14.
Oct. 10. Its appeal to conscience. Heb. 4:12, 13.
Oct. 11. Its inspiring message. I John 1: 3-5.
Oct. 12. Its help in need. Rom. 15:4, 5.
Oct. 13. Its saving power. I John 3:1-5.
Oct. 14. Its revelation of God. John 3:16.

Sun., Oct. 15. Topic—
Suggestions for the Meeting.

1. Remember this is a memory meeting. No books are to be used, not even song books, except by the pianist. No slips of paper are to be used in a memory meeting, such as this. The plan will work well. Speak from memory.

2. This lesson will need some research work to make it really profitable, and that is the only sort you wish. Do your Bible reading during the week, study the Quarterly at home and leave it there, take only your memory to the meeting. Speak from memory.

3. The daily readings, the lesson analysis, the discussion topics all furnish ample suggestion for open meeting. The quotations from other pens will give inspiration to discussion. Study the eight reasons, and the four short addresses and speak from memory. Speak from memory

Hr. Herbert H. Monninger gives the following eight reasons why he believes in the Bible:

1. Because it meets the needs of human life. Under all circumstances man can go to the Bible and find help. The Bible fits perfectly into human experiences.

2. Because of its unity. This book was written by some forty men widely separated by time, culture, training and language. In spite of the lapse of time and composite authorship, the book as a whole makes an impression of unity upon the mind of the student.

3. Because it is superior to all other books. There is no other book that is so widely or reapeatedly read. Among books it is immortal. Few books outlive their authors. Within forty-eight hours after publication the revised version, two million and a half copies were sold.

4. Because of its influence upon the world. "By their fruits ye shall know them," is the safest foundation for judgment ever laid down. If you draw a line around the countries where the greatest freedom is enjoyed and the highest civilization flourishes you will find that you have included the countries where the people believe in Christianity, and excluded those where it has very little or no influence. Wherever the Bible has gone it has sweetened the home, exalted womanhood, sanctified the cradle, and redeemed men.

5. Because of the character of those who accept it. Business propositions are often turned down, merely because of the class of men who are promoting them. Who are the men of your community who believe the Bible and are endeavoring to live by it? Who are the men who are opposed to the Bible.

6. Because it reveals the plan of salvation. It is the answer to the soul's greatest question, "What must I do to be saved?" It brings peace and satisfaction to the most powerful as well as the most humble minds.

7. Because man unaided could not have produced the Bible. "I know that no man made the roses. I know that no man painted the sunset on the evening skies. In the same way I know that no man, nor set of men, unaided, have produced the Bible."

8. Because those who grow in holiness cherish the Bible more and more. "We outgrow friends, books, and schools, but nobdy has ever outgrown the Bible.

Topical Analysis.

1. Because it is not partisan. It fits every person. It fits all ages. The nation that follows it grows.

2. Because it meets competition. It is read more and more. No other book has stood so long. It silences all criticisms.

3. Because of its transforming power. It lifts the fallen and degraded. Business follows Bible to new fields, education and enlightenment follow it.

4. Because of its ideals. The more bible, the higher our ideal. It reveals the Christ, the sinless One. It teaches service of love, gratitude.

5. Because it teaches industry. "Work and pray." "Endure hardness." "Delight in business, fervent in spirit." "Be steadfast, unmovable, abounding."

6. Because it tells how to be saved. The Bible reveals the plan of salvation. It promises rewards and condemnations. It pictures heaven and hell.

TEMPTATIONS.
By Miss Winnie Floyd.

(Published by request of Alabama S. S. Convention).

Blessed is the man that endureth temptation. James 1: 13.

Temptation and sin have been in the world since the beginning, with Adam and Eve in Eden. Someone has said that the tree that represents temptation stood in the center of the garden where all roads converged, where Adam and Eve passed each day.

So it is in man's life. Temptation stands in the center of our lives where we have to pass every day, and every man's weal or woe depends on the attitude he takes toward it. There are many attitudes we can take. We are all tempted, and will be as long as time lasts. We find there is a difference in temptations. Some people can stand where others fall; some fall before drink, some are tempted to steal, others to lie and others to swear and profane the name of the Lord.

The Bible says: "Resist the devil and he will flee from you," James 4: 7, and again: "For I will never suffer you to be tempted beyond that you are able to bear, but with each temptation will make a way for you to escape." Temptation is not sin. We have the promise that we have a way to escape, but temptation becomes sin when we willingly and wilfully yield to it, but, "He will make a way for you to escape."

Temptations come often as surprises. We are met by the tempter when we leave our closets of prayer.

God has a purpose in allowing us to be tempted. Just as man becomes physically stronger by exercising the body; so we become spiritually stronger by each temptation we meet and overcome.

We all belong to the class who have been tempted, for at some time in each life the tempter has come. Christ was tempted but He did not sin. Hear His words: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." To us comes this message of hope; no matter how far from God we have wandered, or how great our temptations, God can save us and give us grace to resist every evil suggestion. Sin is that in man which must be forgiven and he cannot eradicate it from his nature. It is a state of poverty, a state of blindness, a state of universal disease, a state of total wrechedness, a state of imminent peril. It says to the carnal man: "Don't resist that temptation, but yield to it," and each time we yield, we harden our hearts to the grace that gives strength to overcome.

If we do do not resist temptation, and if we fall into sin, then our influence is felt for the evil one and we become a tempter. This is especially true in regard to the young convert. He sees older church members indulge in things that are not right and there the devil gains a victory.

We all have our temptations and there are some who tempt others.

"There hath no temptation taken you but such as is common to man; but God

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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is faithful who will not suffer you to be tempted above that ye are able to stand; but will with temptation also make a way to escape; that ye may be able to bear it." I Cor. 10:13. We can overcome temptation by the study of God's word. The best way, as our frail barks go floating down the stream of time against the rocks of unbelief, through storms of trial when dark waves oftemptation roll over us—is to take Christ for our companion and pilot, and let Him steer our craft clear of the breakers, out into the still waters of His strength and glory.

Instead of being tempters, we can help others to overcome temptation by letting the man or woman who has fallen deep into sin know that we are interested in them and their souls by going into their homes and talking and praying with them, thus causing them to feel that there is something in the Christian religion that the world has not and knoweth not of, until Christ is found in them. It is the place of the church to help the men and women, and on the other hand the church is responsible for placing before men and women temptations. Sone good, moral people say the church has become so worldly and has departed from the way of true holiness and right living that they feel satisfied to stay out of the church until the church reforms and gets back to God and the Bible. To counteract this trend of feeling the church members must watch themselves closely, purge their hearts with the fire of the Holy Ghost, and if we would be soul-winners and remove temptation from our fallen brethren we must be filled with the Holy Ghost. "Blessed is the man that endureth temptation." So let us be valiant soldiers of the Cross. Stand steadfast and firm and putting on the whole armour of Christ, do battle against the sins and temptations of the world.

DIED.

For days a shadow had been over the home of Bro. A. P. McDaniel, when on the afternoon of Sept. 16, the white robed messenger from the Father entered the home and took away little Morton Emory, just as he had finished the ninth month of his little life.

For about two weeks he had been suffering, while all that could be done by the watchfulness of loving parents and friends, and the attention of skilled physicians, was done. But nothing availed, and he passed from our sight. He passed through the shadow, out from this world of sin and suffering to a brighter clime.

"There is a reaper, whose name is death,
And with his sickle keen.
He reaps the bearded grain at a breath,
And the flowers that grow between.
He gazed at the flowers with tearful yes,
He kissed their drooping leaves;
It was for the Lord of Paradise,
He bound them in his sheaves.
'My Lord hath need of these flow'rets gay,'
The reaper said, and smiled;
'Dear tokens of the earth are they,
Where He was once a child.'"

On a beautiful Sabbath afternoon—the resurrection day—we laid him to rest in faith in Him who said, "Suffer the little children to come unto me."

C.

—Dare to do right.

NOTES.

War.—Italy is up in arms against Turkey. Tripoli is assailed and likely to be taken by Italy. The relations between several of the European powers seemed to be strained almost to the breaking point. Christianity does not yet prevail all over Europe; in fact Turkey is largely Mohammedan. Just now Turkey is weakened by internal divisions, and it seems that it will have to submit to Italy's demands, just or unjust.

—The Wall Street Journal says President Taft talks too much for the good of the country. It says that before the days of Roosevelt it was thought beneath the dignity of the President of the United States to go over the country making stump speeches. It thinks that administrative affairs should engross the Chief Executive's attention. There is some truth in the Journal's view, though allowances should be made for "Wall Street influences."

—Burlington, Graham, and Haw River can now visit each other easily. The trolley line has been completed and the cars set going.

—A charter has been granted to the Denton Chair Co., of Denton; authorized capital, $25,000, with $10,000 paid in by C. C. Shaw, J. R. Peace, and others.

—One of our policemen (Mr. Pugh) has been charged with drinking, and is off duty pending an investigation.

—Admiral Schley who helped conquer the Spaniards in the naval battle near Cuba fell dead in New York one day this week.

—Another man claims to have cured rheumatism by the stings of bees. He took the treatment for three weeks, each day provoking the bees to a new attack.

—Mrs. Thedore Roosevelt was thrown from her horse and injured last Saturday, though no bones were broken.

—Lewis Cook, of Danville, riding a motorcycle, ran into a rope stretched across the street and was thrown to his death.

—Norris was found guilty of slaying Bissett in Raleigh and sentenced to twenty years in the penitentiary.

—A battle between railroad strikers of the Illinois Central Railroad and strike-breakers occurred in McComb City, Miss., in which several persons were killed or wounded. The people of McComb City demanded that the strike-breakers leave, which they did, and peace was restored. The Illinois Central declares that hereafter it will deal with its employees as individuals.

—Mr. and Mrs. B. T. Heflin, recently married, were knocked from a buggy yesterday by a train at Summit Avenue crossing and badly cut and bruised. Mr. Heflin had just opened a new shoe store here for the Wear-U-Well Shoe Company.

—The first brick on the new Masonic Home here was laid yesterday.

—Bro. W. A. Ledford has returned to college from the eastern shore of Md., where he worked during the summer.

—Raleigh Hunter has returned to Westminster to resume his studies.

—Bro. R. A. Swaringen is in school again,— this time in Westminster Theological Seminary.

—Bros. H. C. Stout and J. G. Rodgers are numbered among Burlington's "city fathers."

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The College Year of 1911 opens September 6, 1911. Numbers of students will be here for the opening. Will you? Every indication points to the best year in the history of the College.

The opportunities for culture and the advantages offered are of the highest type.

A strong faculty of university trained men and women stand ready to give the best of their lives for the benefit of the student body.

Have you seen and read the Bulletins issued by the College this summer? They will be of help to you in deciding what college to attend. Write for them.

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

More Dollars than Sense.

The young man told of in the following seems to lack a sense of the fitness of things. The young lady in the case would have been very foolish to wed such a specimen:

"Meriden, Conn., Oct. 4.—Peter B. Hall, a young business man of this place, wants to get back from Miss Theresa Archler, who jilted him, $12.32, which he lavished on her during the courtship of two months. He has brought suit. He says he knows just what he spent because he kept an itemized account.

"In June and July he took Miss Archler on several trolley rides. Twice she had icecream sodas at 10 cents per. On one occasion he bought chocolate for 35 cents. Twice they went carriage riding at $1.50 a ride. Once they dined in Hartford, and Hall tipped the waiter a quarter. They had dinner at Savin Rock one Sunday, and Miss Archler ate $1 worth. The girl says the fact that Hall kept tab on all he spent amply explains why his wooing did not terminate happily."

A young man in Durham, twenty years ago admittedly one of the handsomest and most popular young men of the town; good family connection, excellent social standing, bright, brainy, promising, wealthy—more than twenty thousand dollars to his credit. The last dozen years, an out-cast, under indictment, serving sentence, living from hand to mouth, when and as he might.

Last Friday found dead and stretched upon the floor, cold, forsaken, alone, in a deserted house of the city.

Strong drink did the dastardly deed

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, OCTOBER 12, 1911. NUMBER 46

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Subscribers can either remit directly or hand their money to pastors, who act as our agents in the field.

In requesting change of post-office, give the old post-office as well as the new.

We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

PRAYERS ASKED.

Will you please ask through the Herald for the prayers of Christians for the recovery of Rev. Homer Casto? Rev. A. G. Dixon has been spared to us, and it may be God's will to spare Bro. Casto if we ask Him.

The above request which comes to us from a noble Christian lady will we have no doubt enlist the sympathy of many of our readers. Bro. Casto needs only good health to make him one of our very best workers. Let him have the earnest prayers of our people.

INSTRUCTING THE DELEGATE.

Soon our lay-delegates will be going to Conference. One of their duties will be to advise the Stationing Committee regarding the pastoral relations of the succeeding year.

Sometimes delegates go to Conference hampered by cast-iron demands of their constituencies: they must have Rev. A. B. C., or nobody. Such instructions as that should never be given. It is disloyalty to the Conference to send or carry such a message as that. It disregards the rights of others and reveals a spirit of narrowness. It reminds one of a spoiled boy who couldn't drink his milk save out of one particular cup. One day the cup got broken, and the boy found out that milk was still milk if imbibed from another cup. What would a charge do that must have Rev. A. B. C. or nobody if the Lord should translate Rev. A. B. C.? It would find out that the Lord still has other ministers who can preach the gospel.

Rev. A. B. C., if he is a sensible man, would prefer not to serve a charge that must have him or nobody, because such a demand is puerile, babyish, and he would rather go to a charge where there are some sensible grown-up people. Such a demand instead of making him feel honored, makes him feel that he is next to nobody. It is proper to give the delegate all necessary information as to the needs and wishes of the people. It is proper to name to him some one man that seems to be best suited to the work, but imperious demands should be avoided, and there should be large deference to the judgment of the Conference itself. The whole church is one body, and the aim should be to distribute the workers to the best advantage of all.

—By the way, are all satisfied that our present form of stationing committee is the best? It seems that a larger and more representative committee would be better, having more information and being less likely to be swayed by personal influence. A representative from each section of the District, properly divided, might not be bad.

Rev. C. A. Cecil, accompanied by a number of people from Moriah Church, held a baptismal service in the Christian Church, Greensboro, last Sunday afternoon. Mr. Burgess was baptized by immersion. The Christian Church is equipped with a pool for the purpose.

—Beginning next Sunday, Grace Church, Greensboro, is to have a series of sermons by Rev. G. F. Millaway. He will preach each night next week. It is hoped that our people will be revived and others brought in.

—The ladies of Greensboro are making eager preparations for the Jubilee Missionary meeting to be held here on Friday and Saturday.

—The last report received concerning Mrs. Plyler's condition is of a more hopeful character than any the physician has given out.

MARIE CORELLI'S NEW BOOK.

Marie Corelli is out in a new book, entitled "The Life Everlasting: A Reality of Romance." It is published by George H. Doran Company, New York.

Those who have read no other book by the same author might find this book instructive as revealing how minds of a certain order view the world and human life. We predict, however, that the book will not find many readers that will lay it down with a feeling of satisfaction. It will not please lovers of love stories because of the unnaturalness of the romance it presents. It cannot please those who are earnestly seeking the best way of life because it points out no practical way of life. It cannot please the Christian reader because, while declaring Christ to be "the only Divine Friend this world has ever had or ever will have," it rejects the view that Christ is the world's Redeemer, holding that it is a barbarous belief that God would be obliged to invent a scheme to redeem His own failure! It also declares that there is no forgiveness of sin.

The author seems to have been misled in her thinking (or dreaming, rather) by the speculations of Oriental philosophers. She represents the soul as an indestructible and eternal entity and its life in this world as only one of many similar existences. She makes the distinction of sex an inherent, essential and eternal one, and holds out hope to all disappointed old maids that sometime, it may be ages hence, the other half will be found, and happiness will be complete. Jesus said that in Heaven they neither marry nor are given in marriage, but to Miss Corelli his words seem to have little weight except when they can be perverted to support her vague theories. She is right in thinking that the world will give little heed to her message. The world is too seriously engaged with practical problems to be interrupted long by so uncertain a sound as that which this book gives forth.

Miss Corelli is a remarkably brilliant woman and it is a pity that she has been turned awry by such influences as evidently have swayed her.

—Conference approaches.

—Bro. T. A. Hunter has been elected to represent Grace Church in the Annual Conference at Henderson.

ENOCH'S TRANSLATION.

By W. A. Ledford.

Once there was a little girl who, while at church service, heard the preacher tell the story of how "Enoch walked with God three hundred years and was not for God took him." She, like many other little girls, did not know the meaning of the expression, "Enoch walked with God," and "God took him." After the service she ran home to her mamma and said, "Ma, the preacher today told about a man who took such a long walk with God that night came on them before they got back home and God took the man home with him."

This was a simple child-like conception of the story of Enoch, but is what is going to happen to every father, mother, brother or sister who is living at Christ's second coming. Every one will be translated at that time immediately into a blessed or cursed being depending, of course, on the life lived before His coming. Get your mamma to tell you what is meant by Christ's second coming, if you do not already know.

His first coming is a very important event, for by it every father, mother, brother and sister as redeemed from a life of bondage, shame and sin to a life of righteousness, joy, freedom and peace in the Holy Spirit. The plan of redemption is broad and great enough for every person but every person will not believe the plan. Hence only those believing that Christ is and is the rewarder of those diligently seeking him, will be saved.

The plan was fully established hy his first coming, life on earth, death and resurrection and by His second coming we will be enabled to see Him as He is ,be like Him, know then and not till then the full meaning of being redeemed by "the precious blood of Christ." The second coming of Christ and the estblishment of His Kingdom in its completeness is "that far off divine event toward which all creation moves," as Tennyson wrote. Also the Psalmist had the same thought in mind when he said, "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

Biblical history is divided into three great ages, namely, the Patriarchal Age, The Prophetic Age, and the Gospel Age. The translation of Enoch served a remarkable object lesson to his age to the reality of the future world. Elijah's translation and Christ's resurrection served the same in their ages. These three men have been used by all authorities to prove the possibility of a resurrection of the body and of a true human existence in glory.

The story of Enoch sounds almost like a fairy tale, but unlike the characters in a fairy tale, which are imaginary, Enoch was a man just as George Washington was, a man to whom all could look with pride and well may all point to him with pride for he was a worthy man. Despite the prevalence of evil doing during his time, he kept himself unspotted from the world. While those around him were living lives of sin and disgrace he was walking with God, enjoying good society. Enoch's companionship lifted him to heaven. Is yours leading you in that direction or toward the bad world? Enoch walked with God 300 years; how long do you want Him to walk with you? Enoch had the testimony that before his translation he pleased God. What kind of a testimony have you? Live such lives that you can be able to say with Philip Sidney, "Here is a friend of Jesus Christ."

WORKING FOR GOD.

Every Christian is supposed to be a worker for God; and each one will, in some way and in some sphere, do work for Him. Let it not be thought that because a certain Christian does not take an active part in the affairs of his church he is not doing anything for God. In ways not conspicuous, he is so living that the cause of God is being served by him. But a higher thought is that the Christian should have a definite aim to work for God. He should ask Him for the necessary orders to do whatsoever will please Him. He should never do his own planning, but let God plan for him. A great preacher says: "When Brunellschi built the cathedral at Florence he said: 'I am going to build for God. I am determined to build in His way.' Consequently it was necessary for Him to follow God's example—to be with that cathedral evevy step of the way. He saw the first shovelful of dirt taken out; he watched it every day; he saw the foundations laid; saw every stone, every brick put in place; every carving upon it. To the capstone at the top, that great architect followed every detail. The wonder of the world, it remains today, beyond even that of St. Peter's. It is because of the accuracy, the nicety of every form and line. A godly man does all of his work that way." I do not think that it is true of all really godly people. That minister's statement is too extreme; nevertheless, it should be the purpose of every Christian to work in accordance with the plan which God has for him. One may be a farmer, yet be a true worker for God. It is a great mistake to suppose that one engaged in a secular calling cannot well serve God. One can work with God on the farm. He can consecrate his toil to the service of his Lord. Are Christian farmers ever thinking of this fact? I am sure that if they would have this purpose in mind, God would prosper them as He does not favor those who work only for themselves. Whatever you do, let it be for God's pleasure, and not your own.

C. H. Wetherbe.

THE BARACA MOVEMENT.

By Marshall A. Hudson.

The question often asked, "Wherin does the 'Baraca Bible Class' differ from other so called adult Bible classes?"

It is estimated that nearly nine thousand differently named classes come under general head of "adult Bible classes," which of course includes "Baraca." There are many things about the Baraca movement which laces it in a class of its own. Especially is this true with reference to the platform.

Every man who has reached the age of maturity is necessarily an adult, but he is a Baraca only as he becomes such by choice.

I fully believe that the platform, "Young Men at work for Young Men, all standing by the Bible and the Bible School," is of divine inspiration.

A good platform is essential in any well-regulated organization, and the closer its membership is guided by it, the better the results will be.

Our platform holds the same relation to the Baraca movement as does the United States Constitution to the people of America. Many times has it been assailed and many the efforts made to change it, but it remains just the same, a guiding star that keeps us from dashing against the rocks and holds us true to the principles laid down in the beginning by its founder.

It has stood the test of time because it has embodied in it the spirit of philanthropy and places Bible study as the foundation upon which to build a class.

As long as our classes work under this platform they will have no trouble about the age limit—"Young men" means young men, that is the kind we have always wanted. It is estimated that three-fourths of our young men remain out of the Bible school. As long as one of these remain out we all have work to do. I know of no better way to get them in than to follow the plan indicated in the phrase, "Young men at work for young men." Certainly this is the Bible plan. The fact that "no one can reach a man like a man" has been proved again and again. The sympathetic touch, the brotherly love, the man to man interest, all

have their power. Since this is true, I am sure we can do no greater thing than to put our young men to work for each other.

If one would do successful work, it is well to have something good to stand by and something good that will stand by them.

In religious work, I know of no better thing to recommend to our young men who are at work fr young men than that they go about their work "All standing by the Bible and the Bible school."

No one thing in the Baraca movement has contributed so largely to its success as the fact that we have always stood by the Bible and the Bible school. In fact, I think I can safely say it has been the thing that has made the movement a success.

Nothing in the physical, social and mental development is overlooked—but the Bible comes first. Place the Bible first and other things are easy; place the other things first and Bible study is hard.

Observation teaches us that the classes who give first place to Bible study are the ones who hold their membership the longest and who develop the largest number of Christian workers. If we stand by the Bible and the Bible school, our classes will not get too big for the school but will be an active part of the school, and will be the right hand helpers of church and school.

The value of the platform. "Young men at work for young men, all standing by the Bible and the Bible school," cannot be estimated, for eternity alone can tell.

It brings out the best in the man, and is helping to shape the destiny of our nation.

GOD'S MERCY

(He retaineth not his anger for ever, because he delighteth in mercy. Mic. 7:18, Golden text for Sunday, Oct. 15).

We shall never be able to measure the length and breadth. and depth of God's mercy. We try to do so, but all in vain. We have to measure mercy by that which the men and women about us manifest, and many of these are merciless while God is full of mercy. God wants to show mercy. God seeks a way of manifesting his mercy, not of withholding it.

In the Sunday school lesson of today we have a strange and wonderful display of God's mercy. The Israelites were captives, in an alien land under a pagan king, and justly so. They deserved by their own deeds and conduct to be there. They had disregarded all the commandment and pleas and warnings that a righteous God could give them; they had killed the true prophets of God and violated every law and statute laid down of a loving Father for their security and salvation. They had willfully, rebelliously, deliberately gone into sin and idolatry. The more favors that were granted them the more they sinned and the more openly did they rebel. On this account, after warnings were unheeded and pleas were of no avail, God allowed His chosen to be carried into captivity. For seventy years they had served as captives and bondsmen in a foreign land. Now the God of their father, not because they deserved it, but because of His own boundless mercy, gives them opportunity to return to their native Jerusalem and to once again become a nation and a people. In spite of their conduct God gives them another chance.

Surely God delights in mercy. God understood that these people had suffered enough and had now learned a valuable lesson. They were yet on teachable ground. God had taught them through suffering to hate idols and to return to the true worship.

Dr. Talmage once told of a father who had forgiven his wayward son three times and had come back the fourth time for his father's forgiveness. "No," said the irate and injured father, "I forgave you three times, but I will never forgive you again." And the son went off to the world again with a broken heart and died in shame and in sin. But God takes back His children the thousandth time as cheerfully as the first. "I am told," continued Dr. Talmage, "that the mercy of God is an ocean. Then I place on it four swift-sailing crafts, with compass, and charts, and choice rigging, and skillful navigators, and I tell them to launch away and discover for me the extent of this ocean. That craft puts out in one direction, and sails to the north, this to the south; this to the east; this to west. They crowd on all their canvass, and sail ten thousand years, and one day come up to the harbor of heaven; and I shout to them from the beach, 'Have you found the shore?' And they answer: 'No shore to God's mercy.' Swift angels, dispatched from the throne, attempt to go across it. For a million years they fly and fly; but them come back and fold their wings at the port of the throne, and cry, 'No shore! no shore to God's mercy."

Indeed there is no limit to God's mercy. It embraces all who will, who accept, who turn, who desire to be saved, blessed and benefited by it. "O Lord our Lord, how excellent is thy name in all the earth."

—From The Christian Sun.

FATHERS AND DAUGHTERS.

From a school in Japan comes a singular story, such as hardly any other country could offer. Some yeaers ago two cousins, Miss A. and Miss B., both of them strongly opposed to Christianity, had entered the school, and at the end of three years each appeared equally indifferent. One morning the school set out for their spring walk, leaving behind Miss B. who was not well. A long, quiet day afforded the opportunity for an earnest talk between her and her teacher. This resulted in the revelation made, upon the teacher's promising to "never tell," that Miss B. had believed in the Bible from her first student year, but she had assumed indifference because her cousin would report her at home and she feared the persecution which would follow. It seems that on sending the girls to the foreign school, each father had exacted a promise from his niece to spy upon her cousin and if she detected the least manifestation of interest in Bible lessons, she was to inform the girl's parent. In her last vacation, Miss B.'s father had become suspicious of her attitude and kept her out of school six weeks. While the cousins never ventured to exchange confidences, it proved, some months later that Miss A. was no more indifferent than Miss B. Her class having written papers upon the Reformation under Luther, Miss A.'s paper gave evidence that she was a Christian believer. The teacher, while constantly praying for these pupils, maintained a scrupulous silence and left them to work out their own salvation. Finally, Miss B. gathered courage enough to make an open confession of her faith before the whole school, and was baptized. When her father heard of it, he mildly remarked: "Well, if you put a girl in the lion's mouth, don't you expect her to be bitten?" He made no trouble for his daughter and married her to a Christian man.—

—Last Saturday, Oct., 7, the Southern Power Company's electric lines from beyond Charlotte to Durham were put into active commission when electric voltage of sufficient power to turn factory wheels in Durham shot through these lines, a distance of 173 miles, from the Catawba River. Durham is to use 20,000 horse power generated at the Catawba River and transmitted over what is said to be the longest line for the transmission of electric power in the world.

—Italy and Turkey do not seem to be fighting much and it is believed they will settle their hostilities without much bloodshed. To that end all good people should have anxious solicitude, for war is awful, and is to be avoided always.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

I think Elijah did not do all the things commanded at that place. Some of them were left for his successor to do.

W. F. Kennett.

Lesson for Next Week.

Remainder of 2 Kings.

OUR STRENGTH MAY BECOME OUR WEAKNESS

Our strength as a Church may easily become our weakuess. Indeed, we fear this has, in a measure, already come to pass. Our doctrines are very broad, as broad as the New Testament, and they ought to be. Our spirit, if we are genuinely Christian, is sufficiently catholic to make us greet, in the name of the Lord, all who profess to be his. And this is as it should be. We would not, if we could, make any Methodist bitterly sectarian or become so narrowly partisan that he could not give to every lover of Jesus Christ the right hand of Christian fellowship in truest sincerity; but we are fully persuaded that Methodists lack too much of what may be called, in no offensive sense, a proper churchism. There is no requirement that as a Methodist, one shall be so broad as to think that any other Church is as good for him as his own, and that in order to be friendly with other Churches he must let his devotion to his own languish or be faint. If our Church is to us what it ought to be, it is worth contending for and worth standing for as the best expression of the New Testment truth. This does not mean that all others but Methodists are beyond he pale of redemption or that they teach error. Let us stand by our Church as for us who are in it in the very best form of evangelical truth worth contending for and, if need shall come, worth dying for. A little more real churchism among us will do nobody any harm, and it will do us a great deal of good. Try it.—*Wesleyan Christian Advocate.*

BE BRAVE.

It was a principle with one of England's great modern artists never to reveal the frequent moods of sorrow to which his sensitive temperament made him the victim, but rather always to display a brave and hopeful temper, "to ease life for everybody," as he said. It is a chivalrous way in which to bear one's self for the sake of the encouragement which even the forced attitude of good cheer may bring.

There is a very subtle danger in sorrow. It tends to magnify itself and to induce selfishness. It pushes into the inner circle of all occasions and declares its presence. We must reckon with this, and not permit the thrusting forward of gloom or grief. Life does need to be heartened, and it is the gracious ministry of many who feel the sorrow of the world most keenly to bear themselves so bravely that their very presence brings blessings. In the process of encouraging others we ourselves become braver. One way in which to prevent despair is to make life easier for others by the assertion of what little bravery we have at the moment. This act induces courage. It also helps the battle for our friends.—Zion's Herald.

THERE IS ANOTHER MAN.

During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter, on a deck almost level with the sea, suggested the idea that there might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout; and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into a boat, it proves to be a trunk of a man, bent head and knees to gether, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board.

It is laid on the deck; in sorrow and pity the crew gathered around it; it shows signs of life; they draw nearer; it moves, and then mutters—mutters in a deep, sepulchral voice, "There is another man!" Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson. Be daily practising it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man and plead for Christ; and go to Christ and plead for that man; the cry, "Lord, save me, I perish," changed into one as welcome to a Saviour's ear, "Lord, save them, they perish,"—Thomas Guthrie.

Tuberculosis Serum.—A California physician claims to have discovered a cure for tuberculosis, if taken in the early stages. The testing of it will be watched with interest. The man who discovers a sure cure for the great white plague will be a great benefactor of the human race.

ON GOING STRAIGHT AHEAD.

Teach me, dear Lord, to be independent not only of others but of myself—of my successes and my failures. I am constantly made weak by thoughts of myself: "Am I doing well?" "Am I getting on?" Make me ashamed and afraid when I cannot see that thou art the doer of my deeds. And if thou has done them, I may peacefully leave them with thee. Yet each day has its lesson for me, I know, to be read out of the temptations and sins, the joys and accomplishments, of all its hours. Teach me this lesson, dear Master, as from a book, that I may not be puffed up by my good deeds, or depressed by the attempts thou hast not thought best to make succeed. O, how much I shall be spared when I am able at length to trust my life to thee—heartburning and fretfulness, disappointments and covetousness, envy and foreboding, the fever of ambition and the chill of despondency. Human rewards are uncertain and often inadequate; thine are sure and abundant. Human recognition is slow and cold; thine is quick and loving. With men my masters, I am a serf; with thee, my Lord, I am a king. I will mark my path as far ahead as I can see, but I will rejoice if thou dost bend otherwise the course I lay down. I will listen earnestly to all voices of men, their commendation, their advice; but one whisper of the still small voice shall drown them all. I will begin this day to live straightforward with thee, taking up my tasks one by one, doing them as best thou dost give me to do them, rejoicing to be used of thee to win some victory; rejoicing also when no victory is won, that I have been used of thee; too loyal to my Leader to claim any triumph, or find fault at any defeat. That is my ideal, but how far short of it I shall fall, dear Lord, if thou do not lift up my life!—Deaconess Advocate.

THE TESTIMONY OF A FUNERAL.

The death of Dr. Fuzinaka, proprietor and chief physician of the Choshun Hospital in Osaka, brought striking testimony to one instance of quiet Christian influence in the empire of Japan.

Dr. Wallace Taylor reports that Dr. Fuzinaka's funeral was entirely Christian and simple in its conduct. No Buddhist or Shinto rites were in any way connected with it. Representatives from every church in the city, and several from outside, took part in the services. Among those present was a large delegation of the city police, also companies of boys and girls from the city school and vicinity. The city physicians, though not seated together, were present in large

numbers; over 380 'rickshaws were included in the procession, which was between two and three miles long. Dr. Taylor records his own surprise at the demonstration; he had not realized that Dr. Fuzinaka had so large a hold on the esteem and sympathy of the city. It was a tribute to the worth and Christian influence exerted by the man and his hospital.

Dr. Taylor's acquaintance with this Japanese physician covers a period of more the twenty-five years, and the entire history of the Choshun Hospital. In the days when that hospital was in his charge he took Dr. Fuzinaka as his assistant, and later aided him in completing his medical education. When it became difficult for an American to continue in charge of the hospital, Dr. Taylor persuaded his protege to purchase it and stood by him in the venture. Dr. Fuzinaka finally accumulated a considerable fortune for a Japanese through this institution; he was a conscientious, Christian man, and benevolent, not only in his hospital, but outside in his medical work and by direct gifts to good causes.—Missionary Herald.

A TYPICAL COUNTRY MEETING IN JAPAN.

It is in a great farmhouse in the Yoshikawa and all the paper doors have been taken out, thus throwing the matted rooms into one. Every inch of space is taken up with men, women and children, sitting close together on the mats. The meeting began at two o'clock. I gave my little talk and the Bible-women talked too, and by and by we dismissed the meeting, but they did not want to go. Four times Ono san talked, and we sang until at last it was half-past seven o'clock and the big room grew so dark that I could hardly see Ono san's face; and yet those eager people stayed and listened. At eight o'clock we had our supper, served by the dim light of a tiny lamp, and out in another room the old people and younger members of the farmhouse family were eating their supper around the blazing kettle, for the guests always are served alone.

About half past nine the Christians began to come back for an evening of conversation and song, and I bethought me of my Perry pictures of the life of Christ, so I brought them out and oh, what great pleasure they gave!

As those toil-hardened hands picked up one picture after another, and as people saw that life pictured before them for the first time, it was a privilege just to watch their faces and listen to their remarks.

But most of all my attention was drawn to Mr. Hitomi, a man saved from drink to become one of the strong, earnest Christians of the little community. He was holding in his band the picture of Christ in Gethsemane and looking at it with eager eyes; then he laid it down to take up another, only to come back again to that face.

Soon his breast began to heave and tears came into his eyes. Still holding the picture in his hands he wiped his eyes with a big handkerchief and looked and looked, all unconscious of our presence, until finally overcome by his emotions he got up and abruptly left the room.

We could hear him walking up and down outside, but he did not come in; and he was still weeping when one of the other men went to bring him in later to sing that much loved hymn, "Alas, and did my Saviour bleed," which had been suggested to them by the incident.

The burly farmer sat quietly listening until we came to the words, "But drops of grief can ne'er repay the debt of love I owe," and then, his voice shaking with feeling, he joined in the words, so truly his own, "Here, Lord, I give myself away; 'tis all that I can do."

It was after eleven when the little meeting finally broke up and we saw the lanters go bobbing off among the trees and shrubbery of those country roads.—From an article in the Japan Evangelist.

A KOREAN GIRL'S CHOICE.

The Christian young folks out here in the Far East are going to revolutionize some bad, old customs. The trouble is to persuade them to go slowly enough.

We have a young girl whose mother is not a Christian; her father is a helpful Nicodemus. The mother according to good heathen custom had made up her mind to marry her daughter to a well-to-do unbeliever, but Jewel said: "No, that is contrary to the Bible; it says, 'Be not unequally yoked with unbelievers.'" She said it so decidedly that her mother stopped to listen and father came to her relief: "What kind of a husband do you want, then?"

Now, that was a hard question to answer out loud, even though it was already answered in Jewel's heart. Some time ago, she had trouble with her ear and Dr. Purviance's assistant, Sang Yini Yi, had very modestly given it his most skillful attention. But the pain was only transferred from Jewel's ear to her heart and she was secretly wishing, "If father would only marry me to some Christian like Sang Yini Yi, instead of to a heathen!" Now was her chance. "What kind of husband do you want, then?" Quick and quietly came the honest answer: "Someone like Sang Yini Yi." "That's not so bad as it might be," thought the mother, and the father was well satisfied.

About six years ago this young medical assistant was one of two boys who supported their dying father as he wandered homeless into Koi San, thirty miles north of our city, Chong Ju. God guided them to a kind-hearted Christian, Kim the "foreign medicine seller." Kim took them in, fed them and did what he could for the dying man. After the father's death, Kim gave a home to the younger brother, Sang Yini Yi, taught him his drug business and, best of all,brought him to Christ. Sang Yini Yi was a bright boy, with one of the most clear and distinct voices I have heard in Korea. When he laid hold of a man and tried to lead him to Christ, it was pleasant to hear his earnest, clearly enunciated words.

When Dr. Purviance needed an assistant, Sang Yini's application was accepted; and Doctor said the boy had the best head on him of any assistant he had. He has the instincts of a physician.

That is why Jewel said; "Someone like Sang Yini Yi." In time, her father found out Sang Yini's mind and the match was made. They had a quiet little wedding in the church last summer and are making a Christian home with good prospects for useful lives. This is one kind of work Christ is doing in Korea.

F. S. Miller, in Woman's Work.

A DESIRABLE AILMENT.

A poor sailor, almost ruined by drink, was induced to sign the pledge for a year. When the year was out, he went and renewed it for life. He had just received his wages, and had the money in a bag in his inside pocket, when he met the tavern-keeper at whose house he used to drink.

"Well,old fellow," said the tavern-keeper, "how do you do?"

"Pretty well," said the sailor, "only I've got a lump here on my side."

"Oh!" said the other, "it's cold water does that; if you'd drink some good liquor it would soon take the lump away."

"But," said the sailor, "I have just renewed the pledge for life and I can't do it."

"Then mind what I say," said the inkeeper," "that lump will go on increasing, and very likely before another year you'll be burdened with it."

"I hope so," said the sailor, taking out his money bag and shaking it. "It's cold cash."—Ex.

From Pastors and People.

THE POSTAL CARD.

W. F. Kennett, Editor.

It has been months since the last Postal Card appeared and quite a number of people have been kind enough to say they have missed it. The editor did not mean to wait so long, but it is so easy to procrastinate when once you begin.

Many things have occurred in the interim and some things have failed to occur which we had very much desired. Two special meetings have been held—at Palestine and Bethel—Revs. A. L. Hunter and G. F. Millaway were our pulpit help and each did good work. Each of these meetings resulted in a revival and some souls were saved and added unto the church. Our third special meeting began at Gideon's Grove first Sunday in this month. Rev. Edward Suits was our helper. He came and preached for two days and then was taken sick and forced to return home. The prospect for a revival was good, but as the pastor was too hoarse to preach the meeting had to close. This we greatly regretted.

Our third quarterly conference was held last of August and Bro. J. B. Ogburn was found to be elected delegate to Annual Conference. Bro. P. H. Angel was elected alternate. Our special meeting for Flat Rock is to embrace the 4th Sunday in this month and Bro. Suits is to help.

Our fourth quarterly conference is to be held at Gideon's Grove Church, on Saturday before the 1st Sunday in November. President Swain will preside. The President's appointments are as follows: Palestine Friday, Nov. 3rd, 11 a. m.; Gideon's Grove, Saturday, Nov. 4th, 11 a. m;—quarterly conference to follow; Bethel, Sunday, Nov. 5th, 11 a. m. and at Flat Rock at 3 P. M.

We have much yet to do in order to close up the year's work, but our people are reliable and we expect them to be true as they have been in the past.

We are sorry to have to note the serious illness of Mrs. Wm. Parish of Flat Rock. She is a most excellent woman. We trust she may be longer spared to her family and her church.

Mrs. Wm. Pegram, our oldest member at Gideon's Grove, has been quite feeble for several months. Bro. Jerre Highfill, the senior member of Flat Rock Circuit, is able to be out again.

Sister Highfill is very feeble in body, but strong in faith and calmly awaits the summons from on high. She has a hope that is sure and steadfast and that anchors to that within the veil. It is a benediction to converse with her.

The tokens of remembrance by our people since the last Postal Card have been too numerous to report at one time. The nice new honey brought us by Mr. and Mrs. Wm. Canada must go in, however. We are enjoying it each morning. Mr. and Mrs. J. Wright Pegram have moved into their new home and are busy as bees getting things in shape.

Our Annual Conference will soon come and then we will all "go up to Jerusalem not knowing the things that shall befall us there," One thing however is certain—no people anywhere can surpass our Henderson people in the matter of entertainment and if we do not have a good time while there it will not be their fault.

May the Holy Spirit lead us in the work of the Conference and may the will of the Master be done, in what shall befall us there—especially when the Stationing Committee's report is read.

Asheville.

Last Sunday—110 in Main School. 31 at Woodfin Hill, 27 at Woolsey Hall.

The evening service was unusually well attended.

The grandchild of Rev. J. H. Stowe is slightly improved. Miss Xannie is still nursing it.

Miss Cora Carter of Democrat is training at the Mission Hospital in this city.

Siler City.

Our pastor, Rev. J. H. Bowman, filled his regular appointment Sunday and we were certainly glad to have him back with us again. He seems to have entirely recovered and preached us a splendid sermon. Our fourth quarterly conference will be held with the church at this place at 3 o'clock, Saturday before the 4th Sunday. We hope every church on the circuit will be represented. G. E. M.

BRETHREN IN THE MINISTRY

On Sunday, Oct. 22nd, we will begin a ten days meeting in the First Methodist Protestant Church in High Point. Please join us in daily prayer for a great ingathering. Please ask your congregation to pray for us. Will every one who reads this please pray for us?

A. G. Dixon, Pastor.

Tabernacle Ct.

Remember our fourth quarterly conference meets in Tabernacle Church next Saturday, the 14th. Preaching at 11 a. m. Conference will open at 1:30 p. m. All officials are earnestly requested to be present and ready to report as to the work and progress in his or her department. There are things to be considered and acted upon by this conference that will affect the entire circuit for the coming year and perhaps longer, so you can see the importance of having a good representation from the whole circuit. So I hope those who are greatly interested will encourage those who are not so much so to attend that they may become so and take a more active interest in church affairs.

Let the young and old who are not members of quarterly conference attend and learn to do the church work.

Yours truly,

C. A. Cecil.

Oct. 9, 1911.

Liberty Church.

Our pastor, Rev. W. D. Fogleman, filled his regular appointment here Sunday morning, Oct. 8., but owing to the cool gloomy day, the congregation was much smaller than usual. However, Mr. Fogleman gave us a splendid sermon on the subject of Home building or Character building. After the sermon the communion service was observed and a good number took part in it. After the regular services were over, we held a meeting of Methodist Protestnats and elected church officers for the coming year. Mr. Fogleman announced that he had to leave to assist Mr. Williams in a meeting, and that Rev. W. C. Kennett would fill his appointment here Sunday night.

Some of the members of the various churches here have organized a union C. E. Society, which meets every Sunday afternoon in the school building. We are very glad indeed to have with us in this work, as well as in the graded school, Mrs. R. C. Cox, who was formerly Miss Nora Coble of Greensboro.

Our Sunday school is still pegging away, but the attendance is not as large as we want it to be. Every one is cordially invited to the Tuesday night prayer-meeting which is always helpful.

Mrs. Fogleman, moher of our pastor, has been visiting here for some time.

With best wishes to the Herald,

I am, very cordially yours,

Nannie Hunter Wells.

Reporter.

Liberty, N. C., Oct. 9, 1991.

Haw River Ct.

Dear Brethren:—The fourth and last

quarterly conference will be at Midway on Saturday before the fourth Sunday in October. Several very important things t ocome up. Some changes are going to be asked for. Salary to be made. Now, brethren, you have been good to attend and this is as important a conference as we have had, also the delegate to advise in regard to pastor, etc.

C. E. M. Raper.

Granville Ct.

Rehoboth. Bro. Bethea was with us last first Sunday with one of his unusually good sermons. A large congregation present. It seems that our attendance has increased somewhat since we've had Bro. Bethea. The people of our sister denominations around Rehoboth seem to like to hear him preach as well as we do, and we are always glad to have them worship with us.

Our Sunday school is still doing well. We have twenty-five new song books for the school. We hope that their use may arouse new interest in the singing. While our Superintendent is away at school, Egbert Kittrell, his assistant, is very ably filling his place.

Brother Egbert is very faithful. We think he has not missed a Sunday yet.

Today we held our monthly prayer-meeting. Miss Hattie Harris led the meeting by reading Matt. 5:1-20. Others were then called upon to read a verse and comment on it. We enjoy our prayermeetings at Rehoboah, and we believe they do us good.

Miss Crystal Bobbitt is teaching our school at Rehoboth Academy this term.

With best wishes to the Herald and its readers. Mrs. J. W. Davis.

Cleveland Ct.

Third quarterly conference was held at Mt. Pleasant on Saturday before the first Sunday in September. Bro. "Billie" Richard, of Lawndale, was elected delegate to conference. Bro. P. S. Gettys, alternate. Our fourth quarterly conference will be held at Friendship on Saturday before the third Sunday in November. We are looking forward to a good ending this year. W. D. Reed.

Orange.

Our protracted meeting at Chestnut Ridge church has just closed. We had a good meeting. Rev. C. J. Edwards was our pulpit help, and he proved to be very acceptable.

His sermons were highly complimented and were very effective. We had eight professions and four accessions to the church. The church has been greatly helped and revived. A prayer meeting has been started to be held twice a month and to continue the whole year.

Chestnut Ridge church is improving and her prospect at the present time is very bright.

We are now making preparations for winter. New stove pipes are being purchased and a new flue being built. The new heating apparatus will extend nearly all round the church, thus insuring a warmer church than formerly.

We request the prayers of God's people that the work here may continue to build up. Best wishes to all readers.

Pastor.

Pine Grove, Oak Ridge Circuit.

Our special meeting began first Sunday and closed Wednesday night. Bro. Porter preached the 11 o'clock sermon, Bro. Lowdermilk preached in the evening. Monday Bro. Raper came and did all of the preaching till the close, which he did so helpfully to us all. He seemed to be full of the Spirit. The church was much revived, two confessed Christ, some penitents, a number asked for prayer in their behalf. In the midst of the revival Bro. Raper had to go home. Bro. Lowdermilk being unwell, he thought best to close for the present. Bro. Raper, as other of our ex-pastors, was a welcome visitor in the community; so was Bro. Porter. He was one time pastor.

May the Lord bless the word preached, may it be as bread upon the waters, may it be treasured up many days hence and may the penitent ones find peace and pardon. G. A. Ingram,

Reporter.

Mt. Carmel, Yadkin College Ct.

Dear Herald:

It makes us glad to hear of the good work that is being done over the different fields. Our protracted meeting began the first Sunday in October. It was a dark and cloudy day and to add to the gloom, we were disappointed in that Bro. Hutton was kept from coming to assist our pastor on account of sickness in his family; hope that his children are well now. Our pastor called in his appointment at West Lexington and came and began the meeting and preached tiwce each day until Thursday evening, and God blessed his labors in the salvation and reclaiming of 16 precious souls and a gracious revival in the church. Nine were received into the church. May God's richest blessing rest on the young converts and may we as members of the Church of Christ show to each more of the spirit of the Master in our daily life. It was one of the most happy meetings it has been my pleasure to attend in a long time, filled with the Spirit, yet there were some that would not give up sin and accept Jesus as that personal Savior. It seems to me that with the earnest preaching and entreaties of pastor and friends it would have been impossible for any to resist the Spirit of God, yet some seem careless and unconcerned about the soul. May God's Holy Spirit woo them soon. I will close by saying, Pray for us that we may do our Master's will.

Yours in the Master's service,

C. L. Hedrick.

Mt. Pleasant, Uwharrie Ct.

We have a good live Sabbath school; the average attendance is about 45 or 50.

Our special meeting began first Sunday in October, and closed Thursday night. We had a good meeting; not many conversions, several backsliders reclaimed. Bro. Trogdon's help was Rev. John Hulin, of Denton. The sinners were faithfully warned to flee the wrath to come. If they are eternally lost I do not think their blood will be required at the preacher's hands.

I certainly hope our circuit will pay out this year what we promised Bro. Trogdon. He is worthy of it and more, too. I want to insist that stewards do their best to raise all their claims. I hope we may be able to get Bro. Trogdon next year. I would be glad if Uwharrie people would report more than they do.

G. F. Cashatt.

Union Grove, Orange Ct.

This church has not been heard from through the columns of our paper in some time, but we are here and still alive to the defense of our Lord and our church. Our building has been improved some recently and we hope to do more in that line in the future. We have a very good Sunday school conducted by Mr. G. W. Riley.

Mr. Robert Turner and Miss Maud Riley, both members of our church, were married July 5, by Rev. Mr. Ross, of Hillsboro M. E. Church.

Rev. J. D. Williams came Oct. 1 and conducted a series of services for us, which were greatly enjoyed and appreciated by our church. Our church was greatly blessed. I do not know how many souls were blessed. Mr. Williams certainly preached faithfully, but he always does that, and we are always glad for him to come home. Mr. Casto, our pastor for the past two years, was with us on Thursday and preached in the afternoon. It was a great pleasure to have him with us, we are always glad to have our faithful pastors come back and be with us. We do hope his health will be restored and

he will be spared many years to our church. Mr. Williams was called home on account of sickness so the meeting had to close Thursday. We had a gracious out pouring of the Holy Spirit at the last service; it was good to be there. Five joined our church on profession: Messrs. Woodson Garrett (a Confederate veteran) and son, Jeter, Luther Dodson, Amick Borland, and Carl Lloyd; others are to join at our next service. Mr. Casto is to preach for us fifth Sabbath, Oct., 11 A. M., Providence permitting.

With best wishes to the Herald and her readers—we like the new name and remember with love the Record.

Mrs. Williams, mother of Rev. J. D., was with us several days during the meeting and is spending a few days in the community to the pleasure of her many friends who are always glad to see her N. B. Lloyd.

Oct. 9, 1911.

La Grange.

Dear Herald:—Our special meeting will begin in La Grange Monday night after the fourth Sunday in this month. Rev. T. M. Johnson will do the preaching. We are glad to have him and hope all who feel any interest will pray for the success of the meetings.

J. H. Abernathy.

Concord.

Our series of evangelistic services are in progress. Bro. Suits, our engaged help, being unable to come, Bro. Thos. E. Davis, of High Point, came to our assistance. Three professed faith in Christ last night. Brother Davis is preaching very acceptably, and we are hoping and praying for a glorious revival.

At Fair View on Oct. 1st., five were received into the church.

A. Oscar Lindley.

Oct. 10, 1911.

Bethel Auxiliary.

It has been quite a while since we had a report from Bethel, I guess because reporter has been busy. Our Sunday school is still progressing nicely. Our special meeting was held the 3rd Sunday in Aug., and week following. Bro. Pike was assisted by Rev. G. L. Curry, of Graham, who did some very earnest preaching which we trust will live in our memory and help us to live more earnest Christian lives. There were nine converts and the church was very much revived.

Miss Novella Foust closed a very successful summer school at Bethel Academy not long ago. Miss Lizzie Foust, who has been teaching at Eureka, is at home now. Two of the young men of Bethel gave us a pleasant surprise recently by bringing home their brides. Mr. Peter Foust was married to Miss Minnie Layton, of near Liberty and Mr. Robt. McPherson to Miss Etta Cheek, of Bethel. We extend to them our most hearty congratulations and hope for them a pleasant, happy life, filled with usefulness to Him of whom cometh all our blessings.

Bethel Foreign Missionary Society met with Aunt Sallie Foust at the home of her son, Mr. J. A. Foust, last Sunday evening at 3 o'clock. We were cordially welcomed by the hostess and our meeting was well attended and interesting. Our Society voted to do also some home mission work and a committee was appointed to get up a box to send to the Denton Orphanage. Our society, though small, has some earnest, faithful workers and is doing a good work. May our Heavenly Fathe direct us.

Next meeting to be held at the home of Mrs. A. L. Foust, fourth Sunday evening in October at two o'clock. Subject: The suffering of the children in heathen lands.

Mrs. J. M. Foust, Reporter.

Bessemer City.

We have been having a good meeting here in the M. P. Church. The Lord has blessed us with great blessing. We have had 15 conversions and reclamations and Rev. Mr. Loy has done great service; he is loved by all the people.

We have a clear title to our church now.

Our Sunday school is progressing rapidly. We have an average attendance of about 55 or 60. We think that we have about as good a pastor as there is the Conference. M. W. Henderson.

Flat Rock, Vance Ct.

Our special meeting closed at Flat Rock Thursday night. Rev. N. G. Bethea was our help, and was with us all the week. He did some of the most earnest preaching I have ever heard. His sermons were so plain and simple that a little child could understand them and that is just the kind of sermons we most need in revivals. While we did not have as many conversions as we would like to have had, yet we feel that great good was done and that we ought to live nearer to God than ever before. We had five to unite with the church; we hope they will not forget their pledges and be faithful members.

There were many earnest prayers sent up for the sinners, and I do hope they will find lodgment with some poor hard-hearted sinner and cause him or her to turn and seek salvation. I don't see how young men can sit back and reject their mother's prayers who are so anxious to see them saved, surely there is a time coming when they will be calling on their mothers to pray with them, but it may be that it will be too late. Life is too short to be wasted in sin when we as Christians could do so much good. Sometimes I feel that the reason we do not have more conversions in our meetings of today is that we as Christians are not prayerful as we should be, are thinking too much of worldly pleasures and the trifles of this world to pay any attention to the eternal realities of the next. Listen to that question of Jesus; meditate on it: "What shall it profit a man if he gain the whole world and lose his own soul?" I believe people who seek Christ early in life will enjoy heaven more than those who only give their remnant days to Him. Surely we ought to be willing to do service for Him while active in life. We are still going to pray for the unsaved around Flat Rock. As we look upon the fields of God, whitening unto the harvest, it is our duty as Christians to pray the Lord of the harvest to send forth more laborers that all may be saved. Can any Christian be indifferent to this great work of saving lost souls? Surely not. It gladdens the Christian's heart to hear of souls being saved. I wish that we could get the sinner to realize what that beautiful hymn means to us: "Will There be any Stars in My Crown?" Will we have any crown at all? Only the individual can answer that question and it is worthy of consideration. We all learned to love Mr. Bethea the short time he was here. We didn't only enjoy his sermons, but it was a pleasure to have him in our home, and he will always be a welcome visitor. We were very much disappointed in not having Mrs. Bethea with us all the week, however, we enjoyed the short time she was with us. The sermon Mr. Bethea preached on Sunday night needs special comment. He used for an illustration the church as a hospital, Christians as nurses, and God as the great physician, and it was the most beautiful illustration I have ever heard. It seems to me it was enough in that one sermon to melt the heart of the vilest sinner.

We wish to thank Mrs. Stubbins for her faithful service at the organ during the week. I am sure it was appreciated by the choir.

I would like to say that the year, 1911, is rapidly passing by, and what have we done? Paid our assessments for the different interests of our church and paid our pastor's salary which is due him at this time? If not, let us all see that this is done at once. What we do must be done quickly for the Annual Conference is drawing near and we would like for our pastor to go to Conference with all assessments paid in full.

Josie Reavis, Reporter.

Henderson, N. C., R. F. D., 3.

NOTICE!

The fourth quarterly conference for Granville charge will convene at Union Chapel, Saturday, October the 21st, 11 A. M. In addition to the regular form as laid down in the discipline the following program will be carried out:

The Need of a Closer Fellowship between the Churches of the Charge, Z. T. Garrett.

How to bring this Closer Fellowship About, Robert Harris.

The Need of a Better Financial Plan, H. A. Finch.

Better Financial Plans and How to Work Them, E. C. Harris.

Let every member of each church be present that can possibly come as these brethren who are to speak will have something interesting for us and we are sure the meeting can be made profitable. Bring your friends with you. Let every official of every church be present that day as there is important business to be transacted that concerns the entire charge.

N. G. Bethea, Pastor.

Mt. Carmel, Granville Ct.

Bro. Bethea filled his appointment at this place Sunday last. The sermon great and instructive as usual.

Because of much sickness, threatening weather and other hindrances, our Sunday school was small last Sunday.

Regret to report the illness of teacher of Class No. 5, Mrs. W. F. Robertson, and daughter, Miss Lillie May.

The most common alarm with us now is "Don't touch my arm." Vaccination, that's all.

One of our former and beloved pastors, Rev. G. W. Holmes, is expected to preach for us the fourth Sunday of November.

Polk Garrett.

Oct. 10, 1911.

Cid, Uwharrie Circuit.

This afternoon affords me pleasure of writing a few lines to your valuable paper which always brings the glad news from our sister churches.

The fourth quarterly conference will be held at Cid Church on Saturday before the second Sunday in November at 1:30. Preaching at eleven, and dinner on the grounds. Now brethren, let every one come and especially every church should be represented, and let everybody see that they have paid the minister their part according as the Lord has blessed them this year and then Bro. Trogden will go up to Conference fully paid up, as we all like our pastor and fully trust he will return to us again next year. Bro. Trogden filled his appointment at Cid yesterday and preached a very able sermon and so much interest was manifested that one sinner was convicted and came up to be prayed for. May the prayers of the Christian people go out for that lost soul, and many others around Cid. The dear brother had his wife and children with him and we had the pleasure of entertaining them in our home and we certainly did enjoy their sweet songs that sister Trogden had trained them up to sing, and we hope to have the pleasure of meeting them again.

We were very glad to have Brother Joshua Morgan, of Piney Grove, with us Sunday. May God's richest blessings rest upon the Herald and its many readers.

Reporter.

Mt. Pleasant, Liberty Ct.
Alson Gray Amick.

A. G. Amick was born September 24, 1841; died October 2nd, 1911, aged 70 yrs. and 8 days. He had been afflicted for about three years. He bore his suffering calmly and patiently, as only a true child of God can.

Uncle Alson's name appears first on Mt. Pleasant church register in 1858. Before he became afflicted he was always present at church—at his post of duty.

The funeral services were conducted by his former pastor, Rev. C. J. Edwards, on the afternoon of the day following his death.

The wife, five sons, two daughters, one brother and one sister, twenty-four grand children, and a host of relatives and friends survive to mourn his departure.

The home of which Uncle Alson was the head is poorer, the church and the community are poorer by this dispensation. Our loss is his eternal gain.

May the relatives and friends find comfort and consolation in the fact that they may meet him some sweet day and with him forever enjoy the bliss of life eternal.

Will H. Neese.

Hartshorn, N. C., October 9.

Mrs. Ed. Clark died on October 8, at her home in Concord, N. C., at the age of 19 years, of that fatal disease called consumption. Sister Clark had only been married about eight months. The funeral services were conducted in the home on October 9th, by the writer, assisted by Rev. T. E. Davis, after which the body was laid to rest in the cemetery at Rocky Ridge. There were many present to sympathize with the grief stricken husband. May God sustain him in this hour of sorsow; and help him to live such a life as will prepare him to meet her in glory.

Raymond King Little, the infant child of Brother John Little and wife, died on Oct. 2nd, at the age of 19 months and 22 days after an illness of some length. The body was taken to Fair View church, where the funeral services were held on October 3rd, and the body was laid to rest.

Lester Bunton, infant child of Brother Filmore Bunton and wife, died on October 6, 1911, at the age of 1 year, 11 months, and 24 days. The funeral services were held in the home, on the next day, after which the body was buried in Oak Wood Cemetery.

May God comfort all the sorrowing ones.

A. Oscar Lindley.

Oct. 10, 1911.

MISSIONARY ITEMS.

A Japanese Christian tells how he was won to Jesus: "A missionary lady got twenty-five Japanes boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus. we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the Cross, she got down on her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry too. Then inside of three weeks, all us twenty-five boys give our hearts to Jesus."—Exchange.

The women of Montclair, N. J., are planning a most dleightful series of drawing-room lectures on the study book Light of the World. A committee representing seven denominations is arranging a series of weekly lectures. Each denomination furnishes its biggest and best drawing-room for one meeting, acts as hostess on that day. Tickets for the seven lectures are sold for one dollar, the price to include a copy of the study book. The lecture covering the topic of each chapter is to be given by some expert. So great is the demand for tickets that hundreds have been sold already and it looks as if it might be necessary to hold the lectures in the banquet hall of the hotel. In addition to the study features it is planned to have a guest of honor at each meeting and to close with a social hour. Some such plan is possible in almost any town. One large, popular course like this would undoubtedly result in a number of small, informal classes for closer study of the text-book.—The Helping Hand.

IN MEMORY OF MRS. ELIZA ANN DORCAS GILL.

1820 1911

It once seemed to me that when one lost friends the age of the deceased measured in some degree the poignancy of the survivors' distress. An infant had not grown into one's life—no cataclysmal grief could follow its loss while an aged one had outlived the tender love of friends, perhaps survived all early companions; what logical sequence remained but oblivion?

I learned the bitterness of my false reasoning in both premises. The heart's calendar measures not by months and years. My first tumultous sorrow was for my beloved foster-mother who failed to respond to my wild cry of questioning terror when I saw her in the unresponsive stillness of death.

A tiny white casket once shut from earth a baby face whose light and brightness had made earth radiant for only four short months.

Oh! the heart counts not by passing years, and "the horologe of eternity" records not the hours of our little day.

As time slipped noiselessly past, adding to the years of my friend, Mrs. Eliza Gill, I hoped she would teach us that one could live a century and more, remaining mentally alert and physically competent to bear the lighter burdens of the increasing years. She had entered her tenth decade of years, and her mental vigor was wholly unimpaired, while her physical recuperative powers seemed marvelous; and she could not be taken unawares. She was ready for a family reunion at the home of a dear friend, or for the more extensive reunion in her Father's house of many mansions. In our human selfishness we deplored the call she received to enter the greater glory.

Mrs. Gill was most loyal, most true to friends and to opinions that she had adopted in either church or state. Much of the history of the Methodist Protestant Church in Western North Carolina might be made a part of her biography, for she was one of the charter members of that evangelical body in Buncombe County, North Carolina.

Doubtless there are many who could testify to her "free-hearted hospitality," for I have been told that no one was ever turned hungry from her door or shelterless into the night or storm from her roof-tree. Scores of men and women could testify to the generous and liberal hospitality they have received from her; and students at Weaverville College, under the old regime, could give almost unbelievable accounts of the inexpensive board that could be secured at her home.

Mrs. Gill was born in South Carolina, in 1820, but was brought by her parents to Buncombe County, in this state, when she was less than two years old. The remainder of her life was spent in this county, and for more than eighty-five years she lived on the same farm, surrounded by the majestic mountains and under the alluring skies of a land whose elusive beauty has defied both pen and pencil to transfer its charms to canvass or to translate them into comprehensive phrase. I mention it simply to tell that indescribable beauty surrounded my friend during "the days of the years" of her life, and entered into her soul, preparing her for the glories she has surely found beyond the stars.

Her father, Rev. Andrew Pickens, represented a well-known family of his native state, South Carolina, and her mother, born Weaver, came from a family of prominence in North Carolina. She would have been glad to lay a chaplet on the graves of her beloved dead for she held them in her heart tenderly, unforgotten.

She was the mother of ten children, two of whom, Mr. Isaac Wesley and Dr. James Nelson Gill, survive her. Besides her very own she gave a mother's care and attention to seven others during the extreme helplessness of their infancy or childhood, for helplessness appealed to her with an insistent claim that was never ignored.

O my friend, I call good-bye across the abysmal chasm that separates the present from the past! And when the eternal silence claims me, may we exchange greetings where no baffling experiences are possible in the clear light of the Land where no shadow falls.

"And God shall wipe away all tears from their eyes; and there shall be no death, neither sorrow, nor crying, neither shall there be any more pain."

N. B. McDowell.

Weaverville, N. C., Sept., 26 1911.

Loved in Life, Remembered in Death.

On Wednesday morning, October 4th, 1911, at half past two o'clock, the death angel visited the home of Mr. E. B. and Sarah Sprinkle, and took away their little daughter, Nellie Cleo, aged five yrs., 7 months. and 28 days. She had been sick a few days. All that loving hands and constant care of both physician and loved ones could do was done, but none could stay the hand of death. God in his wise providence called her unto himself, where there is no more sickness, sorrow, pain and death, but one eternal day. Her body was laid to rest in the Pleasant Hill cemetery, to await the resurrection morn. The funeral was conducted by the writer. May the Lord bless and comfort them, in their trouble. The family extend thanks to friends and neighbors for their kindness during the sickness and death of their little child.

T. A. Williams.

ORPHAN'S HOME.

We want to thank the following Sunday schools for their first Sunday collections, also the Ladies' Aid Society at Enfield for $12.50 to purchase a washing machine and wringer.

The children join us in thanking those who are remembering us so generously.

Asheville S. S.	$2.50
Hobbs Chapel S. S.	4.10
Star S. S.	1.75
Fair Grove S. S. Why Not Ct.	2.63
Mr. Mattie White, Union Grove,	2.00
Laides' Aid Society, Enfield	12.50
Total	$14.48

Etta Auman.

CALL NO. 11.

Those who have responded to call No. 11 of the Conference Brotherhood an account of the death of Rev. J. H. Turner, are as follows:

Rev. J. H. Stowe	$3.00
Rev. J. F. Dosier	3.00
Rev. D. A. Highfill,	3.00
Rev. W. D. Fogleman	3.00
Rev. J. F. McCulloch	3.00
Rev. W. L. Totten	3.00
Rev. A. O. Lindley	3.00
Rev. J. W. Heath	3.00
Rev. G. W. Holmes	3.00
Rev. E. G. Lowdermilk	3.00
Rev. S. W. Taylor	3.00
Rev. A. H. Bryans	3.00
Rev J. H. Moton	3.00
Mrs. S. W. Knight	1.00
Mr. T. L. Whitaker	1.00
Mr. F. C. Pittman	1.00
Total	$42.00

Only about 30 days from this date remain in which to pay. Brethren, please do not put this off until Conference with the thought that you can pay up and be reinstated. If you will only send in the amount at once I can have the books all straightened up and be ready with a report when Conference comes.

Your brother in Christ,

A. G. Dixon, Sec.-Treas.

High Point, N. C., Oct. 10, 1911.

—Durham comes with prompt denial, through its Board of Health, of the great number of pellagra cases erroneously attributed to it, saying "there are only 21 cases of pellagra in the town of Durham and only 32 cases are reported in the whole county."

A GIFT OF A MILLION FOR MISSIONS

The News Bulletin of the American Board has this statement concerning the gift of $1,000,000 at one time to its treasury: "Not long ago two of the officers of the board arrived in Boston, bringing a million dollars in securities, the most notable gift ever made to the American Board, and one of the greatest gifts to foreign missions in all history. It was given as an endowment for the higher educational work in the board's colleges and theological seminaries in its 20 missions. The name of the donor is withheld from public announcement at present, but it is one of America's great names in philanthropy and missions. The committee have for many months been collecting data, and have determined the use of the income for the next year. Critical needs of many years' standing can now be partially met. Practically all of the board's seminaries and colleges will receive substantial aid."

WHAT A CHRISTIAN HYMN DID.

A rich Japanese silk merchant sent for the missionaries in his town, and entertained them most hospitably. He told how, as a child, he had attended a Sabbath school. "Very often," he said, "right in the midst of my business the words of the hymn, 'Jesus loves me, this I know,' come to me, and, try as I may, I can't get them out of my mind." He then repeated the hymn from beginning to end, and added: "Though I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian; and it is for that purpose," he added, emphatically, " that I have placed her in the mission-school, that she may become a Christian."—Mis. Review.

A PASTOR'S TESTIMONY.

The cause of the poverty of the Church at home, and the small salaries paid to preachers, is not the loyalty of men to Christ or their large-heartedness; the cause is the small caliber of so many Christians that leads them to seek gifts rather than to give them. The following is a testimony from one pastor:

Do not say, "Can God?" Thus Israel in unbelief spake against God (Ps. 78: 19). Rather let us say, "Lord, it is nothing with Thee to help, whether with many or with them that have no power" 2 Chron. 14:11). In these days of great movements in religious matters where there is apt to be more or less leaning upon, and fellowship with, the world lying in the wicked one, unconsciously, there are hundreds of ministers in small parishes who might be used of God to help Him work the field which is the world, beyond their utmost thought, would they but accept His plan for this age, and let Him, through them work out His eternal purpose.

I feel constrained to bear a testimony to such as are willing to hear it. I have been for over thirty-one years an ordained pastor, having in that period three charges. I have never had a large congregation nor a modern church building, always a small building and, comparatively, a mere handful of people; yet I have seen God working, as many others might see Him if they would, but believe Him and live in the comfort of 2 Chron. 16:9.

I have been in my present parish nearly nineteen years, and have a congregation of not over 120 people, yet I have received from those people in that period to help give the Gospel to every creature, so that the Church might be completed, and the kingdom come, over $115,000 without a missionary committee or organization of any kind. For the last six years they have averaged over $8,000 a year for missions, simply by keeping their privileges before them by a few letters from missionaries at every Wednesday evening service, and occasionally one or two at a Sunday service.

Our current expenses are not over $3,000 a year, and these, with the money for missions, all come easily and voluntarily, without a lecture or social entertainment of any kind.

Let every minister in a humble place be of good courage. Preach faithfully that Jesus is God, that the whole Bible is the Word of God, all given by the Holy Spirit; that Jesus Christ saves by His precious blood all who come unto God by Him; that He ever liveth to make intercession for His people; that He is coming again for His Church, and later, with His Church, to judge the nations, bind the devil, convert Israel, as Saul of Tarsus was converted, and set up a kingdom of peace and righteousness on earth; and you will see how God will honor and bless His own truth. D. M. Stearns.

Germantown, Phila., Pa.

Missionary Review.

" I SHALL NOT WANT."

A Study of the Twenty-third Psalm.

The Lord is my Shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want for anything in eternity, "And I will dwell in the house of the Lord forever."

That is what David said he would find in the Good Shepherd. One day it occurred to me to see how this Twenty-third Psalm was fulfilled in Christ. This is what I found in Christ's own words:

"I am the Good Shepherd."

Thou shalt not want rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Thou shalt not want drink. "If any man thirst, let him come unto me and drink."

Thou shalt not want guidance. "I am the way, the truth and the life."

Thou shalt not want companionship. "Lo, I aw with you all the days."

Thou shalt not want comfort. "The Father . . . . shall give you another Comforter."

Thou shalt not want food. "I am the breod of life; he that cometh to me shall not hunger."

Thou shalt not want joy. "That my joy might remain in you, and that your joy may be full."

Thou shalt not want anything. "If ye shall ask anything in my name I will do it."

Thou shalt not want anything in this life. Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Thou shalt not want anything in eternity. "I go to prepare a place for you, that where I am there ye may be also."

—Mrs. John R. Mott, in Northfield Echoes.

—It is believed that, when corrections have been made and the official count given out, Maine will still be in the "dry" column by a safe majority.

—Rev. J. W. Holt, Burlington, N. C., whose condition has been reported as very serious, continues to improve and is able now to be up in his room much of the day.

THE LOCKET CORDELIA EARNED.

"Aun-tee! Aun-tee!"

"Here, Cordelia," answered Auntie. She knew by experience that when Cordelia called in that tone it was something very, very important that could not possibly wait two seconds. "Here, in the pantry."

With shining eyes and crimson cheeks, Cordelia balanced herself on the doorsill. "Auntie, Jessie's got a birthday present. I just saw it. It's the prettiest, loveliest gold locket—like a heart, you know—and its on the tiniest little gold chain, and it's got a real pearl. O, Auntie, it just makes me most crazy. Do you s'pose—could I ever"— The wistfulness of Cordelia's eyes finished the sentence.

"I would be as happy as you if you ever could, dear," answered Auntie. "But you know Jessie's father has plenty of money to buy things for his little girl, while Uncle"—

"Yes, I know." Cordelia winked very fast and looked at the toe of her shoe. "But if I earned it"—

"How could you earn it, girlie?"

Cordelia did not answer for a moment. Then she lifted a face that dimpled and sparkled like a whole handful of sunbeams. "I know!" she shouted, spinning on one foot. "I just thought. Blackberries! That place back of the pasture; they must be lovely and ripe. O, Auntie, would you"—

"Yes, I would," replied Auntie. "I'll pay twelve cents a quart if they're very clean and nice, and I think perhaps Grandma Bennett and Mrs. Austin"—

"So do I," laughed Cordelia. "Won't Jessie be surprised? It's a thousand times nicer to earn things. Where's my sunbonnet? Where's a pail? O, I want a big one!" Then she was out of the door like a summer breeze.

It was a long way to the blackberry patch. The sun was very hot. There were stone walls to climb, and in her haste Cordelia fell down half a dozen times, but she always got up laughing. "I shan't mind the briers and things a bit. Why didn't I think of it before? If somebody has picked them—O they haven't! Goody! Goody!"

The black berry patch was not a very large one, but the thorny bushes were bending invitingly with luscious, purple-black fruit.

" 'Most as long as my finger," rejoiced Cordelia. "My! they're sweet." She set to work in earnest, glad of the breeze that cooled her hot cheeks.

Suddenly there came a faint murmur of voices. And—yes, it was the soft thump, thump of berries into pail. Cordelia parted the bushes with a savage little frown. "Well, who ever? The idea of coming here to steal berries! This is Uncle's land. I shall just tell them. O, it's that new little Jenkins boy and girl! They live in the old Tinford house, and their mother does washing. O dear! Prob'ly they're very fond of blackberries. What are they talking about?"

"Do you s'pose we ever can, Jimmie?" Cordelia heard the tiny girl ask the question. She was picking away bravely, and did not seem to mind the cruel digs that the tall bushes gave her.

"Course we can." Jimmie was larger and full of manly assurance. "We've got a whole week before her birthday. An' you know that chair costs only four dollars. Why, yes, it's quite a lot of money, but it's only forty quarts at ten cents a quart. Ain't these berries dandy? Say, when we go home, we'll go round by the furniture store, so we can see the chair again. An' I might tell him to save it for us. We don't want him sellin' it to somebody else."

"S'pose he should? O, we'd better tell him! Won't she be surprised though? When she comes home from washin' at Mrs. Gardner's, we'll have it all ready. An' when she says, 'O, I'm so tired!' then I'll say, 'Here's something to rest you, ma.' An' then you'll bring out the chair, an'—an' "—The little girl stopped, swallowed hard, and laughed.

Jimmie rubbed his eyes very swiftly. "It'll rest her a lot," declared he gruffly. "An, we'll buy it all right if somebody don't drive us out of here. I don't believe, though, that any one cares if we pick 'em."

Then both children started and shrank back as the bushes flew apart to disclose an excited little girl—a girl with sparkling eyes and glowing face. "I heard," she announced breathlessly. "I couldn't help—well, I guess I listened. I was picking berries to earn something, too; but I've changed my mind about it." The berries flew from her pail into the little Jenkins girl's. "You needn't be afraid anybody'll drive you out. This land belongs to Uncle. And you take your berries to Auntie—Mrs. Phillips—and she will pay you twelve cents if they're nice and clean."

"But they're only ten cents," protested the astonished Jimmie.

"Well, you'll take more if you can get it, won't you?" flashed Cordelia. "And you go to Grandma Bennett and Mrs. Austin, too. I'll introduce you. Now, let's pick berries."

"But I thought you said you changed your mind about picking"—

"Jimmie Jenkins," said Cordelia severely, "you are certainly stupid. But then you're a boy. I've changed my mind about what I pick berries for. That's all. Don't you know that three folks can earn a chair easier than two? Now, I'm going to work."

It was a very tired, sunburned Cordelia that finished telling Auntie all about it. "We sold fifteen quarts," said she very proudly. "That's one dollar and eighty cents; and you and grandma and Mrs. Austin all want more. Why, we'll have that chair before we know it, and I'm going to be there when they give it to her."

"Will you work for the locket after that?" asked Auntie softly.

Cordelia shook her head. "There won't be enough. But I'll have a locket," whispered she, with a queer little smile. "It won't show like Jessie's, but I'm going to use Mrs. Jenkins chair for one. I can wear it—inside my heart."—Florence Oliver, in Northern Christian Advocate.

THE PINK STRING.

"Peter," said his mother, "I want you to do a little errand for me."

"Yes, mother, tell me quick, for it's most school-time."

"You will be sure and not forget?"

"O mother, Jack Ray's been telling me that whenever he has an errand to do his mother ties a string round his finger. That keeps him in mind every time he looks at it that he has something to do. Did you ever hear of any one doing that?"

"Yes, many a time. So you would like a string?"

"Yes, here's a string bag, and here's a nice piece of pink string."

"Now then"—As she tied it on his finger, mother told him what she wanted him to do.

"And, Peter," she added, "be sure to speak very politely when you ask it."

"Yes, I'll remember."

"I know you always mean to be polite, dear, but you sometimes forget, as all little boys do. Good-by."

She kissed him, and he hurried away, soon joining some other boys on the way to school.

"What's that on your finger" asked one of them.

"Oh, that's because I have an errand to do so as to make me think of it."

But, as he gazed at it, what was the errand, anyhow? In his interest in watching the string tied on he had only half listened to what his mother had been saying, and now the most he could remember of it was that he was to be very, *very* polite..

"I can do that, anyway—to everybody. And perhaps, if I do it all the time, I shall get to thinking of the errand—Oh, please excuse me, I didn't mean to."

In his hard thinking he had run against a big girl as he was turning into the school yard.

"Peter," said she, "you're such a polite little fellow that it's easy to excuse you."

"A good thing to say of a boy," said one of the teachers who was passing in. "Keep it up, Peter. Good manners are a great help to a boy in going through life."

"If they'll only help me to remember that errand," said Peter to himself.

He did remember the politeness. He stood up to give a girl his seat on a crowded recitation bench. He said his best "please" and "thank you" when he went to the teacher's desk to ask about an example, all the while thinking:

"If I'm very polite, p'r'aps I shall think of the errand."

At the close of school the teacher said: "Who will carry a book with its marked lesson around to Johnny Parks house: He is sick and could not come to school today."

"I will," said Peter, rising in his seat as he spoke.

"Thank you, Peter. I might have known you are just that kind of a boy."

He had to go several blocks out of his way to do it. No remembrance of his errand came into his head as he left the book at the door with a polite inquiry about Johnny, and he walked on slowly, doing his best thinking.

He passed a yard in which were many beautiful flowers. A lady was inside whom Peter had sometimes seen talking with his mother, so he raised his hat to her with a very polite little bow. She smiled at him and then said:

"I wonder if I couldn't get you to do something for me!"

"Of course, ma'am," said Peter, again taking off his hat. "I shall be very glad to do it."

"I am cutting some flowers to send to a sick woman," went on the lady. "Mrs. Hale told me about her"—

"Oh, that was it!" Peter flung up his hat and capered about for joy.

"That was what?" asked the lady, with a smile.

"My errand. Mrs. Hale's my mother, and you're Mrs. Garde; and my mother told me to come here and ask you, very politely, if you would let her have some of your flowers to take to the sick woman. She tied this pink string around my finger so I wouldn't forget. But I did forget, all but the politeness."

Mrs. Garde laughed as she put a wonderful bunch of flowers on Peter's arm, saying as she did so:

"If you hadn't taken off your hat so politely, I shouldn't have thought of asking you to oblige me."

"Will you please to excuse me for not taking it off to say good-by? You see my hands are full."

"Oh, my dear boy, you did remember, didn't you?" said mother, as he laid the flowers before her. "We will try the string again."

"Mother," said Peter, gravely, "it wasn't the string at all. It was the polieness."—Sydney Dayre, in Christian Register.

BILLY.

At ore of the great packing houses of the West they have trouble unloading the cars of sheep that came in daily. Knowing that the sheep would follow a leader, the man in charge struck upon the following plan: He selected and trained a large ram so that when a plank was run from the ground to the floor of the car he would rush in, mingle with its inmates, then at a call from his master he would gayly trot down the plank to the ground. The others would quickly follow, and soon all would be safely in a fold from which there was no escape until they were led to the slaughter pen.

His owner did not butcher Billy. O no! He was too valuable to be made into mere mutton and sold for a few cents a pound On the contrary, they took good care of him, and he was well fed and protected. Have you ever noticed how the devil takes some men (Church members of position and prominence preferred), whom he trains feeds, and fattens in order that he may use them to lead other men asray? It is a low calling for a Christian, that of being the devil's decoy to lead other men tosupport the saloon or any other slaughter mill, for that matter.—*Alabama Christian Advocate.*

The world is wide
In time and tide,
And God is guide,
Then do not hurry.
That man is blest
Who does his best
And leaves the rest.
Then do not worry.

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and the light.

Rev. W. C. Lassiter was in our city recently and favored the Herald office with a call. He says this has been a busy year for him.

POST-JUBILEE PLANS.

The Central Committee on United Study of Missions, Mrs. Henry W. Peabody, Chairman, Miss Rachel Lowrie, of Philadelphia, Presbyterian Member, has sent out a series of suggestions to all the Women's Boards which participated in the Jubilee last spring. There is a proposition:

1. For a simultaneous campaign for members and magazines to be conducted by all Women's Mission Boards throughout the country during October, 1911.

2. That Boards publish the plan of the campaign with telling illustrated material in September issue of their magazines.

3. That each Board issue a circular letter to every auxiliary, early in September, urging its participation. As this is a simultaneous effort of all denominations, the entire town or city will be reached by this call.

4. That each Board be fully prepared with sample magazines, membership cards, and a bright, attractive leaflet, giving "Reasons" why one should be "a member of our Society."

5. That each Board urge its secretaries to organize new auxiliaries, during the month of October, in churches hitherto without them, and to send immediately reports of such organizations to the Boards.

6. That a careful record be requested of members and subscriptions gained, to be sent to the Boards, both for the denomination and for the grand total of all.

Recommendations to Local Societies.

a. Each auxiliary having been informed by its Board through magazine and circular letter, will arrange to unite with other auxilaries in the town or city, in a prayer service asking God's blessing on the effort.

b. Every church shall have a committee of its ablest women to canvass the entire women membership within a certain definite time, say ten days. One woman to twenty would be a good division.

c. An appeal should be made for membership in the auxiliary, and a subscription to the woman's missionary magazine secured, coin cards, sample magazines and membership cards to be furnished by Boards.

d. At the close of the time specified, let all committees meet for a luncheon, or supper, with reports of success.

e. If there are churches without auxiliaries this would be a good time for them to organize. Any town, village or city may enter the contest.

The Committee, through Mrs. Peabody, also advances a proposition for Federation between all the Boards, of which we shall hear more in the future.

NOTES ON C. E. TOPIC, OCT. 22.

By Charles A. Hines.

Subject—Lessons from Things. Jer. 13: 1-10; Matt. 22:15-22. (An Object Lesson.)

Daily Readings.

M. Victory of Christ, Matt. 13:31-32.
T. Humility, Rom. 11:17-18.
W. Barrenness, Mark 11:12-14; Jno. 15:6.
T. Fruitfulness, John 15:1-5.
F. Citizenship, Matt. 22:16-21.
S. Redemption, I Cor. 11:23-26.
S. The topic.

Some Object Lessons.

For an object meeting request the Endeavorers one week in advance to bring to the meeting each of them some object which will be shown to the society, and a lesson drawn from it. I suggest a few possible objects.

A fountain pen does not work well when it has only a little ink in it, but flows too rapidly and makes blots. It is like a head with too little sense in it.

A watch is best wound in the morning, because then the springs give their best tension to the working hours of the day. So the morning is the best time for Bible-reading.

A razor shows the value of rest regularity, for if one is used incessantly it loses its power of taking and keeping an edge; but it regains that power after a few days' rest.

If a new book is opened carelessly that back is likely to be broken, the glue and the stitches giving way. It is equally necessary to deal carefully and gently with one who is beginning the Christian life.

An exposed photographic plate must be developed in the dark room before it is brought into the light, or it is ruined. Thus the great thoughts of the Bible are not useful in your life till you have made them your own by solitary meditation.

A medicine case full of useful medicines is worth more to the traveler than a whole drugstore at home. Thus the Bible that is worth most to you is what you commit to memory and carry with you.

A pencil is useless as long as its lead is broken off; and who is to know that a Christian is a Christian if he does not in some way express himself?

An envelope may be directed, but it will not reach its destination without a postage stamp. So also your prayer will not reach heaven without the stamp of faith.

A spyglass, looked through the wrong way, puts objects further away instead of bringing them nearer. It is possible to go to the Bible in such a way, with pride and conceit and obstinacy, that the use of it actually throws heaven farther away from one.

A lump of coal, held in the hand and not placed on the fire, not only does not heat, but soils the hand. It is like a fine emotion that is not transmuted into action.

An alarm clock, if one disregards its summons a few times, ceases to have power to arouse one. It is thus with a conscience that is not heeded.—Daily Companion.

Short Addresses.

The historic fig-tree could not remain a purely negative quantity. There were two charges against it. First, that it bore no fruit, and, second, that it cumbered the ground. It was taking up room that might have been put to profitable use. So there are two charges to be brought against every man who is not living according to God's plan. Because one is not guilty of crime and lawlessness, he can not conclude he is not innocent. The disobedience of barrenness, inaction is real and whoever is permitted to live in that state is a mere subject of the merciful forbearing of God.

We are told in an Eastern allegory that a merchant, going abroad, gave to two of his friends, two sacks of wheat each, to take care of till his return. Years passed; he came back and applied for them again. The first took him into a store house, and showed them to him, but they were mildewed and worthless. The other led him ont into the open country, and pointed out to him field after field of waiving grain, the produce of the two sacks given him. Said the merchant: "You have been a faithful friend. Give me two sacks of wheat; the rest shall be thine."

Illustration.

Mr. MacKay, a missionary in Uganda, has told us in his diary how he dug for water on top of a hill, while the natives declared that water could only be found at the bottom. "When we got too far down to throw up the earth with a shovel," he writes, "I set up a trestle of strong trees; and with a rope and pulley and bucket, much to the astonishment of the natives, we hoisted up the clay, till we reached water just at the depth I predicted. The people had never seen a deep well before. It took more than a week to sink the well; but when I afterward repaired a battered pump which I bought in London, and they saw a copious stream ascend twenty feet high, and flow and flow, as long as one worked the handle, their wonder and amazement knew no bounds. 'MacKay, lubare, lubare, dala!' But I told them that there was only one Great Spirit, that is, God, and I was only a man like themselves."—Tarbell.

The man who would rather be right than happy can never be robbed of his peace.

NOTICE, CHRISTIAN ENDEAVORERS

I want each society—both Young People's and Jr.'s—to give me certain information at the earliest convenience:

1. When you were organized?
2. How many members have you on roll?
3. Has your membership increased this year?
4. Is your Society doing any definite work?
. How many, and what committees do you have?

C. H. Whitaker, Chmn. Conf. C. E. Committee.

Greensboro, N. C., R. 7.

SUNDAY SCHOOL BANNER.

Let those Sunday schools which are competing for the Conference Sunday school banner take note that your report for the year's work is to be in the hands of the Secretary of the Annual Conference by Nov. 10th, 1911. See minutes of last Conference, page 31.

Rev. S. W. Taylor is the Secretary of the Conference, and his address is Littleton, N. C. All reports should be is his hands by Nov. 10th.

When that resolution was passed it was thought that Conference would meet one week earlier than it does, but those wishing a chance at the banner must meet the conditions just the same.

Yours for the Master,
A. G. Dixon.

High Point, N. C., Oct. 10th, 1911.

A Public Queue-cutting.

A missionary in China sends a description of the great "bloodless revolution" which is today so thoroughly gripping that country. The occasion was a public queue-cutting. On the floor and in the galleries of a large tea-house were crowded some 1,500 at 2,000 people. At one end of the building was a platform occupied by those already "shorn," who earnestly and vigorously exhorted their brethren to "come forward." Out of the audience one man at a time made his way to the front. When he reached the platform a specially appointed operator held the queue out at ful length, while another with a huge pair of shears snipt it off. Rounds of cheers accompanied the operation. In another part of the building 30 barbers were kept busy serving their customers. According to the native newspapers, several hundred men that night took their homeward way with their queues in their hands. Through such innovations as this China is coming into its new era.—Congregationalist and Christian World.

—The Ecumenical Methodist Conference is now in session in Toronto, Canada.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,
V-P. and Gen. Mgr., Washington, D. C.
S. H. Hardwick, P. T. M.
Washington, D. C.
H. F. Cary, G. P. A.,
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WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

—Dr. A. T. Robertson, teacher in the Baptist Seminary at Louisville, is quoted as saying before the Baptist Alliance in Philadelphia: "Given, an open Bible, an open mind, and a conscience in good working order, and we shall have a Baptist." Which implies that Methodists, Presbyterians, Christians, and others haven't an open Bible, an open mind, a conscience in good working order, a statement much easier made them verified, and one sustained neither by logic, by history, nor by facts.

—From The Christian Sun.

—The Beattie family have secured permission, it is reported, to bury Henry Beattie, Jr., the convicted wife murderer, in the Richmond cemetery. Young Beattie of course hopes—the heart hopes even when there is no hope—but his aged father understands that hope is gone and his son's fate is fixed—in all human probability.

—Mr. Charles U. Butler and wife, singing evangelists, are in a great meeting at Columbia, S. C. There are a hundred voices in the choir, great congregations attend and there are conversions at every service. But, and this will be hailed as good news by friends, we may write it "Rev." as Bro. Butler is to be ordained to the gospel ministry at Spartanburg, S. C., next Tuesday, 17th, inst.

—Rock of Ages, that beautiful and inspiring hymn which has been a source of strength and comfort to so many, was written by a leper. The author, Toplody, was visited the day before he died, by a physician who assured him he was better and that his prospects were brighter. "No," said Toplady, "no one can live after such manifestations of God's glory as I have seen." And he died the next day "hidden in the cleft of the Rock of Ages."

—Dr. W. W. Staley says the laundry business is larger in volume and expense than that o fmanufacturing. That is, it costs more to keep goods clean than it does to manufacture them. So cleanliness is as difficult a task, and as costly, as creation. One is reminded of this huge expense item when one reads that in Des Moines last mouth the school children used one thousand cakes of soap, thirty-two hundred roller towels and two thousand hand towels.

ODD COMPARISONS.

Falstaff's soldiers were afraid of nothing but danger.

A drunken man who had slipped down, thought it very singular that water always freezes with the slippery side up.

He is worth a million if a hundred per cent. were taken off for cash.

MUSIC IN THE UNITED STATES.

"The Americans are certainly a music-loving people. At present the musical standard of the American public, taken as a whole, must be pronounced a low one, though we rightly claim for this country a high rank in cultivation.

"We have the musical taste of the people for music, their strong desire to have the best, and their readiness to recognize what is best when it is presented to them.

"Nature has done her part generously; it remains for us to do ours."

WANTED.—A young man who desires to enter the printing business and become a linotype operator may hear of an opportunity by addressing the editor of this paper. Young men of both literary and mechanical turn make the best operators. Applicant must have had considerable school training in the use of the English language and must be willing to work and free from bad habits.

MANTELS, GRATES, TILES

No modern house is considered complete without artistic tiles, grates, and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting designs that will prove to be harmonious and satisfactory.

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ELON COLLEGE (Co-educational).

The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

Courses are offered in Literature, Mathematics, Science, History, Modern Languages, Ancient Languages, Pedagogy, Biblical Literature, Philosophy, Pedagogy, Music, Art, and Elocution. The regular college courses lead to the degrees of B. A., M. A., Ph. B., and L. I.

Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

NOTES.

—Italian soldiers have entered Tripoli.

—Bro. A. H. Stack, of Grace church, is in with inflammatory rheumatism.

—Miss Lillian Glass is in St. Leo's Hospital, having been operated on for appendicitis. She seems to be recovering.

—Miss Donna Knight has been confined at St. Leo's Hospital for some time, sucering much.

—The Greensboro fair is in progress now. One of the attractions is a flying machine that goes up each day.

—Miss Mary McCulloch recently entered the Art Academy of Cincinnati, Ohio, and reports that she likes the school and the work.

—Wouldn't it be a fine thing if every one of our more than two hundred churches should this year meet all claims and be reported to the Annual Conference on the honor roll?

—The trial of the McNamara brothers for wrecking the Times building in Los Angeles, Cal., is in progress now, and is attracting wide attention because the crime is supposed to have been committed in a war "between labor and capital."

—A Pittsburgh man wanted a city office in the gift of the city council. As the time approached for the election of city council, he drew up an agreement to vote for a certain man on condition that that man if elected, would move to give the coveted office to the seeker, and then asked his fellow church members to sign it!

—Mr. A. F. Moore, a shoemaker and street preacher in Greensboro for years, died recently of paralysis. His death recalls a dialogue. A little negro boy said to one of our mail carriers:

"What do you think of Preacher Moore?"

"Oh, I guess he's crazy," replied the mail man.

"That's what they all said about Noah," said the boy.

HEALTH AS AN INVESTMENT.

As an investent in the health of their members, four large fraternal orders, two international labor unions, and one of the largest insurance companies in the United States have established sanatoria for the treatment of tuberculosis, according to a statement issued today by the National Association for the study and Prevention of Tuberculosis.

The Royal League, the first fraternal order to establish a sanatorium, conducts a hospital for its tuberculosis members at Black Mountain. The Modern Woodmen of America conducts on at Colorado Springs, the Workmen's Circle, at Liberty, N. Y., and the Independent Order of Foresters have one at Rainbow Lake, N. Y., and will soon open a second one at San Fernando, Cal. The International Typographical Union has since 1898 conducted a sanatorium at Colorado Springs, and the International Printing Pressmen and Assistants Union of America has recently opened up a new institution at Rogersville, Tenn. The Metropolitan Life Insurance Company is now erecting a sanatorium at Mt. McGregor, N. Y., which will be the first of its kind to be established by an "old line" insurance company.

In addition to these institutions already established, the Benevolent and Prospective Order of Elks, the Foresters of America, the Knights of Columbus, the Independent Order of Odd Fellows, and several other orders are considering the advisability of erecting sanatoria for their tuberculosis members. Some of the large fraternal orders and labor unions, like the Ladies of the Maccabees of the World, the International Photo-Engravers Union, and others conduct educational campaigns against tuberculosis, though they do not have the sanatoria of their own. The Equitable Life Assurance Society also has recently established a "Conservation Department" in which the prevention of tuberculosis will be given especial attention. Other insurance companies are considering similar action.

Since the membership of the leading fraternal orders alone is nearly 15,000,000, the National Association estimates that about 30,000 members of these lodges die of tuberculosis alone every year. Since more than half of these lives could be saved at a comparatively small outlay, the Association figures that the fraternal orders are losing millions every years in death claims which might be saved.

—Selected.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, OCTOBER 19, 1911. NUMBER 47.

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SOCIALISTS AND CHRISTIANITY.

It is often asserted and perhaps as often denied that Socialism is opposed to Christianity. One writer remarks that the "spirit of Socialism and the spirit of true Christianity have no affinity." He makes quotations from a number of Socialist writers in proof of his statement. Herman Kutter, German Socialist, is credited with the assertion that "the German Social Democracy does in the main profess atheism. * * * * * It does not believe in eternal life; and it regards Christianity as an outgrown faith." Blatchford, an English Socialist, is thus quoted from an article published in 1904:

"I deny the existence of the heavenly Father. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old Testament and the New Testament. I deny the truth of the Gospels. I do not believe that any miracle was ever performed. I do not believe that Christ was divine. I do not believe that he arose from the dead. I am strongly inclined to believe that he never existed at all."

An editor of a Socialist paper published in the United States in April of this year gives out the following:

"For years our readers have bombarded us with thousands of questions relative to our beliefs regarding God, heaven, prayer, the devil, and hell. God, heaven, hell, prayer, and the devil, as orthodoxy has taught us, are silly and abominable rantings of superstitious and medieval minds —rantings of medieval fable merchants."

This Socialist editor further says, "I do not believe that Christ was begotten of mortal woman."

"I do not believe in the orthdox heaven, as heaven means here and not over yonder—nowhere but here."

"Prayer, spoken prayer, makes God an idiotic simpleton."

The editor of the "Appeal to Reason" on Sept. 2, 1911, says: "I believe Christ was a good man, but no more divine than other men."

A society calling itself the "Free Thought Socialists League," publishes a "Socialist series" of pamphlets. No.1, is entitled "Christ the Great Enemy of the Human Race." No. 2 is entitled "The Useless Christ of the New Theology." Both are written by H. S. Wishart, one of Europe's Socialist leaders.

Doubtless many other similar statements might be gleaned from the writings of Socialists—or so-called Socialists. But there are other Socialists that call themselves Christians and profess the highest regard for Christ and for Christianity.

There are men who hate Christ because His life and teachings condemn them. Some of these Christ-haters are calling themselves Socialists because they hope by this means to secure tribute from the discontented masses. They think it a popular thing to rail against Christ and against the Church and even against God.

Others love Christ and love the church who sincerely believe in a different social order or rather a different industrial order from the present. It seems unfortunate that these honest, earnest men and women should be confused in the public mind with the loud-mouthed, profane crowd that are imposing their unbelief and their blasphemy upon the poor working people at so much a line.

But the quotations above given indicate how active is the spirit of anti-Christ in our day and in our country. Christians should be stimulated to a bolder attitude in their proclamation of the Christ. We are too ready to assume that the cause of Christ does not need our testimony. It is true, Christianity will live without us, but we cannot be true men and women and refuse to protest and testify when we hear our Christ denied and impugned.

—In the Ecumenial Conference in Toronto, Bishop Hendrix was telling of the South's effort to maintain the purity of the home life and of the trial and conviction of Beattie. A smart Englishman who had been elected secretary of the conference interrupted the Bishop to ask: "If it had been a white man, would he have been condemned?" This threw the fat into the fire. Many cried out: "It was a white man! It was a white man!" and Bishop Hoss rose and protested against such questions as that—questions reflecting on any part of the Methodist world.

—Bro. Millaway is preaching earnestly and powerfully in Grace Church. He aims at bringing people to an immediate decision of the great question of personal salvation and has very definite directions of procedure. His preaching grows richer as the years pass. He has a fund of personal observations and experiences to draw upon, which add interest and effectiveness to his appeals. There have already been some responses to his appeals, two or three men having yielded to their convictions and come out on the side of Christ.

—The uprising in China against the government is not to be put down easily, if at all. The rebels seem to be gaining ground. It is thought that they are about to capture Nanking. Hankow in already in the hands of the rebels, according to report.

—Judge Harlan of the U. S. Supreme court has passed on to the Higher Court before which all must appear. His was the dissenting voice in the decisions which gave a new interpretation to the Sherman Anti-Trust Law. President Taft will be called to fill another vacancy.

—The W. C. T. U. State Convention met here this week and had an interesting time. Mrs. Goodno is the new president.

—The ecumenical conference of Methodists in Toronto closed with a half-hour praise and prayer-service.

AUTUMN LEAVES, HOW THEY WON MRS. CARSON.

By Mrs. P. O. Rhodes.

"Oh, mother, do look! Such beauties, aren't they?" and Elizabeth Brenwood held before her mother's eyes a handful of beautiful autumn leaves. "Such gorgeous colors, too; how I wish I could paint them and catch their exquisite tints! Just look—scarlet, crimson, tan, russet brown, and that bright yellow, then this variegated one that seems to combine all colors, and these with dashes of green!"

"Yes, my dear, they are certainly lovely, and now I want you to go down and give these extra missionary magazines to old Grandma Lane—she enjoys reading them so much."

As Elizabeth sped away, the mother's fond gaze followed her and thought her little daughter of dark hair, dancing eyes, and crimson cheeks, in her tan dress, with dark green coat and scarlet cap, looked herself like a veritable animated autumn leaf fluttering over the ground as if driven by a gale of wind. As she arranged the leaves in the parlor, she grew thoughtful, then all at once she started, a glad look crept into her face, as a new thought came to her, and a slow smile curved her lips as she pondered. Then "I'll do it," she said, "what a wonder I never thought of it before." She went swiftly to the telephone, held a hurried conversation with one of the workers in the missionary society to which she belonged, who gladly promised her co-operation in the plan. She soon had lunch ready, and after the dishes were put away she said to Elizabeth, "How would you like to take me out to see your 'gorgeous' autumn leaves this afternoon and gather a few?"

"Oh, mamma, truly do you mean it? That's too good to be true! I'll run and hitch up Dick right away before you even have time to change your mind."

Soon they were riding along enjoying the exhilarating air and beautiful landscape spread before them. Such a bewildering array of colors! Along the roadside and in the fence-corners were clumps of golden-rod and clusters of purple asters; the dark green of the meaddows, the straw color of the fields of stubble which was long ago yielded up its rich harvest of golden grain, and now lay basking in the bright autumn sunshine; farther away stretched the woods, the trees having recognized their conqueror, the frost, had blushed crimson and donned their brightest gowns to do him honor and now stood arrayed in all the brilliancy of autumn glory. Over all was the deep blue sky and settling around the horizon was a hazy veil of purple. "Mother, wouldn't one be really famous who could paint all these colors true to life?"

"Perhaps, yet such fidelity to nature is rewarded by criticism that is all too glaring and unnatural. None but the great Master Painter can give that indescribable touch to the whole which makes it truly beautiful. The poet calls thes days 'the melancholy days, the saddest of the year,' I suppose because of the thought that soon all this beauty will be destroyed and all will become bare and brown, soon to be covered with the cold white mantle of the snow.

"To me they seem like a glorious sunset, with all the colors of the rainbow blended in perfect harmony.

"The colors were all there in the bright, everyday sunshine, but were not noticeable before until this particular circumstance and position revealed them. I suppose that's like a good life, too, when made beautiful by the frosts of adversity, sorrow, and old age." She went on musingly and was only awakened from her reverie by the exclamation.

"Here we are, mother mine, at the woods! Now we can fill all those baskets, though I can't think what you can want with so many of them. There will be enough to decorate all the houses in our town." They rambled on, happy to hear the rustle of the leaves beneath their feet the sight of gray squirrels scurrying to their trees with nuts for their winter's store, or scolding saucily at them, accompanied by the shrill cry of the bluejay in the tree tops over head.

The baskets were soon filled with the choicest specimens of bright leaves, and in a short time they were home again.

"Now, Bethie," said her mother, "I'll show you how to preserve these beauties, that they may beautify some homes many months to come." Shears, scissors, needles and thread were brought into service, and strong pasteboard was cut into wreaths and fanciful designs. The leaves, when sewed on, entirely covered them, then they were pressed until flat and treated to a light coat of varnish, and they were considered finished. Thus closed a busy afternoon.

Some days later, in another part of the town, a young girl received from the mail man a delicate cream-colored envelope. "This is for you, mamma; some party invitation I suppose." Mrs. Carson took it and carelessly opened it.

"Why, Ruth, dear, look here! Well, did you ever! From a missionary society, too! Whoever heard of such a thing! Look at that, quite unique, isn't it? The affair must be worth attending if their invitations are so artistic." "That" was a leaf shaped cream cardboard invitation with a delicately-painted border of green, inviting the recipient to the Literature Day Meeting at the home of Mrs. Monross, whose beautiful home with its spacious rooms and generous hospitality were widely known."

"Are you going, mamma?"

"Well, I almost believe I shall, just to see what they will do, but I don't care for missionary meetings as a rule, for they are usually dull times at best. But what puzzles me is why they made this in leaf shape. What has a leaf to do with missions to the heathen?"

"I'm sure L couldn't tell, mamma, but I wish they had invited me, too."

"Why, they have on this inner envelope,—I forgot to show you,—so you may accompany me if you wish."

The weather on the afternoon of the meeting was fine. Many were seen wending their way to the Monross home. Partly to please those friends who sent the invitations, partly through curiosity, and some actuated by an earnest desire to know more of the things of the kingdom and to see more clearly their own duty.

Among the former were Mrs. Carson and her daughter. She was a woman of marked ability, and usually carried to a successful issue any project in which she was fully interested; and, although busy with social duties, she was as yet rather indifferent to the claims of her church, and was quite prejudiced against missionary work. But those who knew her capabilities were anxious to enlist her sympathy in the work and capture her as a prize for their King.

As the guests stepped inside the doors, they were met by bright-faced girls who smilingly pinned an autumn leaf on each one. Thus they felt at home at once amid their surroundings, for the house was almost like a forest. Rows of leaves crowned the archways while wreaths of them hung just beneath. Branches decorated the chandeliers. Attractive copies of Life and Light, Mission Day Spring and other missionary magazines, also the new leaflets pertaining to the United Study of Missions decorated the walls. Pictures of missionaries were placed here and there, while missionary books and the new Prayer Calendar for 1912 were to be found on center tables and mantles. In the Library was found quite a collection of missionary literature, and in another room was a table of pictures of missionaries, and mission lands and peoples, and several queer curios. A large map was hung in the front room in which they were seated and a small blackboard beside it.

The meeting opened with appropriate songs sung with spirit and understanding. The Scripture lesson proved less interest-

ing to Mrs. Carson as she listened rather indifferently, but she caught the words, "wisdom," "learning." "knowledge," and at the last, "the leaves of the tree were for the healing of the nations." "Leaves again," she thought. "Ah, yes, I see the play on the word; how stupid of me not have noticed before." The leader briefly and earnestly showed the folly of all worldly wisdom, but emphasized that wisdom whose beginning is the fear of the Lord, and showed the Bible to be the greatest missionary book in the world, and that from the truths contained on its leaves comes the healing of all nations—the remedy for the disease of sin. She touched on the value and influence of missionary literature, and mentioned the many ways in which it helps forward the cause of righteousness. Then followed an earnest, heart-felt prayer.

All through the program was emphasized in various forms the central idea of the value and uses of missionary literature. It was one harmonious whole.

Mrs. Carson was at first attracted by its novelty, then was led on to interested attention and at last her eyes and countenance glowed with feeling and showed that the Spirit had awakened her heart and stirred its depths. After the program came a short business session, made interesting by being conducted with dispatch and with perfect parliamentary procedure. At its close the president gave all visitors a general invitation to join the society, stating that personal invitations would follow before the close of the meeting.

Many new members were gained that day, and Mrs. Brenwood, the literature secretary easily secured their subscriptions to their missionary monthly magazine, as the best aid they could have in their new work.

Among this number was Mrs. Carson, who, after thoughtful consideration, said, "Yes, put my name down, please. I've waited too long already; I see I have neglected my duty."

Guests were shown the pictures and curios and given the most attractive free literature, and scarcely a woman left without taking her little bunch of leaflets purchased from the secretary of literature.

The refreshments were very dainty indeed with the autumn leaf bordered napkins, the crisp leaf sandwiches, leaf- shaped small cakes, and fragrant beverage made from tea leaves.

After all had partaken, the president called them to order, and with bowed heads all repeated a closing prayer.

Mrs. Carson was among the last to leave, and as she thanked the hostess and president for the pleasure of the unique afternoon, she added earnestly: "I was attracted first by the beauty of your invitations, next by the beauty of your decorations, and the novelty and variety of your interesting program, and by the wondrous beauty of the lives of your—no, I mean our,—missionaries and of a life of service in Christian work. So I want to thank you for helping me to see myself and my duty."

As she left, Mrs. Brenwood and her friend watched her depart with hearts full of thankfulness for the rich results of the afternoon and workers gained for the Master; for they had prayed earnestly that through all these things some heart might be touched to respond to the Spirit's call to service.

"It was worth the effort, wasn't it?" said Mrs. Brenwood softly. "Surely there's no success without labor, and I believe there are many like Mrs. Carson who might be won if we would only plan the effort with care. Anyway, I am so glad we had this Literature Day with its autumn leaves."—Adapted from Woman's Evangel, in Life and Light.

OCCUPATION IN HEAVEN.

N. Summerbell said something like the following:

In heaven there will be no idlers. In Rev. 22:3, we read that his "servants shall serve." And who would not be a servant of God in that good [illegible]

Newton will find ten thousand times ten thousand worlds to visit and investigate. Rollin will find more reliable ancient history. Plutarch will find more eminent lives than Greece ever knew. The geologist will find God's footprints in deeper rocks than the old sandstone. Many worlds will give ample room for all to exercise their faculties, and to grow eternally. Some will be kings to govern new empires; some, priests to educate a new creation; some, singers to praise Him who sits on the throne and to adore the Lamb.

Some would perhaps at first desire years to gaze on God and Christ, being moved by intense gratitude for blessings received. For we believe heaven is the place of supreme good, and also of unbroken happiness; where the happiness is not limited by the need of self-denial, where no sin mars. There the body is revived to immortal life, and the soul enjoys the favor of God. The understanding is enlightened, and all faculties enlarged to receive the new treasures of knowledge.

What feelings one must have on entering heaven! One would look first for Jesus and his Father. Then would soon realize his freedom from all anxiety; no fear of pain; no thought of poverty; the cripple healed, with no thougth of the pity felt for him that he must often have imagined on earth, or which was a part of his capital; the beggar made rich; the aged made young, the sickly well, the dead immortal. What a change! The last trouble over.

What wonderful opportunities then for carrying out plans that earthly conditions forbade, or death suspended!

Are you going to that place? Are you serving God here? If not, are you not a hypocrite to suppose you will enjoy heaven, or be God's servant there? Do you want Jesus to confess you? If so, have you confessed him? Should there not be some reciprocity? If you want to be in heavenly society, enter it now; get your name on the Lamb's book of life. While you are on earth get used to doing heavenly business.

J. J. Summerbell.

Dayton, Ohio.

TRUTH WITHIN US.

"A little mug of common delf
Placed handle outward on the shelf
Where eye can see.
A vessel free to use for all,
To fetch or go at beck and call,
Or yet, may be,
Thro' long, long days to only stand—
But ready for the outst etched hand.
Dear Lord,
A little mug, indeed, to be,
Content alway
To let Thy grace through me o'er-flow
To pilgrims passing to and fro,
And day by day
Cool draughts of peace and joy to bring
From Love's deep ever-welling spring.
"In sun and shade, with handle out
All clean and pure within, without
So glad to be
A help in some small, humble way;
Or if Thou say, 'Be still' to stay;
My will for Thee.
And yet, unsought for on the shelf,
A little mug of common delf."

BRO. DIXON AGAIN ASKS PRAYERS.

Sunday morning, October 22nd, we begin our revival service in High Point. Pastors, please pray for us, and please speak of our meeting from your pulpits Sunday morning, and ask your people to pray for us. Will every Christian who reads this please pray for us? We feel that so much depends upon this meeting.

Your brother in Christ,

A. G. Dixon.

THE HAGUE PROHIBITION CONFERENCE.

A Brief Report of Its Proceedings.

Temperance workers and prohibitionists from nearly one-half the countries of the world assembled in response to the call that had been issued by the International Prohibition Confederation for its second world's conference. The Prohibition Conference coincided with the successful thirteenth International Congress against Alcoholism, meeting in the spacious and beautiful Kurhaus at Scheveningen, The Hague, Holland, on September 11-16, 1911, and Prohibition was given frequent and favorable mention in the various sessions of that Congress.

The two special Prohibition Conferences were held at the Kurhaus on the afternoon and evening of Wednesday, September 13th, and the prominent announcements which were made of these meetings attracted large attention.

The report of Mr. Edward Page Gaston, F. R. G. S., the honorary secretary, showed the wonderful growth which has been made by the Confederation, through its officials in many climes since the organization of this movement in London two years ago. In a sweeping review of the 39 countries in which the Confederation is actively represented by its vice-presidents, he briefly indicated many signs of progress and much reason for encouragement on the part of Prohibition workers everywhere. When the world as a whole is taken under survey it is simply wonderful what is actually being made. One temperance and prohibition worker, who has traveled in various countries and has had a wide experience, remarked that it was the best report ever presented within the speaker's knowledge.

"We look forward to the day when the scheme of world-wide Prohibition will come to pass," said Mr. Gaston in closing his report. "We live for the time when in a great federation of peace and amity, all peoples will be agreed upon this as the fundamental basis and ultimate goal of every true temperance reform. This, as has been said, is the consummation most devoutly to be wished for. You who believe in it and long for it and work for it are not mere dreamers. You dream of that which is to come!

The Roll Call of the Nations was responded to by the representatives from various countries, including Don Alfred Ecroyd (Spain), Fraulein Ottilie Hoffman (Germany), Dr. Legrain (France), Fraulein Grewingk (Russia), the Messrs. Frank J. Sibley (U. S. A.), Larsen-Ledet (Denmark), P. Van der Meulen (Holland), Leif Jones, M. P. and Ald. Joseph Malins (England), Tom Honeyman (Scotland), and Adolf Hansen (Denmark). Many brief speeches sketched in outline news from afar, with inspiring notes of progress in many latitudes.

Endorsement was given to the Memorial-Resolution which had been passed at the afternoon Conference, to be addressed to all the Governments of the world. The preamble in five paragraphs directs attention to the wide-spread misery and loss in many directions occasioned by the traffic in intoxicants of all kinds, and it closes as follows:

Resolved, that this Conference most respectively but urgently appeals to the properly constituted authorities in every nation to take prompt and effective measures for the suppression of the manufacture, importation, exportation and sale of all intoxicants within their respective jurisdictions, and that in addition to such national action the various Governments be requested to arrange for an International Convention for giving effect to this International Prohibitory Movement."

This resolution will be duly forwarded from the London offices to the rulers of every country of the world, and in some cases to their principal legislative officials.

Taken as a whole, the cause of Prohibition is now considerably more advanced than ever before, and there is no doubt that the workers from many countries who gathered at The Hague have gained a wider knowledge and truer insight into the principles and practical operations of Prohibition by their visit. An example of what may be done in this direction was presented by the impressive two days' convention held by the National Dutch Prohibition Society during the same week. This is one of the oldest temperance organizations in Holland, with 14,000 members and 300 branches. Its official newspaper, *De Blauwe Vaan*, has a paid circulation of more than 21,000 copies weekly. A wisely aggressive campaign is steadily pursued by the industrial classes largely making up its membership, looking to the time when Holland will be added to the list of prohibitory nations. The Netherlands Prohibitionists officially decided to translate and distribute throughout the Dutch-speaking countries of the world the leaflets of the Confederation on the principles and practical workings of Prohibition.

Eward Page Gaston, Hon. Sec.
International Prohibition Confed.
133-4 Salisbury Square, London, E. C.

GOD'S IMPARTIAL LOVE

There are some professing Christians who appear to think that God loves some Christians a great deal more than He does other Christians. If they themselves make an extreme profession of love for God, they imagine that He loves them much more than He does those who seem to have less love for Him. They deceive themselves. God has no special favorites. While it is true that He loves Christians with a pleasure which He does not have for unconverted ones, He is not partial in His love for Christians. But Satan tempts many a Christian to think that, in times of adversity, God does not love him so much as He does those who are mostly free from affliction and bereavement. The Christian, who has just lost a dear child by death, is tempted to believe that God does not love him or her much, else why did He allow the child to die? But such a temptation should not be entertained by any Christian, for it is an unjust accusation of God. He continues to love the believer, even in the greatest afflictions. His love for us is unchangeable. A leading preacher, in a sermon to his people, says: "We wonder why our children die, and other children live; why other people prosper and we do not; and the jealousy of the human heart leads us to believe that God does not hear, does not see, does not love. We have it stated that God does not care for us, that He giveth not to one any more than to another. He treats every person equitably; gives to us that which is best for us, and His love is just as deep and large for every one of you obscure ones as though on this earth there were no other individual living." That preacher's text was the words of Christ to His disciples: "Even the very hairs of your head are numbered." Those words teach God's particular care for all of His children. They indicated His impartial love for every one who has put his heart in fellowship with Him. Do not imagine that God loves you any less because of your losses and sorrows; nay, He feels especially tender toward you while your own heart is made deeply tender by bereavement. Be reasonable! Consider the fact that all people must die some time—the young as well as the old. If you had no death in your family, you would not weep with others.

C. H. Wetherbe.

OUR BIBLE SCHOOL.

Lesson for Next Week.

1 Chronicles, first seven chapters.

Questions.

89. What word in the American revision takes the place of the word "duke" in the closing verses of 1 Chronicles, first chapter?

90. What two books of the Bible were originally taken with the two books of Chronicles to make one whole?

91. About what time were these books written?

92. Whose memorable prayer is given in 1 Chronicles?

Question 89 to Mrs. R. R. Ross; 90 to Mrs. W. F. Kennett, 91 to R. A. Swearingen, 92 to Mrs. B. F. Norman.

SUPERANNUATES.

That is a term that always appeals to me. To my mind it calls our attention to those who have passed active life, those who have borne the burden in other days, those whom we love as our fathers in Israel.

These, our fathers, are often called upon to spend their last days on earth, from a financial standpoint, in what is almost want. They live cheerfully, because they are fully trusting in the heavenly Father to supply their every need. But, brethren, the Father is depending upon us to help Him keep His promise to these elder brothers of ours. Living expenses are high, and these brethren have to support themselves as best they can, regardless of the high prices, on the same small amounts that they and others like them received when prices were lower.

Brethren of the ministry, permit me, in this way, to make just one earnest appeal to you to see to it that every cent of this very important assessment is raised.

And, brethren of the laity, let me ask of you that you see to it that your pastor has in hand every cent of this assessment before he goes to Conference.

Every assessment is important, and evevery assessment onght to be paid. Our Conference cannot hope to go forward with the best results unless we do at least measure up to our assessments. But, above all things, we cannot afford to fall behind one penny in what we have promised to these brethren who have given their very best to the Church.

Yours for the Master,

A. G. Dixon.

HISTORY OF THE ORPHANS' HOME.

By Mrs. W. C. Hammer.

(Prepared by request to be read at the October Meeting of the Woman's Missionary Societies).

At the meeting of the N. C. Branch of the Woman's Home Missionary Society, in Greensboro, May 4, 1910 it was decided that this Branch undertake some special work in the state. Work among the mountains had been suggested by some, but it seemed that this did not present itself just at this time, and the President of the N. C. Conference, knowing how anxious some of the members were to do some work that would be of help to the future generation, asked "Why do you not gather the fatherless and motherless children together and provide a home for them?" This work met with approval from all. Some said it was what they had been praying for some time. We soon received word from Denton saying we might have the use of the nine-room building and the principal of Denton High School, Rev. G. L. Reynolds, said he would give free tuition to all the children we would gather in this Home.

So with this proposition in mind we began to pray and work. At the meeting of the Board in Asheville the matter was presented and was sanctioned by the Board, this Board also gave us permission to retain the monthly auxiliary dues in the State to aid in carrying on this work. It was decided to establish an Orphans' Home at Denton. The first organization of this kind in the history of the Methodist Protestant Church. It was also decided that this Home be opened the 22nd of August, 1910, less than three months from this time. We did not have $50.00 in the treasury but we had great faith in our Lord, who said, "Inasmuch as ye did it unto one of the least of these ye did it unto me."

Different ladies offered to go out and visit the churches in interest of the work. The people responded readily and we soon had all the rooms furnished in the Home and many pledges and free will offerings.

So that on August 22, 1910 the Orphans' Home was ready to receive children. Two days later three bright little children were sent us from Asheville. Since that time fifteen more young have been brought into the Home from different parts of the State and numbers of others turned away, as we had not the room to accommodate them. We hope ere long to be in a larger and better Home and can care for many more of the poor homeless children.

The progress of the Home has been more than the most hopeful had expected. Some of the Sunday schools give their first Sunday collections to the support of this noble work, different churches make free-will offerings, also individuals. Churches make up boxes containing provisions and clothing for the children. The expenses of the Home are kept down to a minimum as the children are taught to do most all the work in the Home. They are bright, happy little children, and seem to be very fond of each other and to take great pride in their Home. Will not all who read this offer a prayer to God that the coming year may see yet greater progress and that the Home may grow and become an honor to the Methodist Protestant Church.

—President Taft, in a public address last week, predicted that the Panama Canal would be finished during 1913 and the first ship would pass through the big ditch by July 1, of that year. The President declared that the canal is the greatest constructive work since the beginning of the Christian era.

MANIFESTO AGAINST GOD.

In a little Russian village on the Baltic the people have issued a manifesto abolishing the rule not only of the Czar, but also of the Deity.

Poor, ignorant victims of a cruel destiny and still more cruel delusion!

Blinded by false hope of liberty, they madly strike alike at the source of their misery, and at the source of the only true hope.

As the blind and furious Samson tore down the pillars of the temple upon himself, so these poor, frenzied people, wild with their new strength, seek to tear down the most sacred sanctuary of human justice.

The French of the revolution tried the same thing.

They, too, declared God abolished and for a long time it indeed seemed that His countenance was forever hidden from man by the blood that flowed in rivers from the guillotines, and by the flames that laughed from the torture pyres, and that His ear was closed against the curses, the wailings and the shrieks of anguish and despair that turned France into an inferno.

But sanity and God returned together.

There were many ghastly graves to close up, many gaping wounds to heal, many bitter woes to ameliorate in the wrecked nation, for God, who cannot be abolished, can punish and forgive.

The people of the far Arctic village know little of history. The lesson must be written out for them in their own blood.

Alas! Many far more learned, far wiser than they, refuse to read from the open page of life that God cannot be abolished.

The Czar sometime may be abolished—and happy the people that can set up in his stead a government of good order and justice, upon which God may smile.

Churches may be abolished or decay, priests may be abolished or disregarded, creeds and rituals may be abolished or forgotten, but God can no more be abolished by manifesto of men than can the steady march of time or the eternal circling of the stars be stopped by a puny cry in the dark.—New Orleans Times Democrat.

NOTICE!

Dear Brother Pastor:

Please send the name of your delegate to Annual Conference to Rev. S. W. Taylor, Littleton, N. C., as soon as possible. Those who have not already reported please do so at once so the Committees may be fully made up.

W. E. Swain.

MISSIONARY WIVES AND MOTHERS.

In the early days of foreign missions it was a question very much discussed whether or not it was advisable to send out married men as missionaries. Many contended that single men, only, should be chosen, arguing that the cares and encumbrances and expenses of married life would be detrimental to the work of the men. In England and Germany the practice is to send out missionaries unmarried for a certain number of years to try the climate and the work before they are allowed the privilege of marrying. But, fortunately, the American custom has been to do as one missionary suggests, "leave a little for God to attend to, and when God provides a helpmeet for a man he should leave father and mother and cleave to his wife." There are advantages and disadvantages on both sides of the question, but so far as the experience of the American missionaries goes, one of them probably voices the sentiment of all when he says: "Our American women (wives) are first and always missionaries, and their work and their influence are not one whit behind that of the men. We have eight of them in the station where I am, and I am prepared to say that they have had more to do with the great results of the work in that station than the men." Another pays a tribute to the usefulness of his wife by saying: "I believe that, humanly speaking, I would have been dead three times, at least, to use an hibernicism, if I had lived during the last thirty years, were it not for my wife."

One of the first essentials for a man that he may be at his best spiritually, morally, and physically, is a good home, a Christian home. This is especially true in a heathen land, where he is constantly surrounded by debasing influences that weary soul and body. The wife, in making a home for her burdened husband, not only provides for his comfort and enjoyment, but she does something still more important: she gives to the heathen about her an example of what a home ought to be, an object lesson that never fails to make a deep impression. A well educated Japanese gentleman once said, "What we need in my country, more than any other one thing, is the Christian home." That the missionaries might have the advantages of a home and the heathen the example of one, many women lie sleeping in lonely graves in far off lands, some with a babe in her arms.

John G. Paton, in his autobiography, tells the sad story of nursing his sick young wife, and after her death preparing her for burial, digging the grave and burying her all alone. Ought Mrs. Paton to have married when she did, and to have gone to that savage island? Was her life wasted?

Years ago a young minister married and took his wife to the then far distant and wild west to do mission work among the Indians. She was so rarely gifted and beautiful that her friends all objected to her marriage. The hard life she had to live was too much for her frail body, and she only lived about a year. When her death was reported among her friends at home, they said, "Why this waste?" But in her short stay with the Indians they learned to love her, calling her their "White Rose." Her grave was to them an object of veneration, and for years after her death the influence of the White Rose had a salutary effect over the savages who had known her.

In the chapter in our study book we have under consideration at this time, "The women behind the work," Mrs. Montgomery puts missionary wives and mothers first. She says that although they are scarcely given an afterthought, and are looked upon as a class apart from real missionaries, yet all had "some woman who stood shoulder to shoulder with them, sharing weariness, danger, loneliness, sickness, death." Some one has said, "Woman is the eternal sacrifice." If this is true it is exampled nowhere more clearly than in the experiences of missionaries' wives. They not only give up home and friends and the pleasures and advantages of civilized society, things very dear to the feminine heart, but they are often obliged to endure trials that come to no one but missionaries' wives. The children, when they become old enough, must be sent away to be educated, and many mothers are thus separated from their children for years at a time. One sad case was that of the wife of a missionary in Africa. The husband died, leaving the wife with one child, a boy. The widow came home and stayed for a time. But as the station they left had no worker, the call came to her to return and take up her husband's work. After a struggle she consented to go back, leaving the boy behind to be educated with the understanding that she was to come home to see him graduate. The years passed and the time came for her to return. Just as she was preparing to start for home and her boy, word came to her that he had died.

Another and still sadder instance: A missionary with a large family to be educated felt that he must give up his work on the foreign field. So he brought his family home. But his little flock was left without a shepherd, no one could take his place. He was asked by his Board if he would return. He talked with his wife about it and decided that he would go back to his work alone, leaving her to look after the children. She did not want him to go alone, so after much prayer she decided that she would put an advertisement in a paper asking for homes for her children. If answers came within a certain time she would take that as an indication that God wanted her to go. She advertised and many homes were immediately offered. She selected the ones she thought desirable, and taking a child at a time she went with it to the home, where she stayed long enough to be sure it was a good place, then left it. This she did until all were gone. The only requirement she asked of the foster parents, aside from the proper care of the children, was that they should never be allowed to forget their mother. It is said that the mother bore the trying ordeal bravely until she came to leave the last child, the baby. She then broke down and wept. After making preparations the missionary and his wife left for their far-distant home. The wife only lived a few years after her return. She never saw her children again, but true to the promise made her, the children were taught of the noble sacrifice of the mother, and when they were grown to manhood and womanhood they themselves became missionaries, or Christian workers of some kind.

In true heroic bravery missionaries' wives have not been one whit behind their husbands. Before the Boxer trouble in China came to its worst all the missionaries' wives were given the chance to seek places of safety. This many refused to do, preferring to share the fate of their husbands and converts. Thus the roll of Christian martyrs is enriched by the names of many brave women who counted it not loss to give up their lives for the love of duty. And this they did with remarkable courage and self-possession. A letter, written by one of the women to her mother a short time before her death, and while she was a prisoner with her little daughter awaiting she knew not what fate, showed no sign of fear, but was filled with calm resignation to God's will. She and her daughter were both cruelly killed, the child showing the same courage as the mother.

Of the missionary wives who are famous none can surpass Ann Hasseltine Judson. Gay, beautiful, accomplished, the pet of her home and society, she gave up all to become the wife of Adoniram Judson, to go with him to Burma and share with him "exposure to the dangers of the ocean; to the fatal influence of the Southern climate of India; to every

kind of want and distress; to degradation, insult, persecution, and perhaps a violent death." The story of her life in Burma is a marvel of patience, endurance, sagacity, courage, and every other quality that goes to the making of a Christian heroine. An experience in the life of Mrs. William Taylor, wife of Bishop Taylor, a noted missionary, shows courage of a high order. It was while she was with her husband in India. He was called at one time to a distant station, leaving Mrs. Taylor with their two children, one a babe not many days old. The Bishop was not gone long before word came to his wife that he had been taken suddenly very ill. Fearing that he would not receive good care, Mrs. Taylor decided to go to him. Hastily making preparations for the journey, taking the children with her, she set out with a few natives as attendants and chair bearers. Nightfall found them in the midst of a jungle; and to add to the horror of the situation, a severe thunderstorm came on, and her attendants all left her and fled. With the wild beasts howling around her she committed herself and children to God's keeping and lay down and slept. In the morning the servants came back, expecting to find her bones picked by the beasts. To their great surprise, they found her and the children unharmed. They then proceeded on their way, and she reached her husband in safety.

Mrs. Hillis, for many years missionary in Burma, was also a remarkable woman. She was so gay and mischievous that when Mr. Hillis married her one of the wedding guests took him aside and asked him if he had not made a mistake. The only answer was, "Wait and see." Mr. Hillis went to Burma as a missionary soon after his marriage, where he died after a few years' service. Mrs. Hillis took up the work he laid down, and conducted it for many years with great efficiency. It was during a period of great unrest in Burma, and her people were often in danger from threatening tribes. It is said that at one time she invited some hostile chiefs to her home, and taking them outside entertained them for some time showing them her fine marksmanship, as she was very skillful in the use of firearms. They gave her no trouble. It is said she also armed her young men and drilled them in military tactics, that they might be ready for self-defense.

As mothers of future missionaries the women who have gone to foreign fields as wives have also rendered great service to mankind. The children born and reared in missionary environment are better fitted for missionary service than are those not so trained. Some of our most efficient missionary workers of today are the children of the pioneer workers of fifty or sixty years ago.

While looking after the details of the home and caring for the children the missionaries' wives have also shared in the actual work of the missions. Many of them have founded schools and aided in the work of teaching and training native girls and women. They have found time for language study, sometimes becoming more efficient linguists than their husbands. They have also furnished rest and refreshment for travelers, and missionaries going to and from their stations. The wife and mother behind the work, while she may not attract the attention of the world to what she is doing as does her husband, yet is an indispensible force in mission.—Woman's Missionary Record.

ON GOING STRAIGHT AHEAD.

Teach me, dear Lord, to be independent not only of others but of myself—of my successes and my failures. I am constantly made weak by thoughts of myself: "Am I doing well?" "Am I getting on?" Make me ashamed and afraid when I cannot see that thou art the doer of my deeds. And if thou has done them, I may peacefully leave them with thee. Yet each day has its lesson for me, I know, to be read out of the temptations and sins, the joys and accomplishments, of all its hours. Teach me this lesson, dear Master, as from a book, that I may not be puffed up by my good deeds, or depressed by the attempts thou hast not thought best to make succeed. O, how much I shall be spared when I am able at length to trust my life to thee—heartburning and fretfulness, disappointments and covetousness, envy and foreboding, the fever of ambition and the chill of despondency. Human rewards are uncertain and often inadequate; thine are sure and abundant. Human recognition is slow and cold; thine is quick and loving. With men my masters, I am a serf; with thee, my Lord, I am a king. I will mark my path as far ahead as I can see, but I will rejoice if thou dost bend otherwise the course I lay down. I will listen earnestly to all voices of men, their commendation, their advice; but one whisper of the still small voice shall drown them all. I will begin this day to live straightforward with thee, taking up my tasks one by one, doing them as best thou dost give me to do them, rejoicing to be used of thee to win some victory; rejoicing also when no victory is won, that I have been used of thee; too loyal to my Leader to claim any triumph, or find fault at any defeat. That is my ideal, but how far short of it I shall fall, dear Lord, if thou do not lift up my life!—Deaconess Advocate.

ON July 4th the Zulu Mission of Natal, South Africa, celebrated its seventy-fifth anniversary in a Diamond Jubilee, held in the city of Durban. While the American Board was the pioneer in mission work in Natal, the celebration was called, Seventy-fifth Anniversary of the Coming of the Gospel to Natal, and was interdenominational in character. The meetings were held in the Town Hall, with an attendance of from 4,000 to 5,000, many being turned away and a choir of 345 Zulu young men and women and presided over by Lord Gladstone, Governor General of the Union of South Africa. As a result of the seventy-five years of effort in Natal there are now 60,000 church members enrolled and about 200,000 Zulus who may be called followers of Christ.

A missionary wrote to his home paper portraying the physical needs of his people about him. He did not ask for money but was surprised to receive a very prompt response in the same. In commenting on it afterwards he wrote, "What is the secret that explains this unasked-for help, while to the appeal for aid in view of great missionary needs there is no response? Do physical hardships bulk larger in our thought than other kinds of need?" We see the same in the ready responses made to the need caused by physical suffering such as the recent floods and famine in China, when if call were made for money to help in mission work in the same territory the response would be meager. A suffering body excites sympathy and help, while a suffering soul causes scarcely a thought of pity.

MISS Ellen C. Parsons, who has for 25 years been editor of the Woman's Work, the official organ of the Presbyterian Woman's Foreign Missionary Society, has recently sent her resignation to the publication committee. In taking this step Miss Parsons writes, "This action was not ordered by my doctor, no judicious friend has suggested it for the good of the magazine, my courage to battle with printing difficulties is not dead, my love and zeal for Foreign Missions has not cooled. This is my reason: the sun is in the West and the traveler thinks of home." Miss Parson's literary ability is of a high order, and she has made a most excellent magazine. She also has good business ability and has brought the circulation of Woman's Work up to 26,000 in 1911. The Presbyterian women will be loath to give up Miss Parsons while she seems so capable of continuing the editorial work of the magazine.

From Pastors and People.

Tabernacle, Tabernacle, Ct.

The fourth quarterly Conference convened at Tabernacle church, Saturday, October 14th. There was preaching service at 11 o'clock. Not so many were out, but those who were present heard a very helpful sermon.

o'clock, P. M. More were present than Quaterly Conference convened at 2:00 at the morning service, but still we were not "crowded."

All the churches on the circuit were represented and interesting reports given from the various interests.

I believe Moriah was the only one of the four churches reporting class meeting regularly held and the benefit derived therefrom was emphasized.

Shady Grove was well represented and reported "general interests" all in hand and I believe the pastor's salary also.

Julian reported well up, perhaps not all in hand, but we have no fear but that this faithful little church, which has been and is a real inspiration to her sister churches, will come up with every cent of ev-every claim paid, and even over paid, if she come up to her past record.

Tabernacle nor Moriah could report having all collected of either pastor's salary or General Interests, but are well on the way, and the stewards are busy hoping to have all claims up by pastor's last appointment in November.

A resolution gotten up by Mr Job, of Moriah, and signed by himself and two other members of that church, concerning the raise of pastor's salary was read and adopted. The subject as to what amount the salary should be raised was then put before the Conference for discussion. It was agreed to raise from $631.00 to $675.00, and was apportioned as follows: Shady Grove, $5.00; Julian, $5.00; Tabernacle and Moriah churches, $17.00 each.

It is thought by our pastor that Tabernacle is over assessed for General Interests as compared with other circuits, the assessment being 53 per cent of the pastor's salary. A motion was made and seconded that the pastor and delegate go before the Ways and Means Committee at the Annual Conference and see if this assessment might be reduced some.

Delegates elect asked to be instructed as to pastoral supply for next year. The conference was practically unanimous in instructing for our present pastor back. We think we have one of the best in the person of Rev. C. A. Cecil and see no need to change.

It was decided that on Saturday before the first Sunday in November, at 2 o'clock P. M. that the members of Tabernacle church meet to revise the class book. Pastor desires that as many members as possible be present.

Conference adjourned to meet at Tabernacle again for the 1st quarterly Conference of 1912. Date to be fixed later. It did not adjourn, however, without our pastor's reminding the members of their duty to be present at every Quarterly Conference of the circuit when possible.

He further made this statement, That a church would never be what it might be until the official members attended her quarterly conferences.

There was also an appeal to the church —especially the young people—on whose shoulders the church is soon to rest, to be present at these meetings and learn how to transact the business of the church.

Communion service will be held at Tabernacle the first Sunday in November. On this day also a Collection will be taken for the Denton Orphanage. Don't forget your pocket-books. Remember the Master said—"Inasmuch as ye have done it unto one of the least of these, my brethren, yet have done it unto me." And this is such an excellent opportunity to minister unto "one of these."

The S. S. has decided to give each first Sunday's collection to the Orphanage.

Much success to the Herald.

Concord.

Our series of evangelistic services were begun on the second Sunday. Bro. Suits, our engaged help, was unable to come. Brother Davis, of High Point, came to our assistance on a very short notice; and did faithful work till he left us on Saturday morning. Brother J. M. Ridenhour, a local preacher, presented the word on Saturday night; and has given us valuable aid since, in the altar and congregation.

Something over 20 souls have confessed conversion. Many of these are reclamations. The church has been revived, and the meeting is still in progress, Oct. 17, 1911.

At Fair View, on last Sunday afternoon, a large congregation listened attentively to the word as presented by Brother Ridenhour.

A. O. Lindley.

Mt. Zion, Pinnacle and Mt. Zion Ct.

Bro. Hunter filled his regular appointment here Sunday. He gave us a splendid sermon, as usual.

Our S. S. is still moving along nicely and keeps up very well in attendance and contribution.

The fourth quarterly conference will be held at this church on Saturday before the fourth Sunday in this month. We will be glad if all will attend.

Dr. Swain will preach for us Saturday night before the fifth Sunday in October; let all who can, attend. We thank God for what has been done for us this year and pray that He may continue to bless us through the remainder of the year.

Best wishes to all.

Reporter.

Mt. Carmel, Granville Ct.

Last Suday-school report is as follows: total enrolled, 98; total present, 37; total collections, thirty-six cents and two new scholars.

Still much sickness in our midst, which hinders the attendance.

There are still four that have not been absent since April.

We regretted much to know the serious illness of Miss Lessie Pearle Abbott caused by combined diphtheria and scarlet fever. Wish for her immediate recovery.

Dora Macon, the little daughter of Mr. J. W. Garrett, has recently suffered much because of recent attack of erysipelas, though much improved now.

Polk Garrett.

Oct. 17, 1911.

Bethel, Randolph Circuit.

Our pastor, Brother Lassiter, filled his regular appointment here yesterday. He gave us a good sermon, as he always does; we all like him. He is an earnest Sunday school worker as well as a good preacher. We hope we will get him back another year.

When we learned that we had to give up Brother Ashburn we were afraid we would not like the new preacher as well as we did him, but that is like a spoiled child that wants a certain one to give its medicine or food.

Our Sunday school in getting along nicely. Brother Stout, our faithful superintendent, is always at his post.

Our church has been made sad by death of Sister Mattie, wife of Lorenzo Chamness. She was one of Bethel's best

and most faithful members. During protracted meeting she would go out in the congregation, and in her quiet way would talk to sinners. It always did us good to see her go and talk to sinners. We felt sure that they had confidence in her life. A Friend.

Srping Valley Report.

Our Sunday school is growing in number. Several new scholars recently; also our Young People's Meeting. We had a real large attendance tonight, also four new members. Our subject was, "The Church and the World." It was fully discussed by several and was greatly enjoyed by all present.

We are thinking of having a ladies' prayer meeting for the gentlemen of our neighborhood that do not attend church and Sunday school and I ask the readers of the Herald to join us in these prayers.

I am glad to say Brother Andrews, our faithful pastor, has ordered us a library of good useful books for our Sunday school and I am sure every member will enjoy reading them. Pray that our work may grow and great good may be accomplished.

Promising not to be silent so long again and asking the prayers of God's people to help me so live as to lead some souls to Christ, I remain, yours in His name,

Mrs. Lucy J. Baskett.

Mizpah, Haw River Circuit.

Rev. C. E. M. Raper filled his regular appointment here the first Sunday in this month. He will preach one more sermon for us before Conference. He has made us an excellent pastor and we will welcome him back another year.

Mrs. W. G. Gill, who has been very sick, is improving.

A number of our young people have left for school since our last report.

Miss Kate Hopkins, of Brown Summit, will teach our public school this winter.

Miss Lalah Stallings will leave the latter part of this month for Cedar Cliff, where she will teach school this winter.

Annie Stallings.

Forshee, N. C., Oct. 16., 1911.

Burlington.

Our work is moving along very nicely here, although we have nothing special to report. Our town has been having special meetings for the past five weeks, and still another is in progress this week. In the meantime we have had two fairs (one for the whites and one for the colored) here, and our street cars have been put in operation. The cars are being well patronized now, especially on Saturdays and Sundays. We think our town is progressing along material lines, and trust it also is in spiritual ways.

Our people were recently favored with excellent sermons by Prof. T. C. Amick, of Elon College, and Rev. C. J. Edwards, of Mebane. We were glad to have them with us.

Last week's issue of "Burlington News" announced the purchase of that paper by Rev. R. M. Andrews, pastor of our church in Henderson. Bro. Andrews will assume control of the paper December 1. We gladly welcome him to our church and town, and trust that he will make the "News" a power for good in our community.

Reporter.

Burlington, N. C., Oct. 18, 1911.

Shoals.

Our protracted meeting began second Sunday in October and closed Friday night. We had one of the best meetings we ever had. Rev. W. C. Lassiter was our pulpit help and proved to be very acceptable. His sermons were very effective. Bro. Lassiter stayed with us until Sunday morning. The church was greatly revived. A number of professions and ten accessions to the church. Miss Alice Harvey, of Winston-Salem, J. T. Jones, of Siloam, and J. F. Whitaker, of Pilot Church, worshiped with us during the meeting. We were glad to have them with us and hope they will come again.

We expect our president to preach for us on Friday night before the 5th Sunday in this month.

Miss Mollie Burns went to Greensboro Saturday.

Bro. Elmer Harvey will conduct the prayer meeting next third Sunday.

With best wishes to the Herald and its readers. J. P. Owen.

Reporter.

Lebanon, Spring Church Ct.

Our pastor, Rev. W. F. Ashburn, filled his regular appointment here the second Sunday. He gave us one of his powerful sermons which I am sure was enjoyed by all.

Our special began the fourth Sunday; closed the following Wednesday afternoon with 8 or 10 conversions and 6 accessions. Had a good meeting; good attention to the Word and a revival in the church. Bro. Ashburn is loved by his people here, and we want the Conference to send him back to us again next year.

Bro. O'Brien, of Roanoke Rapids, will preach for us the fourth Sunday afternoon. Our Sunday school seems to be taking on new life; we hope this new life will continue.

We are preparing to hold a Rally Day service the fifth Sunday. Everybody is cordially invited to attend.

Best wishes to the Herald.

Yours in His name.

M. Goul Jordan.

Garysburg, N. C., Oct. 16, 1911.

Ivy Circuit.

Remember our fourth quartely conference meets in Democrat church Saturday before the first Sunday in November. Preaching at 11 A. M. Conference will convene in the P. M.. All officials are earnestly requested to be present and ready to report as to the work and progress in his or her department. There are things to be considered and acted upon by this conference that will affect the entire circuit for the coming year and perhaps longer; so you can see the importance of having a good representation from the whole circuit. So I hope those who are greatly interested will encourage those who are not so much so to attend that they may become so and take a more active interest in church affairs. Some of the churches are badly behind with all of the finance; hope the official members will all come prepared to settle up in full all deficiency. The good people of Pleasant Gap have almost completed a new roof on that church and are expecting to paint it on the outside soon, which will add greatly to its appearance.

Fraternally,

D. R. Williams.

Graham and Haw River Tidings.

In the absence of the pastor on the fourth Sunday in September, Prof. T. C. Amick, of Elon College, conducted the morning service in Graham Church and Rev. J. F. Morgan, pastor of the Graham Christian church, preached at night. The people have spoken very favorably of these services, and would be glad for these brethren to come again. The pastor desires to thank them for their much appreciated favors.

The prayer meetings at both Haw River and Graham are improving in interest as well as attendance.

Mrs. Hughes, who spent the summer in Asheville, worshipped with us last Sunday. It seems that Asheville has been a great help to her.

The street car is quite a convenience to our people. But we feel that our churches are fortunately located in that they are just far enough away from the lines not to be disturbed by the passing cars.

Sunday school attendance at Graham was 97 last Sunday.

Geo. L. Curry.

AFTER THE JUBILEE.

A Card-Case Campaign.

Neighbor, neighbor, come with me?
That I will, I thank thee.
And bring the neighbor next to thee?
Idon't know, but I'll go and see.

Many of us had settled down with smug satisfaction to think that Jubilee was over at last. It had been glorious and profitable, but it was time we should have some rest. How nobly we had worked! Didn't we hear there had "never been anything like it" since the foreign missionary movement began? Such tributes were acceptable, but we were glad that, when the next Jubilee should come around in 1960, we should not be required to take part—except possibly as Jubilee Pioneers on the platform, among palms and plaudits.

Some workers were not so easy-going however, and they said under their breath, What is it all going to amount to? This is particularly a Presbyterian attitude of mind, and before we had quite given ourselves over to the dangerous attitude where we "think about thinking and feel about feeling" came a second clarion from the Woman's Boards: After the Jubilee, What?

Mrs. Peabody answers: Not nervous prostration and the sanitarium, as some had feared, but better knowledge and larger ieals of our missionary work. The Committee on United Study and the Women's Boards answer with a Plan. You answer with a "Here am I, send me."

Let every auxiliary find out its numerical standing in the church. Get from your pastor a list of the women communicants. With the help of a map of your town, fence off the different gardens where grow those lilies of the field, the Christian women who toil not nor spin for Foreign Missions. Even if like Solomon they be arrayed in glory, let no timidity keep you from donning your own most becoming clothes and winning manners, while you pay them a call and ask to be allowed to enroll them as members of the auxiliary and subscribers to the magazines. No one expects you to convert them to foreign missions in that one visit,—it would not be tactful to assume they are uninterested—but in most cases you can get them to fulfill the membership requirements of your society, and to subscribe for Woman's work or Over Sea and Land, or both, without either wheedling or scolding. Subsequent meetings, the magazines, and the Spirit of God will do the rest, and you will never cease praying till they are active workers.

Do you say this has all been tried before in your society? Just this has never been tried before. There has never been a strong pull altogether, by every denomination. This time every branch of the Christian Church is going a-visiting, with a holy determination to enroll those eighty out of every hundred women who do not help the twenty now staggering under the blessed burden of foreign missionary service. Every town, village and city that takes up this plan, from the Atlantic to the Pacific, will be completely canvassed; for Episcopalians, Lutherans, Methodists, Baptists and all, are in the secret, and it is hoped that every garden will be cultivated, every unenrolled Christian woman visited. Shall we Presbyterians not transplant as great a number of flowers as any other body of Christians?

Your own friends are unvisited? Of course. When does any one catch up with the calls she should make? Still, for one week lay all thought of them aside. Afraid of being snubbed, or of boring people? This age shows decadence, not only by its tendency to feel bored, but only by fear of boring. Let us dare even that bugbear. Is there no heroism in our Church today? If you have approached this campaign with definite prayer you may fare forth blithely, fearing nothing. Or, if you prefer the martyr's role, say: "They can but look coldly at me and refuse."

Your own Board has sent you the general plan, and here it is again:

I.—Let missionary workers of all denominations gather for definite prayer for the campaign. Nothing surpasses this in importance.

II.—Each auxiliary, after districting its church, shall prayerfully send out, two by two, able and tactful women who will be responsible for calling on—say twenty non-members to each couple—and inviting them to belong to the missionary society and to subscribe for Woman's Work. Let this be done in October and, if possible, in the one particular week or ten days agreed upon by the other denominations in the locality.

III.—Immediately after completion of their visiting, the visitors will meet at a luncheon or supper, to tell each other of their success and to count up the precious names they have secured. Perhaps new members, thus gained, will have received a ticket admitting them to a thrilling mass-meeting. Perhaps. in connection, there can be a Reception of New Members. It might be possible to hold these in the evening, after the supper. This , too, would be the opportunity for proposing the formation of an interdenominational Study Class.

IV.—Careful records should be kept of names and addresses of new members, and the number of them be immediately forwarded to the Presbyterial Society or the headquarters of your Board, that the grand total for the United States may be swiftly made up and published.

Doubtless every missionary society in your town has received a similar plan from its board. If no one else seems ready to take the lead in this interdenominational campaign, why not you?

There are hundreds of reasons why we should make this swift assault of love, but two will suffice. Jubilee Year caused us to take account of stock, and "after our first fifty years of skirmish work we found anywhere from five to twenty percent of women of the churches enrolled as contributors to Foreign Missions. Only a very few denominations rise to the heights of a twenty percent missionary membership; the great majority flutter around the region of ten per cent. Now, if ten percent of the Methodist women can raise nearly $800,000 annually for foreign missions—to instance the most remarkable among the Women's Boards—what could they do with the other ninety percent enrolled?"

The churches have received a letter from Edinburgh Conference calling attention to the momentous character of the next ten—no, nine years, for one is already past. It says:

"The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If these years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

"It has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries or to societies. It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church as are the elementary virtues of Christian life—faith, hope, love. That which makes a man a Christian makes him also a sharer in this trust. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian a change in the existing scale of missionary zeal and service, and the

elevation of our spiritual ideal."

It is exhilarating to be alive at this time of the awakening of the East. To have a life to invest either at the Home Base or on the Field, at this critical juncture, is almost exciting. We must persuade others to invest their lives where they are so desperately needed. We used to think that we had ample time for this service; now we see the time is very short indeed. Already priceless opportunities have been let slip—as when, a little over a year ago "the great Chinese founder of modern education in the Empire asked a missionary to provide text-books for the Universities in China." With every mission station undermanned and every missionary overworked, this opportunity could not be taken advantage of, and it passes over to be counted among other tragedies of Christian Missions.

"In the face of facts like these, for Christian women to resign themselves to the ornamental, the purely cultural, the small social activities of life, is not simply to prove inedequate in the day of opportunity; it is to betray the future. So a conception of religion as only a precious personal consolation must give way to that of religion as the great transforming force of life, to be used, to be proclaimed, to be passed on, to be died for." —Rachel Lowrie, in Woman's Work.

WESTERN MARYLAND LETTER.

Perhaps our people in N. C. would like to know something about the North Carolina students here, so I will give the following information. There are sixteen students here from N. C. this year. Those in the Seminary are Messrs. C. W. Bates, L. W. Gerringer, W. A. Ledford, R. A. Swaringen, R. A. Hunter, and the writer; those in the College are Misses Pearl Fishel and Bessie Ogburn, Messrs. D. T. and Fred Surratt, E. F. Mickey, Harry Fishel, Roy Millikan, "Nat" Harrison; those in the preparatory school are Miss Francis Harrison and Mr. S. B. Fishel. So far as I have been able to learn every one of N. C. is well pleased with the place. The scenery around here at this season of the year is splendid and the air is very bracing. I wish that more of our young people in N. C. might be induced to come to this splendid place to take advantages of its opportunities.

A rare treat was in store for us in Baker Chapel last night when Dr. Lewis read to us his paper on "Responsibility of Methodists to Evangelism," recently read at the Ecumenical Conference of Methodists at Toronto, Canada.

Dr. C. E. Forlines is steadily recovering from his illness though he is not yet able to take up his work.

The Seminary has a new member added to its Faculty this year. Dr. Feeman, ex-president of Adrian Theological Seminary, is here and is being kindly received by the student body. Dr. Feeman is a very spiritual minded man and we feel that he is going to be worth a great deal to the students.

After such a long siege of revival work in N. C. the writer does not feel much like getting down to work in the Seminary.

J. E. Pritchard.
Theo. Sem.

Westminster, Md., Oct. 16, 1911.

A Birthday Dinner.

The writer, at the first of this calendar year, noticed that his birthday, Oct. 15, would be on Sunday. So I planned at once to have a big dinner that day and invite my children and grandchildren and sisters, and my wife's brother and sisters, the lame, the halt and the blind. But as the day drew closer to hand and as I took an observation of the surroundings, I saw that there were so many half lame and half blind that it was hard to decide whom to invite, and my children and sisters so badly scattered, and meetings an S. S. so numerous that day that I became discouraged and about a week before my wife was taken sick, and so before the day arrived I was almost compelled to drop the thing. As some of my children and relatives found it out, they went to work in earnest, unknown to me, regardless of cornshuckings, meetings or any other impediment. The writer on Saturday tried to watch every movement about home, visiting the cook room to see if there was any preparation making by daughter and found none. Sunday morning, about eleven o'clock, to my surprise, vehicles of about all kinds began to arrive and many on foot and last of all, one automobile. A table 30 feet long was spread in the shade between the house and barn and soon was heavy laden with the substantials of life. I think about every kind of eatable that could be mentioned. After about fifty had dined, there was a number of baskets of the fragments taken up. After about an hour of social chat the main of the crowd went to S. S. and preaching.

The crowd was composed of the best men and women in the section. In conclusion the writer will say that if the same crowd will unite themselves and work for the Lord with the same zeal and energy and keep what they are doing from the enemy of souls as they did from this writer in regard to the dinner, there would soon be something accomplished for the Lord's glory.

J. H. Spencer.

DIED.

Seagrove, N. C., Oct. 16, 1911.

M. D. Raper, aged 75 years, 7 months, and 15 days was buried at Abbott's Creek, October 14, 1911. The funeral services were conducted by Rev. Thomas Carrick, pastor of Abbott's Creek, and Rev. C. E.M. Raper, a nephew of the deceased. He lived near the place of his birth all his life. He was one of the great men of his day, being one of the founders of Davidson High School, and he gave of his time and means to the educational interest of his community. Back in the seventies it was great glory to him to see the great advances along this line. Back before the war, he went into the field advocating temperance question. He also taught school when it meant long, cold walks and into the "log cabin" from early till late, helping to start in motion the great school system we have today. He was well-read, both in medicine and law, and many sought his advice in both, which was always given willingly and free of cost. He was a man that loved his family and home, and but few men have given more time to either. He professed faith in Christ about the age of 30, and but few were better versed in the Bible. He was afflicted for many years and bore it with patience and when death came he seemed only to be waiting the summons and fell asleep with a smile-like departure. Many he has helped have gone on, and many linger who are grateful for the help rendered. He leaves an aged wife, six children, three sisters and a host of friends, many of which attended his funeral.

We feel if he could speak to us now he would say, The half has never yet been told. Come on, make sure your calling and election.

His nephew,
C. E. M. Raper.

Be Still.

Be still! Just now be still!
There comes a presence very mild and sweet;
White are the sandals on His noisless feet.
It is the Comforter, whom Jesus sent
To teach thee what all the words he uttered meant,
The waiting, willing spirit He doth fill
If thou wouldst hear His messages, dear soul, be still!—Selected.

—Maltbie D. Babcock said: "I tell you, my fellow Christians, your love has a broken wing if it cannot fly across the ocean." Christ said: "Go ye into all the world and preach the gospel to every creature."

A CHANGE OF HEART.

"Helen must wait a year or two longer until she is old enough to realize the importance of uniting with the church. She is so light-hearted and gay—in fact, almost frivolous—that I feel sure she does not think seriously about it."

"My dear madam, you cannot expect a girl of fourteen to be as staid and decorous as those who have been following Christ for years, and are now pillars of the church—Father Bradbury, for instance."

There was a slight twinkle in the minister's eye, and Mrs. Grant smiled, too, as she shook her head, but she only said, in a firm voice:

"I am sorry to disagree with you, but I cannot consent. She will be just as eager to join the church a year from this time as she is now."

Dr. Wood looked sadly into her determined face, and inwardly prayed that she would never regret her decision.

As he rose to go, Helen Grant came running through the hall, but, seeing him, she stopped short, and instinctively knowing that she was the subject of their conversation, slipped back into another room before they had observed her.

After the door had closed on the minister, she went quickly to her mother, anxious to hear the decision, for she well knew her mother's disapproval of this step.

"You have told him that I could join with the other girls next Sunday, haven't you, mumsie dear? I want to, *so* much," and Helen clasped both arms around her mother's neck.

"I do not like to hear you tease, child. I cannot allow you to unite with the church until you are older and wiser than you are now."

"But Dr. Wood says that we *grow* in Christ, and that it gives us more strength to belong to His church. O mamma, please."

In spite of her pleading she knew what that firm look on Mrs. Grant's face meant, and, bursting into tears, she ran sobbing up the stairs to her own room, not noticing a lady who was just about to enter the room as she left.

"My dear Mrs. Brown, how glad I am to see you!" and Helen's mother went forward with outstretched hand to greet her friend, a tall, gray-haired woman with an extremely sad expression in her eyes.

After a few casual remarks Mrs. Brown inquired for Helen. "I just caught a glimpse of her fleeing up the stairs, evidently in deep trouble. It was nothing serious, I hope?" and she looked anxiously at the mother, for Helen was a great favorite with her.

Mrs. Grant was a little annoyed that Helen's trouble should be exposed to other eyes, so she replied somewhat impatiently.

"Dr. Wood wishes her to join the church next Sunday with the others in her Sunday-school class. I think her too young, however, and so refused to give my consent. Naturally she feels bad about it, especially as she has seldom been crossed in her wishes heretofore."

Mrs. Brown's eyes were full of unshed tears.

"Let her unite with the church, by all means, if you value your peace of mind, dear friend. If you refuse you will regret it all your life. I know from sad experience."

Mrs. Grant was surprised at this vehement response, and her friend answering the unspoken question in her eyes, went on in a sad voice:

"Years ago, I, too, had a daughter. Bright-faced, gay and loving, she was the sunshine of our home. When she was about Helen's age, we lived a year or more in the town where my brother preached. During the winter he conducted a series of revival meetings, and many hearts found Christ. Among these was Gracie, with several other girls of her own age. She begged me to allow her to unite with the church, but I, in my blindness, refused. I thought she was much too young to understand, so I resisted all her pleadings.

"Then the other girls walked up to the altar to be received as probationers. Gracie looked at me so reproachfully. My brother, too, seemed to blame me with his looks of deep sadness whenever he glanced in our direction. Oh, that I had decided differently! But I have been justly punished.

"From that time a change seemed to come over our daughter. Although she was the same sweet, lovable girl, she had lost all desire to follow Christ, seemingly, and threw herself into all the sports and amusements of her particular set with her whole heart, until three years later she was the most popular girl in the town.

"How my brother grieved over it! He remonstrated with her often, and pleaded with her to consecrate her life to Christ, but all to no purpose. Shaking back her curls, she would laugh in his face, calling him her 'dear old uncle,' but she couldn't give up her good times even to please him. In vain he told her that God did not want long faced Christians; His love would bring such joy and gladness with it that there would be no time for long faces. Gracie would not listen.

"One summer day she went away on a three weeks' camping trip. We were reluctant to let her go, but she pleaded so earnestly that finally we consented. I remember the very day she went my brother talked with her about her soul's salvation, but she gave him the same reply: 'I intend to some time but not just yet. There is plenty of time. Why do you bother me so, Uncle Herbert?'

"A week later"—Mrs. Brown's voice broke—"one short week, and they brought her back cold and still. I cannot remember what was done or said in those awful days that followed but one thing stands out clearly. As my brother and I stood before her casket, I heard him say softly under his breath: 'Was it too late, too late?' I could have shrieked aloud in agony as I took the meaning of the words. I fell on my knees and asked God's forgiveness; but for many a long day those words, 'Too late,' rang in my ears. If only I could live that winter over again, how different my answer would be! God forbid that you should suffer as I have, dear friend! That is why I beg you to reconsider and decide right."

Mrs. Grant sat very still for a long time after her friend had left her. At last, with a new light in her eyes, she went upstairs to Helen's door. Opening it, she saw her little daughter lying in a heap on the bed, still sobbing. Going to her side, the mother put her arms around the little trembling form and clasped her close.

"Mother was wrong. My dear little girl may do just as she wishes about uniting with the church. And we will help each other to live wholly for Christ, will we not, dear?"

Helen, with eyes shining through her tears, wondered what possible help a little girl could be to the best mother in all the world; but she only said:

"Do you know, a bad, wicked spirit whispered in my ear as I was lying here that you did not love Jesus, but I just wouldn't listen to it, because I knew you did, darling mumsie," giving her mother a rapturous hug.

As she went down stairs, Mrs. Grant sent up a grateful prayer that the child's confidence and faith in her mother remained unbroken.—Florence H. Walker in Zion's Herald.

—A son of Charles Dickens speaks at the Normal College to-night, giving inside information as to some of his father's stories.

—The great "auditorium" brought to this city from the Jamestown Exposition is being torn down for removal to Columbia, S. C. A portion of it broke a rope and fell yesterday, seriously injuring Tom McGhee. Had it fallen a few seconds earlier, it is said it would certainly have killed five or six men.

—South Africa is ahead of this country in its antagonism to polygamy. A Hindu settled there and sought to bring a second wife. He was refused permission although he proved that the woman was his legal wife in India.

THE NATIONAL ANTI-SALOON LEAGUE CONFERENCE.

We are glad to announce to the prohibition workers throughout the state that the battle is now on for national legislation to stop the interstate liquor traffic. A call for a national conference to consider the growing evils of the interstate liquor traffic, signed by 188 men of prominence in church, state and commerce, is being sent broadcast over this nation. This conference is to held at Washington, D. C., December 12-13-14, and will be composed of governors, ex-governors, attorney generals, ex-attorney generals, members of congress and of the various legislatures, and other officials in national, state, and municipal governments, together with business men, citizens, pastors of churches and others.

You have already doubtless read in some of the church or state papers this "call" with the 188 names signed thereto. We note that the following North Carolinaians are in the list: Hon. W. W. Kitchen, governor; Hon. W. C Newland, lieutenant-governor; Hon. R. B. Glenn, former Governor; Judge W[illegible]r Clark, chief justice supreme court; Hon. T. W. Bickett, attorney general; Hon. J. Y. Joyner, superintendent of public instruction; Mr. C. C. Covington, wholesale merchant and prominent business man of Wilmington; Dr. W. P. Few, president of Trinity College; Dr. Francis P. Venable, president of the University of North Carolina; Dr. Henry Lewis Smith, president of Davidson College and Dr. L. L. Hobbs, president of Guilford College. An examination of these names will show you that men of like prominence of other states have also signed this "call."

We have no doubt that this conference at Washington will be one of the greatest temperance gatherings ever held in this nation, and surely the national legislators must sit up and take notice when bishops, governors, senators, congressmen, attorney generals, supreme court judges and prominent men of every stage and station shall raise their voices againt the present unjust interstate liquor traffic. We must believe that some solution, which will do justice to the various commonwealths of this nation that are fighting the liquor traffic, will be found, and that some law will be enacted that will allow the various state governments to exercise their police powers on all liquor within the bounds of the state, whether brought here under interstate commerce laws or not.

Now, what is your part in bringing about this legislation. No doubt you want to do it, and therefore we suggest a few things that you can do: first, write to your congressman and senator or see them before they go to congress next winter and talk to them about this matter, asking them to get active for this legislation; second, talk to friends about this matter and ask them to write to their congressmen and senators; third, write something to some newspaper about the injustice of this law; fourth, if a pastor, preach along this line; if a layman, ask your pastor to preach about it; fifth, write to the North Carolina Anti-Saloon League, giving them your views on this matter and enclose a check to help them fight for this cause; sixth, make up your mind at once to attend this conference if possible at Washington, and also suggest to your church that they pay the expense of a delegate there. Hundreds of pastors would like to go, who are not able to pay their way. What a fine Christmas present it would be for the church to present their pastors with a ticket to make this trip.

We cannot insist too strongly on a large delegation to this conference. If thousands will come together from the four corners of this nation in response to this call (and we believe they will) and generate such enthusiasm and convictions, as great gatherings always do, we believe congress will be inclined to give us the desired legislation. But if a hundred or two shall meet to discuss the matter, almost unobserved in our capitol city, the tendency will be to retard this legislation. Therefore, we beg you, at the point of sacrifice of time and money, to attend this gathering. You need not be sent as a delegate from any church or other organization, as the only credential you need is that you want to see this unjust interstate liquor traffic stopped. All the rights and privileges of this conference will be yours as a self-constituted delegate as much so as if you were a delegate appointed by the Executive Committee of the North Carolina Anti-Saloon League.

For further information concerning this national conference, write to the North Carolina Anti-Saloon League, Wilson, N. C.—R. L. Davis, Supt., N. C. Anti-Saloon League.

Winston Station.

Our people were delighted to have Rev. T. J. Ogburn, of Greensboro, preach for us at the morning service yesterday. Bro. Millaway had gone down to assist Bro. Ogburn in a series of meetings and in his absence Bro. Ogburn came to fill his place. His prayer alone was uplifting, and his sermon was sweet and inspiring to the soul. Outside was the day with its beautiful sunshine, inside the house of God were the sweet songs of Zion, the prayers, the word of God; somehow it was one of the sweetest services we have been in for sometime.

We were glad to have worship with us Mrs. Millaway and Phoenix, of Burlington, Mr. and Mrs. Andrews of Greensboro, and Mr. W. H. Pegram, of Bethel M. P. Church.

There was no preaching at night.

The revival at the new M. P. Church in East Winston began last night.

Mrs. Kirkman, one of our number who has been in the hospital here for ten weeks with fever, was able to be carried to her home at Mr. B. F. Norman's yesterday.

Mr. J. D. Newell, another of our number, is at home quite sick. The presence of another who helped to make the service better yesterday was that of Mrs. Mary Bynum, one of the oldest and best members of this church, Mrs. Bynum has been afflicted for many years, and for a long time has not meen able to attend church, but she still has a great interest in the church, and often, leaning on her cane, comes to the window to ask us as we pass by how we are getting on at the church. We pray if it is the Lord's will that she may be spared to attend many more services at this church.

Reporter.

October 16th.

Brown-Gordon.

On Oct. the 16th, Mr. Julian J. Brown, of Efland, and Miss Amelia Pearl Gordon, of Hillsboro, were united in marriage in the parlor of the Guilford Hotel, in Greensboro. Rev. Homer Casto officiating. This young couple are of the best people of Orange County. Mr. Brown is a promising young business man of Efland, and also a good churchman, being at present secretary of the quarterly conference and also of the Sunday school. Miss Gordon is a daughter of Adolphus Gordon, of Hillsboro, and an accomplished young lady.

After the ceremony they were driven to the station and boarded the northbound train for Richmond and other points north. After their return they will reside at Efland. Their many friends will welcome them as residents of this village.

—There are said to be 6,000 lepers in Egypt.

—A number of men were brought to Greensboro from Clay Township yesterday for complicity in the manufacture of whiskey. They were bound over for trial.

The Women Will Vote for Him.—Governor Harmon in his Raleigh speech said he knew how to make farm life attractive. "Give the women more money."

THINK ABOUT YOUR WORK.

Every picture of a great battle that one sees displayed on canvass puts the great general in front of his army. This is done in order to give the hero a prominent place. There is always room for the picture of the general about the middle of the canvass and the artist puts him in at the point. The man who has seen service upon the plains of war knows that the picture is false—the general is the hero and truly entitled to all honor given him, but not because he rode several yards ahead of the firing line and made himself a target for the enemy and put himself in the way of his own men. The general who wins undying fame is the man who sits by day in his tent, and lies awake at night, planning, planning, planning.

The head of a great business house is not the man who can wait on the most customers, who can carry the greatest burdens or write the most ornately of any one in the building. He is the one who has the vision and the ability to organize, to plan, to build up, to extend the business and to judge men.

What I am driving at is this: It is the man who thinks that creates, enlarges, biulds up and strengthens any business or institution. In the church we have too few men who give thought to their work. The president of the Christian Endeavor Society, the superintendent of the Sunday school and the pastor do not think about their work. The pastor gives a great deal of care to his sermons, but thinks little of his charge. The superintendent is at Sunday school 52 Sundays in the year, but he never takes an hour in the quiet of evening to plan—to think about the work. The president may appoint good leaders, but he will not have successful Christian Endeavor meetings unless somebody thinks and plans and prays.

We are too prone to follow the beaten path. The church and the Sunday school have always gone about things in a certain way, therefore, we too readily conclude that if it is not the only way it must be the best way. I have seen Sunday schools that are half a century old and today are following the same plans they did when the school was organized. I say I have seen some, but please do not conclude that because the plan has kept the school alive for fifty years it is a good one. The plan hasn't kept it alive; it has merely been unsuccessful in killing the school. The school just hasn't reached the end of the rut.

If we could get every Sunday school superintendent and teacher, every pastor, every president of a Christian Endeavor Society, in the Southern Christian Convention to give one hour a week to serious thinking and planning for our work, we would witness a revolution in a year. Suppose those officers and teachers would meet once a month and tell of what had occurred to them in those quiet moments.

If we are to succeed we must think more of our work. Try thinking of yours. Let's have a Thinking Hour.

THE ORDER CHANGETH.

Under the above head one of our religious exchanges says something to the honor and glory of the Adult Bible Class Movement. A part of the article is as follows:

"It is not so long since everybody was bewailing the preponderance of women in the churches and Sunday schools. Insensibly the scale has shifted. An exchange remarks on the frequency with which a certain hymn is heard to-day in our churches.

" 'Ye that are men now serve him,' and a well-known editor of many Sunday-school papers writes urgently to a contributor to try to get in touch with organized classes of women, since there doubtless are a good many, although the men's classes largely outnumber them."

The Organized Adult Bible Class Movement has had more to do with bringing about this change of the old order than any other one thing. Not only the Sunday-school but the church as well has profited by the development of this great movement.

A BOY'S FAIR QUESTION.

"Now I'll tell you just what started me in the direction of the Sunday-school and made me a member of this class," said a man during the testimony hour of an Adult Bible Class.

"One Sunday, seeing that it was time for my boy of twelve years to be off for the Sunday school to which his older brother and two sisters had already gone, I said a little sharply to him:

" 'See here, son, why are you not off for Sunday school? You'll be late if you don't hurry.'

"He began to protest, and asked why he had to go. I explained:

" 'Because it is a good thing for a boy to go to church and Sunday school—that's why, and I mean that you shall go.'

" 'If it is such a good thing, father, for a boy to go to church and Sunday-school, why isn't it a good thing for a man?'

"I had no answer ready. What he said gripped me so I simply couldn't get away from it. The very next day a neighbor who is a member of this class, asked me to visit the class next Sunday. I came, and I haven't missed a Sunday since. My boys and I come to the church and school together every Sunday now. The question my boy asked of me is a perfectly fair question for any boy to ask of his father. If it is a good thing for the boy to go to Sunday school, why is it not a good thing for the father to do the same thing?"

There is no more pleasing sight than that of a father and his boys going to Sunday school together, and the Organized Class Movement has made this a common sight in hundreds of places in which the fathers of a decade ago sent their boys to Sunday school while they remained at home.

NOTES ON C. E. TOPIC, OCT. 29.

By Charles A. Hines.

Subject—"European Missions. .Acts 15: 6-15.

Daily Readings.

M. Thessalonica, Acts 17:1-10.
T. Noble hearers, Acts 17:10-12.
W. Among philosophers, Acts 17:22-34.
T. Impure Corinth, Acts 18:1-11.
F. The call of Rome, Rom. 1:9-16.
S. The message, I Cor. 2:1-6.
S. The topic.

Synopsis of Paul's First European Missionary Tour.

I. Phillippi. Acts 16:12-20.
First convert in Europe baptized.
Paul and Silas imprisoned.
The Lord delivereth them.
The jailor became a Christian.

II. Thessalonica. 17:1-9.
Paul preached in synagogue.
Second church in Europe established.
The Jews stir up trouble.
Are you stirring up trouble?

III. Berea. 17:10-13.
The people here listened to truth.
Paul says they were noble.
"Berean" classes are doing great work.
Would Paul call you noble?

IV. Athens. 17:15-34.
Literary center of world in Paul's time.
Paul's preaching was not received.
Four centuries later became Christian.
Are you obeying the gospel?

V. Corinth. 18:1-18.
It was a most wicked city.
Paul preached to them 18 months.
Paul worked as a tent maker.
Are you working and preaching?

Notes on Missions.

The following European mission notes are from the pen of Amos R. Wells:

1. Christian Endeavor is doing great things for Europe. It is found in every European country, though it is strongest in Germany. A great world's Christian Endeavor convention has been held in Geneva, Switzerland. Large national unions are found in Germany, France, and Spain, and many other unions in other

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Ma[illegible]. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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countries. The last Spanish convention was the greatest Protestant gathering ever held in the kingdom. Christian Endeavor flourishes also in Austria-Hungary, Finland, Sweden and Norway. There are societies in Greece, Macedonia, Bulgaria, Italy, and other lands.

2. Great Britain is, of course, included in our survey, it is to be placed at the head in Christian Endeavor, as it stands second to the land of the society's birth, having 12,000 Christian Endeavor societies, and holding some of the largest conventions ever held in the history of our movement.

3. There are in Europe no fewer than 13,000,000 Mohammedans, 3,295,000 of them making up half of Turkey, and 8,500,000 of them making up 8 per cent of Russia, while the rest are scattered everywhere. A fine chance for missionary work.

4. Mormons from the United States are very active in Europe, and entrap many of the young women and men with their crafty representations. We need to convert the Mormons for the sake of Europe as well as America.

5. Great multitudes in France have drifted away from Roman Catholicism into irreligion. Among these the Protestant colporteurs find a ready sale for the Bible, and they are glad to listen to the simple preaching of the gospel.

6. In Germany, supposed to be the home of harmful criticism of the Bible, the annual purchase of copies of the Word of God has risen from 12 copies to a thousand persons in 1885 to 19 copies to a thousand persons in 1907.

7. The widespread popular discontent which causes so many terrible riots in Spain is very largely a rebellion against Roman Catholicism. In the Barcelonia riots, for example, nearly every Catholic church in the city was destroyed, together with thirty convents and monasteries.

8. It is the estimate of Joseph McCabe that during the last half century Roman Catholicism has lost no fewer than 80,000,000 members by withdrawal to other churches or by falling away into no religion at all.

9. One of the encouraging signs in the religious outlook in Russia is the large number of colonies established there by strong Protestants—Lutherans, Mennonites, and the like.

Short Addresses.

1. While the marching orders into all the world were given from the first, there were reasons why it took some time to reach as far out as Europe. In the first place, the foundation must be laid. A beginning must be made and a foundation built. This was done in Jerusalem. But the Jerusalem church worked too long at the foundation. Indeed, when it did go on, it was from necessity rather than election. While they doubted and debated over the Gentile and the Gospel, they came at last to see the call to the uttermost parts of the earth and to all races of men. Thus the second hindrance to the speedy spread of the Gospel was the slowness of the church to understand its orders.

2. The two faults above mentioned are the common faults of the church of all times past. Slow to see. Did not the Saviour have to deal with this in his own disciples? And worse than that, with them,

was the slowness of the populace to grasp his teaching. We should not let this lesson be lost upon us. There are many causes that enter into slowness to understand. The chief cause is not stupidity. It is not dullness. It is prejudice. And this prejudice comes from a failure to inform one's self. Facts and figures and dearth to prejudice and slowness to understand. Missionary facts are what people need. The field and its deplorable condition; the gospel and its remedy for the conditions that ruin men. The second fault—working too long upon the foundation—is a peculiar state of mind to find in a Christian. It is rather a justification of one's self for not fulfilling the world-wide command—to claim, as many do, that a good foundation must be first laid. They abuse the truth of it.

PLAGUE AT HOME AND ABROAD.

In the last fifteen years India has lost 7,500,000 lives from plague. The most afflicted province lost 1 per cent. of its total population in the last ten years. This disease is preventable and never occurs in a population under European supervision, such as he army and jails population of India. The malady depends for existence and propagation upon the infection of rats, from which it is conveyed by fleas to human beings. The eradication of either rats or fleas always puts an end to the plague. The preventability of plague is further demonstrated by the fact that the two outbreaks of the disease in San Francisco in 1900 and 1907, respectively, affected only 293 people, of whom only 85 died. In India, on account of the ignorance, prejudice, habit, and apathy of the natives, it is impossible to save them from this preventable disease that carries them away by the hundreds of thousands.

The Manchurian outbreak of plague last year is still fresh in our minds. We recall with a shudder of horror the loss of fifty thousand lives in that epidemic.

Now, is it not a strange freak of human nature that makes us stand aghast at the plague of Manchuria and India, and permits us to regard as something perfectly natural and as something for which we are in no way responsible the twofold greater loss of our own country from the white plague, consumption, which is as preventable as the black plague? The poor benighted Hindoo loses in the most afflicted part of his country 1 per cent. of the total population from black plague, and the civilized American loses over 2 per cent. of his total population from white plague.

Solomon said something about the eyes of a fool being in the ends of the earth and wisdom being immediately before him that had understanding. Is it not the part of visionary people to be more impressed with something farthest remote from their sphere of responsibility and activity than to find a far greater claim upon their citizenship at their very door? India and Manchuria may need help to eradicate their plague, but your country's need, your State's need, your county's need, is twofold that of India's. Is it not time for him who appreciates the responsibility of citizenship to ask himself in all seriousness, What is my duty to public health, to that broader patriotism that directs itself against the greatest foe of humanity, tuberculosis?

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ELON COLLEGE (Co-educational).

The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

Courses are offered in Literature, Mathematics, Science, History, Modern Languages, Ancient Languages, Pedagogy, Biblical Literature, Philosophy, Pedagogy, Music, Art, and Elocution. The regular college courses lead to the degrees of B. A., M. A., Ph. B., and L. I.

Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

—Another assassination is reported from Russia. In the name of liberty, many a crime is committed.

—Governor Harmon, Ohio, supposed to be a candidate for the presidency, spent a night in Greensboro this week. He visited Guilford battle ground. He went to Raleigh to make an address at the Fair.

—An armistice has been agreed upon between Italy and Turkey, it is reported, and the war between those two nations is practically ended. We have not heard yet of aggressive hostilities and many fatalities on either side.

—Orville and Wilbur Wright, of aeroplane fame, are at Manteo, N. C., constructing a new sort of flying machine. It was from near Manteo that the Wrights made their first flight in 1904 and again in 1908 startled the world by flying eight miles.

—All honor to the modest, faithful minister who declined a fee of $10,000 offered him to unite in marriage Col. Astor and Miss Force recently and then declined later the offer of another $10,000 for having done his duty in declining the first $10,000. Such characters prove that not all the men about us are money mad.

—Hon. Locke Craig, of Asheville, who was such a close competitor of Governor Kitchen three years ago has announced formally that he will be a candidate for the governorship. The press generally seems of the opinion that he will have little opposition and that next year is Craig year. But no man can tell the turn in the political tide twelve months ahead.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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We cannot supply back numbers.

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NOTICE TO ALL DELEGATES.

Please send your name and post office address to Mr. A. J. Harris, Henderson, at once, if you intend to attend the Conference. The task of assigning homes is no light one laid upon busy men, so please respond at once. This is important and I hope the pastors will see that their delegates do this. Let all who expect entertainment, whether delegate or preacher or minister, please to send their names and post office address to the above name, and oblige.

R. M. Andrews.

NOTICE TO PASTORS AND DELEGATES.

The following schedule is important to those attending the Conference from west of Greensboro: Trains leave Greensboro 7:30, 9:40, A. M. and 4:20, P. M. Those going on the 7:30 train make connection with the S. A. L. in Durham, leaving there at 11:05 A. M., and arrive at Henderson at 12:50, P. M., or with S. A. L. in Raleigh at 11:35 and arriving in Henderson at 1:06 P. M.

Those going on the 9:40 train will have to wait in Durham for train leaving there at 6 P. M., or in Raleigh for train leaving there at 6:05. The 6 o'clock train out of Durham is a mixed train, due in Henderson at 9 o'clock, but rarely ever gets there before 12 o'clock. The 6:05 train from Raleigh arrives in Henderson at 7:37. The difference in cost is 50 cents more by Raleigh.

Those who leave on the 4:20 train will have to spend the night in Durham or Raleigh or take a mid-night train from Raleigh. Those coming from the East are sufficiently acquainted with the schedules over their roads and will not need any directions here.

It is hardly probable that any reduced rates will be secured as the rail roads require two hundred certificates. But the matter has been taken up with them and report will be made through the Herald as soon as definite information is obtained.

Pastors will observe that there is a space on blank for Financial Report for Minute Fund. Each pastor should take a collection for this purpose to avoid the difficulty of raising this fund at Conference.

(The foregoing came without signature, but appears to be in the handwriting of the Secretary of our Conference, Rev. S. W. Taylor.—Editor.)

ETHICS OF THE DELEGATE'S PROFESSION.

Every other profession has its code of ethics. Why should not delegates have theirs? If it is agreed that they should, how would the following do as a suggestion?

1. A delegate should feel bound to represent his constituency—not himself merely.

2. A delegate should not try to make one preacher think he is going to give him his vote when in fact he is giving it to another.

3. A delegate should be present and take part in the business of the Conference. Ours is a church of mutual rights and mutual obligations.

4. A delegate should attend the devotional services of the Conference.

5. A delegate should be concerned about the ministerial supply of other charges besides his own.

6. A delegate should remain to the close of Conference.

7. A delegate should devote himself to the interests of his charge, express his judgment at the proper time regarding the pastoral supply, but be willing to acquiesce in or submit to the judgment of the whole Conference when that judgment has been matured and expressed.

8. A delegate should vote his own judgment, but he should first carefully inform himself and consider fairly every side of a question.

9. A delegate should be conscious of the dignity of his office and should appreciate the privilege of belonging to a church that so fully recognizes his value in the councils of the church.

10. A delegate should be conscious of the responsibility that rests on ministers and laymen alike for the upbuilding of the church and the spread of the Gospel and the gathering in of every unsaved soul.

CHARACTER AND CASH.

In the business world, credit has two bases—cash and character, and the greater of these is character. No matter how much money a man has, if he is dishonest, if he refuses to pay just debts or is negligent about them, he loses standing in the commercial world. On the other hand, no matter how little cash a man has, if he has made a reputation for paying his debts, his fellowmen will trust him, he has credit. It is better to be honest than rich, even in this world.

—The meeting at Grace church closed last night, Bro. Millaway returning Sunday afternoon and preaching to the close. It was a good meeting. The church was warmed, and there were fifteen professions of faith, four being on the part of persons who had back-slidden. Some have joined the church; others doubtless will.

—Rev. J. H. Abernethy's post-office is now Walstonsburg, N. C. He is teaching a school there which runs through the winter months.

—The funeral of Bro. A. H. Stack was held in Grace Church last Sunday afternoon, conducted by Bro. Ogburn. He spoke highly of the character of Bro. Stack. There was a large attendance in spite of the rain. Bro. Stack leaves a widow and two children, besides his father and brother. He will be missed in our church and Sunday school, for he was a faithful attendant.

THE GENEROUS SIDE OF LIFE.

There is nothing to hinder a regular professed sinner from being generous. He ought to be so; and it will pay him in the good things of earth to be generous. He and his will get better of life by the handling of little wealth with generosity than to blunder on with much "gain" while being destitute of generosity.

These things have been tried out and tested, and we have the evidence. God has arranged and marked out the way of life, and generosity runs parallel with God's established way. The generous side of life is the liberal side, strictly, and is belonging to the economical law of self denial.

We usually know something about what we think about, but we know very little about things that we do not think on. If the generous, those who are strictly generous, plan to gain wealth, a part of their purpose is to be able to help to support the commonwealth. The generous want to be able to be "taxed" to support the government that affords them protection. The generous labor hard to be able to help the commonwealth—to enrich the commonwealth. The finest "riches" in the world is the "store" of the commonwealth—but, by a lack on the part of generosity, etc., many there are who fail to get hold of the facts in the case.

Moses, under God, had a clear insight to all these economical truths. But Abraham, before Moses, was inspired to all this, as we read. Gen. 14:20. "And he gave him tithes of all." And Hebrews 7:4, God in his wisdom laid down obligatory laws to help the people; and the generous people are glad to be bound to social duty by laws and system. God's order of things always proves up for the best—is complete. We make mistakes; God made no mistakes.

A great and generous system is that of tithing, but the majority fail to get hold of these facts. If we had only a mortal to dictate for us, and he able to make no mistakes, we would honor him highly.

Cain went to the great extreme against the generous, and slew his brother, Abel. The ungererous want to cause pain, want to hurt and destroy—want to rule or ruin in some cases—want to tear down. Generosity leads out to the sociable; loves to help to build up; to build up for the commonwealth in church and state, far and near. It is providential to have system, and systems, so that the people all may have safe mutual benefit.

Generosity surely hates war and loves peace. The ungenerous side of our national affairs is so shaped that while we vote or "howl" for prohibition the devil's liquor trafic and the white slave traffic continues on worse and worse.

Tithing pays to God, and liberality promotes the commonwealth. Selfishness and the love of money in every case, tends to make the rich man richer and the poor man poorer, but tithing proposes to make the rich man better, generously, and good all around, and to literally elevate the poor man. Generosity is elevating, even if it moved a man to sell out and "give to the poor."

There is no extravagance by systematic tithing, but the system would be great to curtail the usual extravagances.

Generosity and faith in fellow man belong together.

Help the poor mortal, and thus be virtually enabled to see good in him—but cursing, beast-like, hates. Generosity belongs to the bright side of life. Practical generosity is great to upbuild, to promote the welfare and happiness of the human family. A good man was urging for the wearing of better clothing, and remarked that "it is sometimes worth money to a man to wear good clothing." It is a nice thing to be able to wear good clothing, and it is very desirable, but the generous is far greater among the human family than the ability to wear fine clothes.

The generous is more important than the part of popular civilization, such as consists in fine houses and rich lands and such-like wealth.

Generosity belongs to the best of wealth —is something of the best of moral wealth. There is no reflection by these expressions against these necessities of life—not by any means. The houses and lands, and good clothing, and the necessary food all are needed. However, a cheap shelter with simple food would be preferred by the generous rather than any wealth or luxury that could not be graced with generosity.

A gifted young man was kindly requested to aid in a benevolent enterprise, one that he was reliably related to, and thus obligated, as it seemed; but he declined. He refused entirely to show any respects. He, to all appearance, did not succeed in life—however, he died young. But we mortals have great cause to "fear and tremble" lest we try to judge those who do not succeed as we seem to do. It will be more convenient for us to "work out our salvation with fear and trembling," rather than to censure those who have seemed to fail for life, while appearing to be ungenerous.

If we are religiously generous we will "be patient with all men." The religious, generous will of necessity have to take their part in life with those who are humbly living a life of "self-denial."

Truly, this class are a safe class, and they are not trying to take "gain for godliness." The generous are looking to God for better things than the gain that necessarily comes by the tricks of the oppressor.

The oppressor may have an outward generous show, and may appear gallant, but the religious generosity is of necessity belonging to honesty and a spirit of self-denial.

There is danger of prejudice coming in the way of our generosity. We must be generous towards others who don't think quite as we do. There is more of the "non-essential" mixed in with our religious and social affairs than some of us are willing to give assent to. If this was not the case we could not be right and yet be extremely sectarian. The fact that we are very much assuming on sectarian lines is enough to convince us that there is great need of generosity, and such like graces might be woven into this subject —but the original purpose was to notice the good of generosity.

By being very generous towards those who do not think as we do can get on safely in this social life. One time when the president of our S. S. was inviting a certain school to a convention, the superintendent of the school answered at once by saying, "No, we'll not go; we will not be mixing up with so many things." And the too zealous "sectarian" saw fit to exercise his "generosity(?)".

In the days of John Wesley, people, some who did not quite think as he did, were willing to "mix up with things." At a certain time the brother-in-law of Mr. Wesley (a minister, and one who had married the sister of the great man) approached him by saying, "John, I don't think quite as you do, but when you have occasion to come into this neighborhood the people flock in and fill the churches like inspiration; and when you can do so, you are welcome to preach in my church." Times are such that we of the various persuasions must "mix up," and we can't help it—and in this we must bear and forbear—we must not forget the part of generosity.

A heavier thing in the "consideration" is the final necessity. A well-to-do man often needs the grace of generosity to lift him up from a great weight that might be called the "love of money."

The love of money is crippling generosity more than sectarian prejudices or sectarian lines. Perhaps the peculiar sectarianism is nearly all needed; and however that, we have evidence that the sects are able to meet all their financial obligations, and they would, if every member could be aroused up to the standard of practical generosity.

W. F. Grabbs.

—Dare to do right.

OUR FOREIGN MISSIONARY WORK.

Our Aim: $50,000.00 in Year Ending May 1, 1912.

Our Foreign Missionary enterprise is the highest form of beneficence. It is our response to the need and despair of the heathen world. By it we acknowledge the source of our rich heritage, and our obligation to impart to others the power which wrought for our enrichment and development.

It has no relation to the commercial spirit which asks "What can I get out of it?"

Its noblest incentive is the love of Christ; its greatest reward is the joy of service rendered for Him.

Our attitude towards and our support of this enterprise, therefore, very largely determines our loyalty to the Christ, and our devotion to his church whose one mission finds its best expression through ministrations to the needy of the whole world.

It is self-evident that the success of our enterprise is largely conditioned on the measure of support which our people give to it, for the gratifying results secured would have been greatly increased if more men and improved equipment could have been provided for the Japan work during the last three years.

Even now it seems difficult to arouse the church to a comprehension of the unprecedented crisis which confronts us, and the consequences sure to follow unless prompt and adequate provision is made to avert them.

Our people cannot afford to close their eyes to the situation, because of their inseparable identification with this great work which represents their progress and efforts to obey the command of the Christ, and be true to the ties of a world-embracing brotherhood.

Every conceivable obligation is upon the members of our denomination to sustain and develop our Foreign Missionary enterprise to the extent of their ability, and to deliberately refuse to do so is nothing short of disobedience to positive command, and the breaking of the vows of discipleship.

It is God's blessing upon our efforts in the Japan work which necessitates the present emergency call for special funds with which to provide the extraordinary and quite infrequent demands upon which the very life and extension of the work depend.

Frequently have these demands been enumerated in my Bulletins—see last Bulletin—and the Board has no means available to supply any one of them, hence we must appeal for a special EMERGENCY FUND at once.

As stated heretofore, the Maryland Conference pledged "every reasonable endavor to raise this year for Foreign Missions $5,000 in addition to the Assessment and the Children's Day offering." Our plans are being arranged as rapidly as possible for a campaign throughout the entire church, of which more will be published shortly.

Suffice to say now that every pastor and Sunday school superintendent and C. E. Society will be asked to aid in the prosecution of the plans, which embrace contributions from the churches, a Christmas offering from the schools, and a free-will offering from the societies, and of course, personal gifts.

Of Profit to the Young.

I again appeal to our pastors and superintendents to make an earnest effort to organize Mission Reading Circles and Study Classes. Now that the long evenings are here, I know nothing which would be of more interest and help to the young, and to the local church itself than to have one or more of the Circles or Classes. Send to me for a pamphlet on "How to Organize, etc." It will be sent postpaid. A number of books to select from treating of different foreign countires, etc. 35 cents in paper, 50 cents in cloth binding. Begin at once. The teacher of a class of young people could easily organize a Circle or Class, and meet in one or more homes, one evening a week, and finish in eight weeks.

Fred. C. Klein, Cor. Sec.-Treas.
316 N. Charles St.,
Baltimore, Md.

MARTHA ANN'S SONG.

Martha Ann was out in the back yard hanging up the weekly wash of the Brown family. As she toiled she sang loud and clear a merry little song.

The grocer's boy, trudging along in the dusty street, heard it, and whistled the same tune, forgetting that the basket he held was almost too heavy for him to carry.

Mrs. Brown heard it, too. Poor Mrs. Brown! She was always at work in her stuffy little house, and always tired, but the song flew in through an open window, and she smiled at it, because it was a careless, happly little thing; and before she knew it she was singing as she moved about—something she had not done for many a weary day.

Baby May heard the rippling sounds. Her little white teeth were pushing their way up into sight. They hurt the little maid, those hidden teeth, so that she fretted uneasily and cried to be comforted. But the merry song laughed at her, and she listened and cooed and dimpled with delight, and she reached out her pretty arms as if she would catch and hold it fast.

A little girl who had been shut in for several weeks, and was downhearted and blue because she could not go about, also heard the song and unconsciously hummed the merry tune.

Just a little song, such as any one might sing, quickly sung and quickly sinking into silence, but what a pleasant mission it had in the world!

It was worth while to be a Martha Ann, to drop a little oil of gladness on the grinding wheels of life, to make them run a little easier and a little smoother. Even you and I can do that.—Comrade.

The Fatal Street Corner.

In Nova Scotia town lived an old man whose wife had recently died, leaving him in a comfortable house with no one to look after him. He soon began "lookin' round" for a second helpmate, and settled on a widow, whose status as a housekeeper for her spouse was well established. The old man had but one objection to her—she was a Methodist, and h had been a devout Presbyterian all his life.

'It's all right but for one thing,' he confided to his crony, when they fell to discussing this drawback. 'Come week days, she will be fine, I'm thinking. She can keep me tidy, mind the house, and, man, yet she can cook. "But then," and he shook his head doubtfully, "then will come Sunday. We will be starting off to church together, just as husband and wife should be doing on the Sabbath day, and we will come to the corner. Then Mandy, she will be turning to go down the street to the Methodist place, and I will go on to the house of God alone!"—Lippincott's.

The order of the Pennsylvania Railroad Company, that its employees shall not use tobacco in any form while on duty sounds a little like an echo from the famous deliverance of the General Assembly, only that the trainmen must obey the order or lose their jobs, while the Presbyterian Church officer can continue the use of his luxury, if it be such, without prosecution or persecution. —The Presbyterian.

Information Bureau.

"Have you anything in the way of a carpet beater?" inquired the department store patron.

"We have," replied the floorwalker "Take the elevator to the seventeenth floor and you'll find some rugs at $29.98 that beat any carpet you ever saw."—Chicago News.

AN AID TO FAMILY WORSHIP.

By Harold E. Wilson.

Perhaps you used to have family prayer in your home in years gone by. Or if not many years have gone by since you established that little home of yours, perhaps you started out bravely and conscientiously in those first blissful days to open each morning with some brief reading from the Word and a prayer for strength and guidance. You did not get out of the habit, if you are like some of the rest of us, because it was irksome or because you found no profit in it. It was a help. It did sweeten the morning hours, and—well, there is truth in the modern slogan: "Be sweet until 9 A. M. and the rest of the day will take care of itself."

Why, then, was the habit broken? Why do we hurry away in the morning to business with the Bible unopened and, if our conscience twinges, console ourselves by repeating:

Work shall be prayer, if all be wrought
As Thou wouldst have it done;
And prayer, by Thee inspired and taught,
Itself with work be one?

Let me see if I could tell you why it is. Perhaps you had difficulty in opening to appropriate readings. The chapters were long for your limited time, or they were not devotional in spirit. After you had read the Psalms through several times and most of the New Testament, it was hard to turn at random to just what you wanted. Possibly you followed for a time the daily readings suggested in the Sunday-school lessons. But you found these often too brief to be of value, and frequently more historical than devotional. You skipped a morning when you had everslept, and another when a neighbor ran in just as you were through breakfast. Several lapses occurred, but each time you brought yourself conscientiously back to the family altar.

At last a wonderful thing happened. A baby boy came into your home straight from the Glory Land. Your home was never the same again. No longer could you say what you would do at a certain hour in the morning—or any other hour in day or night, for that matter. Every habit you had ever formed and many resolutions you had made—all were now trespassed upon. And perhaps other children have come, and other duties arisen, until now it is to sleep as late as you dare in the morning, a hurried rising, a bolted breakfast, and away.

You see I am writing what has been rehearsed to me. "I would like to have morning devotions," said a friend to me the other day. "Is there no book of selected readings for each day of the year, with possibly a hymn and accompanying prayer?" He was a father of five lively children and I fancied what was in his mind. It is not easy to extemporize in prayer with prattlers at your knee who do not always appreciate the value of silence. I was obliged to confess that I had never happened upon such a book, but mentally resolved to look up the matter. The result is that I have before me, and am using each morning in my own home, "The Church at Home," by Bishop John H. Vincent. It is not a new book, but is admirably adapted to its purpose. Each page contains an appropriate Scripture reading, hymn and prayer. Five minutes would be sufficient time to allow for a dignified and reverent service. Surely none of us but can find a way to set apar five minutes of each day to a practice of such value to all the members of our home. As Bishop Vincent says in his "Introduction," "Family prayer is an institution of priceless value where it is kept up conscientiously, seriously, regularly, and where it is indorsed by domestic administration and personal example. Where it is a part of a steady and genuine life, and not performed perfunctorily, it is full of power. The memory of it goes through life, hallowing every thought of home, reminding the wanderer of the days of innocency and devotion, and alluring him again to the Christ who was so long enshrined in the family circle."

Besides the contents of the book already mentioned, Bishop Vincent has included readings for nine special days and memory texts for every day in the year. The book is heartily recommended to those who have a desire to continue a custom sometimes beset with some difficulty, but which, if persistently pursued, brings manifold blessings.—N. Y. Advocate.

THE BOYS OF OLDEN DAYS.

Great were the boys of olden days, who, grown to manhood, opened new regions of the earth to settlement and work.

Few now are the spots of the earth that have not been explored. Take the North and South Poles, a few sections of South America, a little of Africa, and a little of Central Asia, and you have all the world with which man is not yet wholly familiar.

It seems quite probable that within another century the days of opening new countries will have ended—there will be no untraveled spots on the face of the globe.

Exploration is now conducted on scientific lines. Men go on great expiditions equipped with every comfort. But it was not so in the days when MacKenzie found the Artic Ocean and then made his undaunted way to the Pacific.

The story of what was doing in those last days of the eighteenth century is worth twenty tales of bloody battles; a score of fairy nothings. He was working for all humanity—which is real work—and some day it is to be hoped that Canada will set up a great monument to his name.

He found out and proved a lot of things that geographers and stay-at-homes of his time did not know and could not have known if he had not taken a stout heart and a clever mind into the wilds of the north and worked for the honor of true knowledge and his native land. When you are discouraged with a bit of work, read this story of MacKenzie and take a new hold on your undertakings. Learn from his example that you can conquer.

Far to the north, so far north that the thermometer plays hide-and-go-seek much of the time around forty degrees below there is a jumble of lakes and rivers bearing the names, Athabasca, Woldachuck, Yellow Knive, Great Slave, Tache, St. Therese, Good Hope, Great Bear, Peace, Tatlah, Smoky, Fraser, and so on. They lie in the provinces of Canada known as MacKenzie, Yukon and British Columbia. They are so far out of the world of railways, telegraph, printing presses and school houses that they are being opened to active settlement.

But what must they have been in 1789, a hundred and twenty-two years ago? The Athabasca is a wonderful savage river, more mighty and beautiful than our Hudson. It empties into Athabasca Lake, and on this lake in 1789 Alexander Mackenzie, chief fur trader for the Northwest Company had his home. He was a trader with the Crees, Slaves, Chipewyans. So, too, he was a dreamer, a thinker of doings that other men might call impossible. He loved the "sniff" of the wilds, and he was neither afraid of himself nor of nature.

In those days the English government had a standing reward of $100,000 for any man who would discover a northwest passage between the Atlantic and Pacific oceans. The reward had been standing for years. Many men had tried to win it, and failed. MacKenzie said to himself:

"The rivers run north from Athabasca, and run west from Athabasca. If I follow the rivers I must land somewhere—perhaps I will master the secret and win the great reward."

One morning in June he put a canoe into the waters of Athabasca. He started north to where the present MacKen River flows out to the lake, making its way to the Polar waters. He had two or three men with him and some provisions. He entered the Mackenzie at a point a mile wide, and its bank rise three and four hundred feet high, banks of rock.

Nine days his canoe drifted in a heavy fog, and then cold and driving rains came upon the party. Forty days after Mackenzie had left Athabasca his canoe entered the Arctic Ocean at what is now called Mackenzie Bay. It required eight weeks for the party to make the return journey. Often they were without food, the weather was deadly cold, the canoe frequently upset in icy waters. Mackenzie never complained. The chronicles of the time which survive speak of his enduring good temper, his immense strength, his fearlessness and his patience.

He did not discover on this voyage the Northwest Passage, because none existed, but he proved tht it did not exist. A. C. Lunt writes:

"He discovered the Mississippi of the north—Mackenzie River."

The following spring Mackenzie hastened to the deadquarters of his company at Grand Portage, on Lake Superior, where he reported his finding of the Mackenzie and asked permission of the directors to explore the Peace River, which rolled and tumbled westward from Athabasca to some then unknown region. His journey southward and back to his trading post occupied a year, but he returned home with the permission of the directors to explore the westward stream.

He built a birch canoe thirty feet long, and stored it with powder and pemmican. He took nine persons with him, and in May, 1793, while all France was torn with Revolution, when Napoleon's star was just on the ascendant, while we were yet a bankrupt and discouraged government, he set himself afloat in the wilderness to find a new way to the sea.

The journeying was frightful. Mr. Lunt describes one incident of this:

"In less than a week snow-capped peaks had crowned the canoe in a narrow canon below a tumbling cascade where the river was one wild sheet of tossing foam. The difficulty was to land. Fastening an eighty-foot tow line to the bow, Mackenzie leaped to a declivity, axe in hand, cut footholds along the face of the steep cliff to a place where he could jump on a level rock, then turning, signalled for his men. The voyagers were paralyzed with fear. They stripped themselves to swim, then one by one vaulted from foothold to foothold where Mackenzie had cut steps, till they came to the final jump across the water. Here Mackenzie caught each on his shoulders. The tow line was then passed around trees, and the canoe tracked up the raging cascade."

Mackenzie's men revolted from the perils before them. They swore they would go no further. Mackenzie gave them a good meal and ordered them to go ahead. They came to windfalls of trees with the thickness of twice the height of a man. Up this Mackenzie climbed, "clothes torn to tatters, boots hacked to pieces, feet gashed with cuts." The going was so bad in one day he only made three miles. His men fell asleep on the bare ground from sheer exhaustion.

Finally a majority of the men deserted the explorer. They left him without food and with but little powder. Barefooted and in a terrffic storm he followed them They were overtaken that night and compelled to go on with the journey. Finally the source of the Peace River was reached. Beyond were peaks and glaciers. The streams were worse than the one they had left. The canoe was upset and all the provisions and powder dumped into the water. The men wept. Makenzie quietly remarked that this would teach them how to run the rapids Men of the north—to turn back? Such a thing had never been known in the history of the Northwest Fur Company. It would disgrace them forever. Then he vowed that he would go ahead whether the men accompanied him or not. They went with him and so he crossed the Great Divide of the Upper Rocky Mountains and started down the western slopes that were to lead him to the Pacific.

The Indians he met told him "the river he was following ran for many moons through the shining mountains before it reached the midday sun." It was barred by rapids and dangerous. Mackenzie kept on. He had only one month's provisions left and his powder was nearly all gone, but he kept moving ahead. On July 4, 1793, he abandoned the canoe. His men were loaded down each with a musket, two pistols and ninety pounds of food. They walked west, barely making twelve miles a day. Their feet bled, and they suffered terribly.

But on July 20, 1793, far ahead they saw the thin, blue line of the Pacific Ocean. Sea lions played on the rocks of the coast. Sea gulls whirled over their heads. Here was the sea that for three hundred years men had been trying to reach by over land and failed, until Mackenzie came to it. He was three months from home, and almost starving, but he had found his goal.

He made a pot of coarse paint, and on a rock which faced the ocean he painted in letters of red:

"Alexander Mackenzie, from Canada, by land, the twenty-second of July, one thousand seven hundred and ninety-three."

He made a safe return to Athabasca. The next winter he left the west forever. The English king made him a knight, but could add nothing to his wonderful and enduring manhood. He died a respected citizen of Scotland, in 1820.—The Montreal Witness.

OUR BIBLE SCHOOL.

Lesson for Next Week.

1 Chronicles, chapters 8-14.

Questions.

93. Why was God angry with Uzza? (Assigned to Miss Ida Baber).

Answers to Assigned Questions.

Question 90. Ezra and Nehemiah.

Mrs. W. F. Kennett.

We find recorded in the 29th chapter of I Chronicles a most sublime prayer of thanksgiving and praise offered by David, the sweet singer of Israel, after he had caused the princes and people to give liberally for the building of Solomon's Temple. Soon afterwards "he died in good old age full of days, riches and honor."

Mrs. B. F. N.

SOME PORTO RICAN CHARACTERISTICS—PHYSICAL.

The people of Porto Rico are brown skinned with the exception of the pure whites and pure blacks. They are slender and of short stature, graceful in motion, and animated in conversation. The hair is black, and kinky where negro blood predominates. The natives have poor teeth. They possess little muscular strength which is due to lack of nourishing food.

In the country it is said that at least 95 per cent suffer with Uncinariasis. This weakens may of them incapacitating them them for work. Physical debility arising from immorality are widespread.

Tobacco and rum are used extensively. Both boys and girls begin the use at an early age. The growth of boys is impeded by use of same. Sometimes it is said rum and tobacco are used to appease the pangs of hunger. Howsare.

—The end of the first week of the McNamara famous murder case in Los Angeles, California ended without a single juror being chosen. Justice has a tedious and perilous road in the courts. There appears to be so much feeling in this case between capital and labor that the simple case of "guilty or innocent of murder," is almost lost sight of.

—The forty-third annual convention of the American Woman Suffrage Association was held in Louisville, Kentucky, last week.

—China is experiencing a revolution of such proportion as to attract the attention of nations throughout the world. The United States has several war vessels in Chinese waters at Hankow to protect American interests.

From Pastors and People.

NOTICE!

Conference blanks have been sent out. If any pastor fails to get his in due time, please notify the undersigned at once.

Very truly,
W. E. Swain.

Dear Brother Pastor:

Please write me a card at once telling what you have done this year in building churches, parsonage, schools, etc., and give approximate cost of each. This is important and I will greatly appreciate an early hearing from you. Name the enterprise and state where located.

Very truly,
W. E. Swain.

Dear Brother Pastor:

How would it do for each one of you to take subscriptions for publishing Conference Journal before coming to Conference? Then take collections in all your churches for publishing journal. It would relieve the situation very much. You will find a place in Conference blanks for this and I am sure it would be much less trouble all round. Should you not return to same charge you turn over list of actual subscribers to journal to your successor on that charge and he could distribuate on their arrival.

W. E. Swain.

Yadkin Colleg Ct.

To the official members:

Dear Brethren:

The fourth quarterly conference will meet at Mt. Carmel on Saturday before the first Sunday in November. Preaching at 11 o'clock, dinner, quarterly conference. All officials are expected to be present.

Pastor.

Orange.

The fourth quarterly conference of Orange Circuit will convene at Chestnut Ridge church on Saturday, November 11, 1911.

There will be an important church meeting at 10, A. M., followed by a praise and prayer service. The business session of the conference will begin immediately after dinner.

Every member of the charge is requested to be present on that day. Important business is to be transacted.

Pastor.

Matthew's Chapel, Greenville Ct.

As we have been silent for quite a while, will write a few lines to let the readers of the Herald know we are still alive.

Our pastor, Rev. W. F. Ashburn, preached for us yesterday for the first time since July, as he has been very busy with the meetings. We were all glad to see him, and also to have him with us again. He will be with us only one more time this year, but hope he will be with us again next year. We are all glad to see him come, as he always wears a smile for all.

Our Sunday school has come to life again, after being silent for quite a while. We are working for a good Sunday school and hope it will continue so through the winter.

I will close with best wishes to all.

Yours for Christ,
Lottie Edwards.

Spring Hill.

Dear Herald:

Quarterly conference was held here Saturday and dinner on the grounds; a large table and a good dinner and enjoyed by all that were there. Our pastor, Rev. T. A. Plyler, President Swain, Rev. Chas. Cecil, were all present and a large number of other brothers and sisters. Our Sunday school is still going on. All pray for us that it may keep growing.

The protracted meeting that was held at our church did great good. By the help of God we think several precious souls were saved. We pray that they continue in the right path.

We ask you all to pray for us.

With best wishes to the Herald and its readers.

Minnie Craven,
Reporter.

Forsyth Circuit.

Our special meeting began at Oak Grove the second Sunday in October; closed Thursday night on account of the inclemency of the weather. The meeting was not what we had hoped for, though there very good results. Rev. W. D. Fogleman was pulpit help; his faithful preaching was enjoyed by all.

Our meeting began at Pleasant Hill the third Sunday in October. Rev. J. D Williams as pulpit help. We were again rained out at this point. But those that came out greatly enjoyed the preaching. I need not tell you the preaching was good, you know that. All want him to come again.

On Thursday morning of the meeting at 10 o'clock, Bro. R. E. Briggs and Delenia Hauser were happily married at the parsonage by the writer assisted by Rev. J. D. Williams. We wish them a happy life

T. A. Williams.

P. S. Our fourth quarterly conference was held at Tabernacle Saturday before the third Sunday. The business transacted in the spirit of love. All the churches were represented. T. A. W.

Moriah Church, Tabernacle Circuit.

Although the weather was very unfavorable, forty-five of our number were present for the Sunday school service.

Our last Sunday school collection for the Denton Orphanage amounted to $6.57. The second Sunday of each month is the regular time for taking this collection.

Our pastor, Rev. C. A. Cecil, gave us another good sermon, using as his text Matthew 6, and a part of the 6th verse. He used as his subject, "Prayer" and dwelt especially on the importance of secret prayer. At the close of the sermon communion service was held.

At our next preaching service (the second Sunday in November) business matters of importance will be attended to and we hope to have a large congregation. This will also be our last appointment for this Conference year. Reporter.

THE POSTAL CARD.
W. F. Kennett, Editor.

This number of The Postal Card is devated especially to the interests of the President's visit to Flat Rock circuit and to the fourth quarterly conference.

1st, the President's visit. President Swain will be with us November 3-4-5. He will preach in Palestine Church Friday, November 3rd, at 11, A. M.; in Gideon's Grove Church Saturday, November 4th, at 11 A. M. and the quarterly conference will be held after luncheon on the ground. Sunday, November 5th, the President will preach in Bethel Church at 11 A. M., and in Flat Rock Church at 3 P. M.

The assessments for President's salary are as follows: Flat Rock, $14.00, Bethel, $7.25; Gideon's Grove, $3.00, Palestine, $2.75. Those who have the matter in hand will please see to it that the full amounts are raised by the time of the President's visit.

The fourth quarterly conference. Remember it will be held in Gideon's Grove church, Saturday, November 4th, and that

President Swain will preside. Remember also that at this conference the pastor's salary for next year is to be fixed, and the delegate may wish some expression as to who the pastor shall be, and be sure "to remember, and don't forget," that we want a full attendance of the offcial members, every class leader, every steward, every trustee, every Sunday school superintendent, every preacher and every exhorter should be present. Let us have one full quarterly conference and see how it will look and how we will feel.

Don't forget that we want full reports; the stewards especially should get very busy. The year's work is almost done and every faithful, loyal member will wish the pastor to carry up to the Conference a good report and will lend a helping hand toward making it possible for him to do so.

A Rally. Let us have a grand rally at the fourth quarterly conference—all present—all interested. Don't forget the place—Gideon's Grove—nor the time. Sunday, November 4th. Hand this Postal Card to your wife and tell her to see to it that you go to the fourth quarterly conference at Gideon's Grove. Saturday, November 4th. We shall expect you—**don't forget that we will expect You.**

Sandy Ridge, Oak Ridge Circuit.

Bro. Lowdermilk filled his regular appointment last second Sunday; he preached a good sermon to a small congregation; owing to the inclemency of the weather but few were out. I feel sure that all were benefited that heard it. We are sorry that he has but one more appointment here before conference. We hope that he will be returned to Oak Ridge Circuit again.. I think that he has come the nearest giving entire satisfaction of any that have served the Sandy Ridge Church for a number of years and is equally popular with the other churches as far as I know. Bro. Lowdermilk has manifested a great deal of interest in the welfare of the church. It seems that he is just willing to do anything to help the church along. When he came on the circuit four years ago we had no hymn books scarcely to sing out of, but through the efforts of our pastor we have perhaps a dozen famous hymns besides quite a number sold in the community. Also, one dozen M. P. Hymnals, so we are in better shape so far as singing is concerned. The latter were bought with the proceeds of the ice cream supper. Some tried to criticize. I heard of one man, not a church member, who should have said that he would have done so and so if the preacher and the members of the church had met at the church for the purpose to pray for rain. Poor fellow!. He thought that God was going to cut off all temporal blessing, not knowing how to pray and ask God for the needed blessing himself, he wanted the preacher and the members of the church to intercede for him in asking God to give us rain, knowing that God in his mercy sends his rain upon the unjust as well as the just and therefore they share the blessing with the Christian people. I heard of another; this man was cursing the Christian because it did not rain. He swore that there was no Christian in this part of the country, for if there were it would rain. Yes, the poor fellow knows how to curse but did not know how to pray. Oh, how much bette it would have been for that man to fall upon his knees and pray to God to give him a clean heart so that poor parched, thirsty soul of his might have the gentle showers of divine grace that flow from the throne of God that it may rejoice that the drought of many years has been broken and a soul that was dead in trespasses and sins is made alive unto God. It is a sad fact that so many people are unconcerned about the long drought, 50 or sixty years, of the immortal soul. I admit that it looks very distressing to see earth dry and vegetation burning up and perishing for rain, but what is that compared with a soul that is thirsting for the waters of life. Let us look after the welfare of the soul first, it is worth more than all the world. There is not the interest manifested in our Sunday school that should be: the average attendance is 20 for the past three months. It should have been seventy-five at least. I feel that we need the prayers of the Christian people; please pray for us. God bless you all. J. H. Gordon.

Granville.

Our fourth quarterly conference for this charge was held at Union Chapel Saturday, October 21, at 11 A. M. The best turnout of officials since I have been here though Mt. Carmel was not represented at all. Much interest was manifested in the business done.

Lively discussions on subjects arranged. An increase of $100 on pastor's salary for next year. Good reports from the churches in every way. The return of the present pastor was asked for.

We believe that there has been development along many lines this year. The charge is praying more. There have been good revivals. Something over 100 conversions and reclamation and 48 additions to the church. The prospect is encouraging. Bro. Garrett, the genial superintendent Mt. Carmel Sunday school, gave a reception to the school some time ago and nearly every member was there. It was the writer's privilege to be there and we surely had a good time. Ice cream and cake served. Songs by the young people, games by the children, and a general good time by the older people made it indeed a pleasant occasion to every one present.

Truly Bro. Garret and wife made themselves equal to the occasion by entertaining us all in such a splendid manner. A rising vote of thanks, unanimous too, was tendered them the following Sunday by the congregation at Mt. Carmel.

The Ladies' Aid of Rehobeth have paid for another set of chairs in the parsonage Thus furnishing the seating capacity for the preacher's family and company. Thank you, ladies. This society, and the society of Union Chapel have put in about $43.00 worth of furniture this year. Taking the $50.00 range paid for by the entire charge makes an investment of $93.-00 for the parsonage furnishings this year.

Our Sunday school work is encouraging. Much improvement, the leaders claim, is being made. The people are still remembering us with things useful. Bro. Lee Mitchell and wife gave Pauline a pig which is developing into a large hog. Bro. Charley Grissom gave us a large 'possum. Bro. John Floyd and wife, a jug of molasses and a jar of damson preserves. But I can't take time and space to mention useful things that have come to us from Bro. E. E. Edwards, Mrs. Sol. and Miss Agnes Satterwhite, Mrs. William Garrett, Mr. and Mrs. C. W. Finch, Mrs. Rogers, Eugene and Fannie Pardue, H. A. Finch, James Stone, and John Mundy and Mrs. John Gill. All showed favors that were of cash value and we thank the givers very much. Some names may have been omitted, if so, it is unintentional. We thank the good Lord for his mercies during the year and trust that our coming Annual Conference may be a great spiritual uplift to us all.

Sincerely,
N. G. Bethea.

Henderson, N. C., Oct. 23.

Giles, Richland Ct.

By this time the readers of the Herald are beginning to think I am gone off or dead. Neither of which has happened to the reporter. This scribe, nearly 81, is in bad health. But would say that we had here a most excellent meeting at Giles commencing on the third Sunday in September. The preaching good from start to finish, ending on Friday night. Bro. Joel Trogdon did much of the preaching after Sunday. Three sermons that day: one at 11 o'clock by Bro. Trogdon to a crowded house and one half still out; at 2 P. M., Bro. Greyson preached to a full house and Bro. Hatley to as many out in the grove. Both sermons were ex-

cellent. The attendance largest ever at Giles on Sunday since 1876. The meeting was well attended both day and night. The preaching grand, but no converts. Two joined from other churches.

Our Sunday school good for this season of the year. All are doing finely that attend regularly.

Bro. Hatley has done a good work, not only at Giles, but all over the circuit. Had a great meeting at Cedar Falls. Several accessions. Also at Flag Springs; about 35 conversions. Fourteen joined at that place. At Charlotte a good meeting, also several joined there. The circuit greatly revived. We had a live man to help at Giles, Bro. Trogdon. Beat his own record as assistant at Giles. Bro. Hatley also did some soul-stirring preaching here too. To sum it up, oratory in the pulpit was touching in the extreme, every sermon. And it was similar at all the other places on the circuit. I did not attend, but I heard of the success. Every four years is a Presidential. This was an off year on this circuit. Not so great an increase as some years in the past. Summer was very dry, like 1845. It might have had to do with the minds of the people as in the day when Jerusalem fell on account of sin. The people fell out with God because of no rain for a long time. Result, poor crops of corn, hundreds of new wells made in the County. Water famine in general in the State. It cost one city $10,000.

This scribe was fifteen in 1845 and there was a water famine then. Such things should tender the hearts of men, but it is quite the reverse as it was in the days of Moses. Rulers were wicked then, so today. I mean the rulers of 90,000,000. It comes the guilt on down to us of the year, 1911. We, as a nation, not up to a high standard that God would have us be with all the Gospel in almost every corner of this great U. S. Sunday schools all over the land dotted here and there like the stars in the sky at night and also like the railroads, in all the states, a net work. I must say we are so far as I can see on a par with our sister Sunday school on this circuit. We hope to get better and do more in 1912. Success to the Herald. Good will to the editor. If he should fail as editor, I can't think of a second to fill his place. Best wishes to all the Christians all over the field.

As before stated, not feeling well, I close this report, hoping to hear from other reporters in the field. We need more efficient teachers in all our Sunday schools.

Truly yours,
Wm. M. Stevenson.

—Bro. Millaway went to Liberty today to assist in the funeral of Bro. Kimrey.

Mt. Carmel, Granville Ct.

Sunday school attendance increasing; fifty out of ninety-nine present last Sunday. Sixty-six cents collection. The hundredth one expected to be enrolled next Sunday.

The absence last Sunday of Hamit Powell was caused by a bad cut on the foot with an axe.

Sickness still an impediment in our school.

Suppose people were as eager to go to Sunday school as some are to circus shows and theatres, wouldn't it "take the day?"

Polk Garrett.

Oct. 24, 1911.

Mecklenburg Ct.

Just closed a meeting at Stallingsville. We had 22 conversions. Organized with 31 members of the leading families of the town; the most of them came from the M. E. Church. We also organized a C. E. Society with 18 or 20 members, and we are having a good Sunday school there. We are proud of the outlook at Stallingsville.

We have decided to sell the church and parsonage at Matthews. We have bought a nice lot, two acres, for church and parsonage with a large well-finished six room house on it, and also good outbuildings, for $1,600.00, and Bro. Stallings donated $800.00. We greatly appreciate this of Bro. Stallings, he is one of our new members from the M. E. Church.

We are going to build a nice brick church something like our new church at Denton, only not so large, and also a nice school building for our M. P. Church and people of this circuit.

We are coming up with the best report this year that we have had in a long time, but this charge must be divided in some way, it is too large.

I am favorably struck with the Christian Endeavor work. We have a society at Beulah, and I never saw a greater outcome in any church and people. Our young people need something to do, and why not give them something. They love the church when they have a part in it, but when it is to be dragged along by a few old people they wear everything out and drive the young out.

May God help us to give all something to do in his church.

With best wishes to all.

J. W. Self.

Mrs. L. G. Whittington, of this city, is dead at the age of 84 years.

—A son of George Pritchett was seriously hurt by a runaway horse in our streets.

NOTICE TO PASTORS.

Dear Brethren of the N. C. Conference:

Will you please send me the names of all the members of your charge that live in the city of Charlotte, that I may find them? I hope that all the pastors will help me in this way. I want to call all our people together in Charlotte and see if we can get the way open for a church there. Now will you look after the matter at once and send names to J. W. Self, Matthews, N. C.

—Besides being an eminent lawyer, an efficient judge, and an orator of no mean ability, United States Judge Jeter C. Pritchard, of Asheville, N. C., knows how to put a moral proposition also as witness this recent utterance credited to him:

"That you cannot by law make an individual a good man, in one sense of the word, is true; but that you can by law remove such evil agencies as bar rooms, and thereby minimize the temptations that beset young men, is absolutely true. Experience teaches us that, were it not for the law it would be impossible to maintain our government and to protect the lives and property of our people. This has been so in all ages, and with all nations, and the time will never come when any government can exist without the enactment of suitable laws for the enforcement of its decrees and the maintenance of law and order."

Don't Talk Too Much.

Robert C. Ogden, John Wanamaker's partner, says that he has found in his experience that one of the greatest things that keeps young men down is the habit of talking too much. He declares that it is the silent man, the man who thinks a great deal and says very little, who is the deepest, and will succeed the quickest.

—Alfred Tennyson Dickens, son of Charles Dickens, is now in this country. He is a quiet, affable man, of sixty years of age, who is full of reminiscences of his father, and has lectured repeatedly in England, Scotland and Ireland. Mr. Dickens will make a tour of America, visiting all the large cities.

—Rev. H. L. Powell has gone to Denton to help Bro. D. A. Braswell in a series of revival services.

—Rev. T. M. Johnson went on Monday to LaGrange where he is to conduct a special meeting. The absence of the pastor will make the task more difficult, but we hope Brother Johnson will have a good meeting.

—A comet is now visible in the morning.

THE GRACE OF CHURCH GOING.

Church attendance may well be called one of the Christian graces. It is a mark of respect to God and His cause such as is not usually rendered in this age and land by those who did not highly regard him. It is a means of grace to those who observe it, so that those who are found regularly in their places in the house of God are almost sure to be the recipients of special spiritual blessings. It will be with them as it was with Eliezer, Abraham's steward, who had it to say that "I, being in the way, the Lord led me."

Church attendance is not all there is of Christian life and duty. There is no such thing as discharging our whole round of Christian obligation by simply appearing at the church service on the Sabbath. It is not claimed by any properly informed person that this is so. No physical or external performance is sufficient in quantity or quality to comprehend all that is involved in the full-orbed round of doing God's will and in all we do, living to God's glory. But it is a fact that they who neglect attendance upon public worship neither look upon themselves, nor do others look upon them, as living exemplary Christian lives.

The church service affords the opportunity for public and united worship. Those who worship the most sincerely and regularly in private are those who most thoroughly appreciate public worship and most grieve over being deprived of it. Those who are not in the habit of regular private devotion are greatly in need of the guidance and stimulus that comes in the church service. The forms and words of prayer in which they are led are for their instruction and assistance, and, if there were nothing more than this one element, it would be for the enrichment of the spiritual life of all to come and appear before God and be led in prayer by one who knows the form and spirit and words and meaning and power of prayer.

The church service, moreover, affords the opportunnity for the preaching of the gospel of Jesus Christ. That community is a poverty-stricken community in which the word of God is not proclaimed. Coarse and rude and undisciplined and vicious it is sure to be or to become. Let men say what they will, gospel preaching is the supreme source of refinement and virtue to any people. The pulpit is the seat of power for the spreading abroad of the influences that bless and save a community. The preacher need wish no place of greater influence. If he preaches God's word, he is using the divine means for the saving of human souls. They who listen in reverence are sure to be enriched and transformed, if the preacher gives them the truth of God. They who attend church regularly are learning the best and highest things of earth and heaven. They who neglect wantonly are making themselves their own enemies and are standing in the way of the best things that can come to their families and to their fellowmen. Those who go to church regularly will prove to be in the long run, the leaders of their communities in all that means goodness of life.

Since habit is so large an element with us in the formation of character, we should be sure to form and maintain in ourselves and in our children the habit of steadfast, thoughtful and conscientious attendance upon the means of of Grace as these are provided in the regular services of the church of Christ. Some worldly people say that they do not attend church because they were taken to church so regularly when they were young. This is probably as abject, mean and dishonest a thing as is ever said. It is not true. If they have broken away it is because they are worldly and sinful. Whoever is taken to church and started out right in life by Christian parents has much for which to thank God. If the habit is not formed early, it probably never will be, because the habit of neglecting God and his church has been formed. It is a terrible thing for parents to train their children in so deadly a habit as this. Let them rather say: "As for me and my house, we will serve the Lord."—Herald and Presbyter.

—President Swain was entertained by a brother Howard not far from Charlotte who was wearing a pair of shoes that he had been wearing for nineteen years. Either those were very good shoes or Brother Howard is very easy on shoes. This reminds me of a story of the man who fell down and stuck a stump into his nose. "He must have a very large nose," said some one. "No, his nose is of ordinary size. It was a small stump," was the explanation.

—W. I. Brame, of this city, opossum hunting, fell from a tree into a stream and on rocks, and was taken up unconscious. He was taken to his home by his companions. His left arm and two ribs were found to be broken. There were also cuts and bruises.

—The Wright brothers are again experimenting with flying-machines in North Carolina. They are trying to solve the problem that the birds solved long ago of staying up without moving on. They seem to be meeting with success.

"COUNT YOUR BLESSINGS."

(The Lord hath done great things for us; whereof we are glad. Psalms 123:3. Golden Text for Sunday, October 29).

The trouble with our busy time is that we do not stop to consider how great things God has done for us, and is doing. There are men, there may be readers of The Christian Sun, who are busy every day enjoying the blessings and benefits God has given them, and yet they do not stop a five minutes in a whole day to reckon these blessings, nor to thank God for them. Merchants will take time to make an inventory of their stock, see how many goods they have on hand, and count their sales of the month or year. Yet if asked to count the blessings that they had received from God they would say they hadn't time.

The Lord hath done great things for us indeed, hath given us health and strength and friends and loved ones and prospered us in our way. But little do we stop to see or consider the infinite abundance of these great things. Like the Israelites, it takes some captivity, some reverses, some hardship, maybe some severe affliction to bring us to our senses and to make our hearts glad and grateful.

I saw a man the other day who had been desperately ill, exceedingly nigh death's door. He was convalescent at last. "O, the Lord has been so good to me. He has raised me up, spared my life and I think I will soon be well," said the man emotionally and gratefully. Well, if that man was thankful that the Lord had spared him and had raised him up from a bed of long and sore affliction, how thankful indeed should I have been who had not even been afflicted, who during the time had enjoyed health and strength and happiness. Count your blessings, reader, for they are many and worth while.

—From The Christian Sun.

—All honor to the modest, faithful minister who declined a fee of $10,000 offered him to unite in marriage Col. Astor and Miss Force recently and then declined later the offer of another $10,000 for having done his duty in declining the first $10,000. Such characters prove that not all the men about us are money mad.

—Nearly the entire senior class and some from other classes, forty or more students in all, of the Colored Agricultural and Mechanical College of North Carolina, at Greensboro, were summarily expelled last Saturday for choosing to do Saturday work for individuals in the city rather than labor on the college farm as directed to do by the faculty.

IN MEMORIAM.

In Memory of Gilmer Hartley Dale, of Yadkin College.

"Gone from home and loved ones who weep,
Happy, he's walking the bright, golden street,
Patiently stands on the heavenly strand,
Gilmer is calling with beckoning hand."

No consolation greater than this can come to those who mourn their dead, but time alone can dry the fallen tear, dull the sharp edge of pain, the wild throb of anguish that greets us everywhere in the sad, silent home. There is nothing but that is connected in some way with the loved one gone out of our lives forever. Crushed with the weight of loss and loneliness, we fain would cry from the depths of despair, Why, O God! Why? May heaven pity the heart so steeped in grief that it fails to hear the melody of the voice of Him who has been called "The man of sorrows, acquainted with grief," when he says, "Come unto me all ye who are weary and heavy laden, and I will give you rest."

"I will not leave you comfortless. I will come to you."

Greater by far than any human sympathy, "For He has borne our griefs and carried our sorrows"

Death in any form or at any time bears on its sable pinions the chill of darkness and gloom but there is always an added pathos when it comes to the young and to one so full of hopeful desire as was Gilmer Dale for a long life of usefulness as a physician, ministering relief to suffering humanity. But paramount to this disire was the wish to provide royally for his widowed mother. He would say so often, "I've got the best mother in the world. She has done so much for me. I want to live to provide for her every comfort and pleasure." But it was not to be; cut down in his 21st year—in the very flush of his young manhood when

"It is so hard, to feel the hand of death
arrest one's steps,
Throw a chilling blight o'er all, one's
budding hopes."

Gilmer has always been above the average boy in many respects. Even when a child he was a Chesterfield in polite decorum.

Thoughtful, studious, serious-minded, but liked fun as well as any boy if it was the right kind. He professed religion and joined the M. P. Church at the age of 16, was a true Methodist Protestant, loved his church and was faithful in his attendance at Sunday school as long as he was able. His pastor, Rev. H. L. Powell, says he never failed to come to him after preaching and express his appreciation of his sermon. This means much to a minister, coming from old or young. Prof. Totten, who has taught him since he was quite a child, often remarked of the strength of character he was developing. He compared his life to the queen of flowers, the rose, said he had watched him grow from a tiny bud gradually growing and expanding but ere it was full blown it began to fade. Yes, budded and bloomed on earth to be perfected in heaven.

Gilmer graduated with the class of 1910. His health was then failing fast and he was advised to give up his studies, but this would have been a death knell to all his hopes, and he felt he could not, he felt he must not only finish with his class but must write his own oration and so put forth every effort to that one end which he gained with honor to himself and the school, showing then the willpower and determination that God had seen fit to have spared him, would have ultimately won for him the higher education he so much desired and he would have reached the heights of fame, his proud, ambitious nature had mapped out for him. He fought bravely to regain his health during vacation so as to enter the University at Chapel Hill, but with bitter disappointment he had to see his classmates leave without him. He was hopeful then that year's rest would restore his strength, but long ere that time had expired he realized that God had other plans for him. Everything that was possible for loving hands to do was done for him, but he continued to droop and fade till the end came. October 5th. We would not say the end, for "Death is dawn."

The waking from a weary night of fever
unto truth and light.
Death cannot come untimely to him who
is fit to die.
The less of this cold world, the more of
heaven.
The briefer life, the entire immortality."

Gilmer had many relatives and very many friends who grieve to know they will see his face no more till they see it transfigured and glorified awaiting them in that beautiful land beyond. No one has a better assurance of this than the grief-stricken mother, bereft of her only son and baby boy, and by his only sister, Mrs. Herman Craver, who for weeks left her home and by her devoted sacrifice of many things made it possible for the mother to be constantly at his bedside.

He was perfectly resigned to die and would speak of it to his mother as calmly as he would discuss a pleasure trip. He was very anxious that Rev. S. W. Taylor, whom he had always known and loved, preach his funeral, and regretted that his classmates could not be his pall bearers. Just before his spirit took its heavenly flight he quoted several verses of Scripture and turning to his mother, said: "Don't grieve for me, mama, for I am going to heaven."

"Let us be patient, we who mourn with
weeping some vanished face:
The Lord has taken but to add more beauty, and a diviner grace.
When through the storm and tempest
safely anchored just on the other side,
We shall see that dear face through
death's deep shadows.
Not changed, but glorified."

A Friend.

Resolutions of Respect.

Life is uncertain; death is certain; and who shall show us the length of our days what it is? So teach us to number our days, that we may apply our hearts unto wisdom.

God, in His wise providence, saw fit to call from our Sunday-school one of its members, Frederick H. May, Sept. 13, 1911, aged 11 years, 9 months and 29 days.

Therefore, be it resolved:

First, That while we mourn one lost to us, we meekly bow in submission to Him that doeth all things well.

Second, That we, the members of Hickory Grove Sunday school, wish to record our sincere appreciation of his presence in our school.

Third, That we extend our heart felt sympathy to the bereaved family.

Fourth, That a copy of these resolutions be recorded on the minutes of the Sunday school, and that a copy be sent to the family, and a copy be sent to the Methodist Protestant Herald for publication.

Then in the loving God we'll trust
Who doeth all things well;
The body shall return to dust.
The soul in heaven shall dwell.

Mrs. E. C. Oakley,
A. R. Little,
E. S. Jones,
Committee.

On October 18, 1911, at 3 P. M., Mr. Alps Van Dyke and Miss Clyde Newton were united in marriage at the home of the bride's father, Mr. Stephen Newton, the writer officiating.

May their journey together through life be as happy as the beginning, and may their prospects always be as bright as the day on which they were made one, hea-

ven's richest blessings always theirs.

N. G. Bethea.

Grace Maybelle, the infant daughter of Luther and Myrtle Stone, was taken into the arms of Jesus Tuesday, October 17. Aged 15 months, 20 days.

Everything that could be done by the physicians and parents and grandmother proved of noavail. It was God's will to take her to draw the loved ones nearer their heavenly home.

W elaid her little body to rest in the Union Chapel cemetery Wednesday afternoon. October 18, at 4:30. May the Lo.d comfort the bereaved ones in this dark hour. "My grace is sufficient for thee."

N. G. Bethea.

THE OLD SCOTCHMAN'S PRAYER.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman who, many years ago, was on his way to a meeting of the people of God held in a tent, or some such temporary structure.

The old pilgrim was poor and ill-clad, and partly deaf, but he trusted in the Lord, whom he served, and rejoiced in His kind providence. On the way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge and have a little prayer before they entered the meeting. They did so, and the old man, who had learned "in everything to let his requests be made known unto God," presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if you can let me have it, so that I can hear Thy Word. And ye see that my toes are sticking through my shoes and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "I'm weel acquainted with Him, and He's weel acquainted with me, and I take great liberties with Him."

So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet of his hand to catch words, until someone near the pulpit noticed him, and, beckoning forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he arose, a lady, who had noticed his shoes, said to him:

"Are they the best you have?"

"Yes," said he, "but I expect my Father will give me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman, as they went along.

"I would, but I am a stranger in the place, and have nae siller."

"Well," she said, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that He had given him all the three things he had asked for. The younger brother's reverence for the Lord was right and proper, but there is a reverence which reaches higher than the forms and conventionalities.—Selected.

THE CHRIST OF THE GOSPELS.

There is a fourfold picture, or a fourfold view, of Christ in the four Gospels, and each Gospel gives us a different aspect of the Great Manifestation. In Saint Matthew He is the Son of Abraham, He is Heir of the Kingdom, King of the Kingdom of Heaven. In this Gospel alone we read of One "born King of the Jews." "The Kingdom of Heaven" is preached, and the laws of the Kingdom are laid down in the Sermon on the Mount. This Gospel reveals to us the Kingdom, not as an earthly kingdom, nor as the Kingdom of God, but as the Kingdom of Heaven.

In Saint Mark He is the servant of God. He stands as the patient Servant and Sacrifice for others.

In Saint Luke He is the Son of Man. Here is man according to the mind of God—the pattern Man, perfect Manhood. As Man He is the Priest, "for every high priest is taken from among men." As Man He is Prophet, or Apostle, sent from God. As Prophet He is God's Messenger to Man, as High Priest He is man's Messenger to God.

In Saint John He is the Son of God. John omits all reference to the birth of Jesus as the Son of Man, and at once begins with these deep and strong words: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without him was not anything made that was made. In him was life, and the life was the light of men." Men beheld "His glory, the glory as of the only begotten of the Father, full of grace and truth."

Thus the four Gospels give us a fourfold view of Christ, and each emphasizes a different aspect of His life and of His work. In the Gospels we discover the claims of Jesus, His sinless life, His surprisingly simple sayings on profound subjects, His perfect system of moral ethics, His broad humanity, His vicarious death, and His resurrection and ascension. The death of Christ has a very special place assigned to it in the New Testament, and Professor James Denny asserts, and we fear with truth, that it has not the same place either in preaching or theology which it has in the New Testament, and yet the Cross is the supreme power over humanity.

But why the Christ of today? Is He not the unchangeable One? Is the Christ of today different from the Christ of yesterday? Yes and no. Things become greater to us as we know them better. Christ is the same, but knowledge has increased. He grows with the growth of our spiritual knowledge. We may have Christ and yet not know what we have in Him. The cry has been. "Back to Christ," and there has been and there is a "new feeling for Christ." To quote Principal A. M. Fairbairn, "He is today more studied and better known as He was and as He lived than at any period between now and the first of the Church." God may have other words for other worlds,

But for this world the Word of God is Christ.

—The Rev. T. Moore-Smith, in the New York Observer.

Every soul must be alone and ought to be. One only degrades his friendships when he measures them by the number of liberties he takes, the number of privacies he rides over roughshod. In all friendship, one is to ask, not demand; the door can be opened from within, it must not be forced from without. The secrets of friendship—like those of the Lord—are always with those who fear. Those reverent of personality shall alone see either God or the best in man.—Henry Churchill King.

THE FURNACE OF GOLD.

"I would like to see what I could really do, for all that. This work in the laboratory is all right, of course, but what I want is something real. I am sick of plodding! I want to get right into the race!"

"Walking comes before running, though, old fellow! I like this practice. It does us good. What kind of work would you and I do now if we should be brought face to face with the actual case? For my part, I would rather you would practice on something else than on me, Dick, just at present. Let me know when you are going to begin, and I'll take a vacation."

The young men both laughed, and walked away to an open window, where they stood for some time looking out. It nettled Dick Wheeler that his friend should have so little faith in him, although he was wise enough not to show it. He thought he had the coolest nerves of any man in the college. Nothing he had yet come to in his course he had ever moved him out of the calm he believed he possessed to a remarkable degree. His nerve would, as he was wont to declare, carry him through anything, no matter how hard it might be.

Mark Stone never said much about his "nerve." He knew that was his weak place. The very sight of pain had given him trouble ever since he was a boy; and when he was considering the subject of what should be his life-work, the one thing which had stood in his way was that his grit might fail. Now the two had reached their last year in college, and were looking out upon the world from different eyes from any which had ever been given them before. Dick was all assurance; Mark rather doubting, so far as the surgical part of the work he was to do in the days to come was concerned.

"Maybe you think I couldn't do a good job if I had a chance, old fellow! You never saw me turn pale, did you, when we have had hard things to do? Be honest now, Mark!"

Mark laughed, and put his arm over the shoulder of his friend. "Don't take that to heart, Dick! I guess I was just estimating your nerve by mine. I am not sure about myself, and I wondered how you would feel if you really had anything to do. But we'll be out in a little while now, and have a chance to know all about it."

"Well, I know I shall be glad to get into the harness. The surgical part is what I like best of all. I sometimes think I will try to get a place as surgeon for some railroad. They have the very worst cases I know; that's just what I like most of all."

For an hour they talked it over, all the time busily at work over their long table.

That evening, after their day's work was done, the two young men swung out upon the road which led along the river-bank. It was a favorite run for them. Most of the way the road wound close to the water's edge, with low, overhanging rocks jutting fairly out into the highway. In some places there was scarcely room for teams to meet and pass.

The shadows were beginning to drop, and sometimes it was almost impossible for them to see more than a few rods in advance.

Suddenly the silence was broken by the steady "thud, thud" of a powerful automobile. The lamps had not been lighted, and Mark and his friend did not fairly know what was happening until they were almost alongside the machine.

Dick sprang swiftly toward the river side of the road, while Mark, scarcely realizing what the machine was doing, turned the other way. Before he knew it he felt himself crowded closely against the unyielding wall of rock on the left-hand side of the road.

The next he knew he was down on the ground, whirling over and over like a wisp of straw, beneath the merciless wheels of the automobile.

A cry broke from the lips of Dick as he saw the body of his companion thus hurled down, bruised and torn. His face grew deadly pale. The sweat broke out all over him. He could not help knowing that a fearful thing was happening to Mark. The driver of the machine had by this time learned what he had done, and came back, full of regret that is his effort to leave the road clear to one he had unconsiously driven another upon the rocks.

"This is fearful!" he said, in a low, subdued voice, full of trouble. "My first accident, too. You see, it was getting so dark that I did not see both of you. I must have seen you, but not this poor fellow. What can we do with him? Shall we take him in the car back to town?"

By this time Mark had gathered himself together a little from the first shock, and through his white lips said bravely: "Don't feel so badly about it. It may not be as bad as you fear. Just lift me out on the grass a little, and let's see how it is. I think it is this leg—it feels so numb I can hardly tell, but I feel that most of anything."

The two men put their hands under Mark, and half carried, half dragged him across to the green grass by the river's bank. Dick did little of the work—he knew that. He was conscious of a strange weakness coming over him, and as soon as they had put Mark's body down, he staggered backward, and would have fallen if the driver of the car had not caught him.

Mark was quick to see the weakness of his chum, and rallying all his strength he called up to Dick cheerily: "Dick, Dick, old fellow. I'm your first case after all. You know what I said this afternoon about not wanting you to practice on me; but now I'm ready to place myself in your hands. I know you'll do your best!"

Something about the ring in Mark's voice brought back Dick's courage. He sprang down the bank to the river, and bathed his face in the cool water until he was calmer once more; then he came back.

"I shall have to give it up, Mark; you're the braver man of us! It just seems to me now I never can do this job. If it were anybody else but you—"

"That's all right, Dick; I'd trust you with my life. Could I do more than that?"

Mark reached up and caught the hand of his friend, but it was rather a weak grasp after all. He was faint, in spite of all his attempts at bravery.

"You'll make a surgeon of me yet, Mark, old chap! Pretty show I would make of it down in the yards with those poor fellows who have been ground under the wheels!"

"You're all right—pure gold, Dick; but don't you know, even gold needs the furnace. Just go ahead and see what you can do for me. Get out your knife and cut the leg of these trousers. I'm sure it's down there. Get a good grip on yourself first. I don't know how it will look!"

The first weakness swept away, and left Richard Wheeler as calm as ever he was in his life. He had crossed the line between the experimental work of the laboratory to the real business of everyday life. Following the suggestion of his companion, he drew his knife, and cut a long gash in the torn and tattered cloth which covered the leg of his friend. It was indeed a terrible thing which met his sight. Mark's leg had been crushed fearfully. The red blood was dripping from many a point where the jagged rocks had torn him. As tenderly as he could he went on to examine the limb for signs of fracture.

"I don't believe it is broken, Mark! Isn't that fine? We'll fix it up in a little while all right. What we need now is some kind of a cloth to wrap it in. What will we do? I know!"

He stripped off his coat and tore the linings out of both sleeves, and gently wound them about the bruised member. Outside of these he bound the coat itself closely. Then in his own arms he lifted

Mark, and carried him over to the car, holding him in his arms all the way back to the city.

The weakness was all gone now. He felt the thrill which he had believed he would feel when it came to actual experience. The calm of victory was upon him, and after they were back at their rooms, with the bravery of a veteran he washed the crushed limb, put fresh cloths on it, and dressed it as thoroughly as the most skilled surgeon might have done.

Then he called one of the professors of surgery, and told him all he had done.

"Is it all right, professor? You know it is my first case, and I want it right."

"You have done an excellent piece of work, Dick!" came back the encouraging word. "I have nothing to suggest!"

"I knew you would do it, Dick. It was in you. Didn't I tell you I would trust you?"

"That was what brought me through, too, Mark! I needed just that to bring me to myself. I shall always owe it to you, if I ever win down in the woods."

"Gold always comes out of the furnace right, Dick, and you are pure gold!"—Pittsburg Christian Advocate.

How the Elephant Cried Oh-h-h!

One of the big elephants with the Barnum and Bailey circus, which exhibited here today and tonight, stuck a nail in foot during the parade today. The great pachyderm gave a yell that caused those near by to fall over each other in their efforts to get out of the way, and it was said that the noise was an improvement over the original trumpets in the jungles of Africa. The trainers lined the other 18 elephants up, drove the wounded animal in the center of the circle, had him to lie down and extracted the nail. This done, the big fellow joined the parade as if nothing had happened. One of the big show wagons came near going through the dry bridge when it gave way, but little damage was done.—Report from Raleigh.

Peary, Please Write.

The new boarder at a "swell" place on the upper west side had made something of a hit during dinner by his familiar discussion of Arctic exploration and its history. He was regarded with special admiration by a young woman who sat opposite, and who suddenly got into the talkfest about the time the coffee arrived.

"I can quite understand," said she, "how it is possible to exist in the intense cold of a North Pole expedition—with an abundance of furs, the most warming foods, etc. But take these Antartic expeditions they are talking about now. I really don't see how any one could stand the heat of the South Pole."—N. Y. Evening Globe.

"Well," said an Irish attorney, "if it plaze the court, if I am wrong in this, I have another point that is equally conclusive."—Sel.

My little lady had a severe cold one day and, holding a rose up to my nose, asked, "Does it smell sweet, mother?"

"Yes, dear," I replied, "can't you smell it?"

"No, mother," he answered, "my nose is deaf."—Selected.

"Well, Rastus, I hear you are working again. What kind of business are you engaged in?"

"I'se done be engaged in the mining business, sah."

"What kind of mining are you doing—gold, silver, or diamonds?"

"I'se doing kalsomining, sah."—Selected.

Marjorie is a day pupil at a private school. Her mother disapproved of her drinking from the common drinking cup, and bought her an aluminum collapsing cup of her own.

The next day Marjorie came running home, and, with a kiss, exclaimed:

"O mother, all the other little birls at school, like me so specially much, and we have the most fun with my new cup. They all stand in a line and take turns drinking with it!"—Interior.

Conundrums.

When is it easy to read in the woods? When Dame Nature turns the leaves.

Which is the largest room in the world? The room for improvement.

Why are the Western prairies flat? Because the sun sets on them every evening.

Why are the laws like the ocean? Because the most trouble is caused by the breakers.—Journal and Messenger.

—We have often wondered how many "greatest shows on earth" there really were in the world.

—Did one man ever shoot another down in North Carolina except for self-defense? We have often wondered if the fellow who got killed would not also have claimed self-defense if perchance he had killed the other fellow, and had not been killed himself. Years ago antagonists had duels and confessed it. Now men have duels and the one who survives denies it.

—From The Christian Sun.

—Dr. Chas. W. Mosely had his arm broken Monday night while cranking his automobile. It did not keep him from his office next day, however.

THE UNNECESSARY OATH.

We think it is about time to say something in advice and warning against the growing use of profanity by ambitious writers of fiction. From editors and publishers everywhere we are hearing the same story. We like to think that in actual life the use of strong language is on the wane, that the man addicted to it is regarded not only as a violater of good taste, but as a bore. Yet in the vast amount of fiction that is proffered to magazines and publishing houses, he seems to be at his apogee. Apparently there a great many persons of literary aspirations who think that to write a Rex Beach style of story all that is necessary is to be sufficiently lavish with highly-colored oaths. Now, against this sort of thing we have every right to protest on the grounds of good manners and decency. We shall, however, confine ourselves to the purely literary aspect of the case. The profuse use of profanity is not merely inartistic; it stamps unmistakably the beginner and the ineffectual workman.—The Bookman.

HIGH EXPERIENCES.

There are moments when the grace of God stirs sensibly in the human heart; when the soul seems to rise upon the eagle wings of hope and prayer into the heaven of heavens; when caught up, as it were, into God's very presence, * * * we seem to know Him and be known of Him; and if it were possible for any man at such a moment to see into our souls, he would know all that is greatest and most immortal in our beings. * * * That such solitary musing—such penetrating, even in this life, "behind the veil," such sudden kindlings of celestial lightning which seem to have fused all that is basest and meanest within us in an instant and forever—that these supreme crises are among the recorded experiences of the Christian life, rests upon indisputable testimony of evidence and of fact.—Canon Farrar.

Some times a man, having recovered from a long illness or disappointment, finds his affairs all gone to pieces, his store or farm neglected, his business a mere shadow of its former self. Yet how glad he is that he may go about again, maybe at the house of worship once more, may meet and mingle with his neighbors again. His heart is made glad despite the neglected conditions about him. The heart rises above these and sings praises to God for His goodness. "Oh! that men everywhere would praise the Lord for His goodness and for His wonderful works to the children of men."

NOTES ON C. E. LESSON—NOV. 15.

By Charles A. Hines.

Topic—Lessons From Great Lives, XI.

John 21:20-25.

Oct. 30. Sympathy with Jesus. Mark 5: 35-43.

Oct. 31. The mount of vision. Mat. 17: 1-9.

Nov. 1. Near the Master. John 13: 23-26.

Nov. 2. Pillar of the church. Gal. 2: 9, 10.

Nov. 3. The counsellor. 1 John 2: 1-7.

Nov. 4. The martyr. Rev. 1:9.

Nov. 5. Topic.

Four Short Addresses.

1. At one time John wished Christ to call down fire from heaven to consume a Samaritan village that had rejected Him, but came to understand that such fire comes from the bottomless pit, instead of heaven. On another occasion he sought a place of honor next to Christ in His kingdom. This honor was refused to ambition, but accorded to love.

2. John sat next to Jesus at the last supper, his head resting against the Savior's bosom. This was suggestive of the nearness to Christ of the remainder of his life. John was one of the three whom Jesus honored by allowing them to be present when He raised Jairus' daughter, the transfiguration, and the struggle in Gethsemane. And we are told that during two of these scenes he was half the time asleep.

3. John ran away with all the other apostles when Jesus was arrested, man of love and loyalty that he was. Later this apostle followed Jesus to the high priest's office, and to the cross. He received Christ's forgiveness when Jesus placed His mother in John's care. "It is said that John lived to be a hundred years old, bishop of Ephesus, and an exile on Patmos for the faith. When he was too weak to preach, it is said he was borne to the church and uttered these favorite words, "Little children, love one another."

4. Our topic, "Life Lessons for Me from the Life of John," affords us a good opportunity to study a character that is almost ideal. When we consider the apostles of Jesus, we find some personal characteristics peculiar to each one. For instance, Simon Peter was impulsive—ready to say too much and always ready to ask forgiveness. John, the beloved disciple as he is called, was just the opposite. His disposition was more that of a woman than of a man. There never was anything harsh in the utterances that he dropped. It is said that in all his writings he never used the word "hell." He was the one who leaned upon the Lord. He outlived all the other apostles of the Lord. For years he was the leading light in the church at Ephesus. It is said that he was banished from the church at Ephesus to the Isle of Patmos.

In John's Life.

John was probably the youngest of the apostles, and he showed the impetuosity of youth as well as youth's fine enthusiasm.

An outdoor calling is no small aid to the inner life. John made the better fisher of men because he was a fisher of fish.

John was a follower of John the Baptist before he was a follower of Jesus. He took the light he had, and so was given more light.

James and John were called by Jesus "Boanerges," that is, "Sons of thunder." They were vigorous, headstrong, imperious characters. This quality in James may have led to his being the first martyr. In John it was afterwards tamed into the most loyal and lowly service of Christ.

Luke tells us that John rebuked one who was found casting out demons in Christ's name, yet was not one of the disciples. John came to have a more catholic spirit, and to see that all who were not against Christ were for Him.

A CRISIS IN A LIFE.

I shall never drink again; but one night in a New England train, and very ill, I met a stranger who pitied me, and gave me a quick, powerful drug out of a small vial, and my pain was gone in a minute or two—but alcohol was licking up my very blood with tongues of flame!

I should have got drunk that night, if I could.

I thought of everything—of my two years of clean life; of the meeting I was going to, vouched for by my friend and brother, D. L. Moody; of the bright little home in New York; of Mary and the boys; I tried to pray, and my lips framed oaths.

I reached up for God, and he was gone; and the fiercest fiend of hell had me by the throat and shouted, "Drink, drink, drink!"

I said, "But Mary—but the boys." It said: "To —— with Mary! Come on to the saloon!"

It was not yet daylight Sunday morning when I stood on the platform at Pawtucket, Rhode Island, alone.

I flew from saloon to saloon; they were shut up; so were the drug stores; and all that day, locked in my room at the hotel, I fought my fight, and won it in the evening by the grace of God; but the people of Pawtucket never knew that the man who spoke to them that night had been in hell all day.

What would you take in cash to have that put into your life?

That is to be my portion until my dying day; but if merciful, patient time shall cauterize and heal the old dishonorable wounds, and cover them with repulsive but impervious cicatrices, yet because I had those wounds I am to be through my whole life considered a moral cliff-dweller, a creature of precipices where one false step ends all, and so denied full confidence of my fellow men—the highest grace of life to strive for, in this world; and I am told I have a Christian enemy or two who wait on tiptoe of expectancy and cheerful prophecy the sure, near coming of my final plunge back into the Dead Sea of drink.

Several years ago, at another time, after a long lecture tour in the west, I telegraphed my wife in Boston, "I will arrive home tonight at eleven."

The train was late, and long after midnight I came under her window.

The light was burning and I knew she was waiting for me.

I let myself in; there were two flights of stairs, but twenty would have been nothing to me; my heart was hauling away like a great balloon.

She stood in the middle of our room as pale and motionless as a woman of snow, and I knew at a glance that the sweet, brave life was in torture.

"What is it?" I cried; "what is the matter?"

And in my arms she sobbed out the everlasting tragedy of her wedded life: "Nothing—at any rate, nothing ought to be the matter. I do believe in you: I knew you would come home; but I have listened for you so many years that I seem to be just one great ear when you are away beyond your time; I seemed to have lost all sense but that of hearing when you are absent unexplained; and every sound on the street startles me, and every step on the stairs is a threat and a pain, and the stillness chokes me, and the darkness smothers me. And all the old unhappy homecomings troop through my mind, without quitting one detail, and tonight I heard the children sighing in their sleep, and I thought I should die when I thought of you having to walk in your weariness and in this midnight through Kneeland Street alone."

She thinks that I will never fall, and would deny today that she knows any fear; but yet until the undertaker screws her sweet face out of my sight forever, that ghastly, unformed, nameless thing will walk the chambers of her heart whenever I am unaccounted for.

By the mercy of God, which has given to you the unshaken and unshakable confidence of her you love, I beseech you to make a fight for the women who wait tonight until the saloon spews out their husbands and their sons, and sends them maudlin, brutish, devilish, vomiting, stinking, to their arms.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Ma[illegible]. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

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And you, happy wives, whose hearts have never wavered, nor had occasion to waver, and who, when your husbands fail to come on time can go to bed without a fear, and go to sleep with smiles on your lips, and sleep the long night through too peacefully even to dream, by the mercy of God, which gives you that, I beseech you, band yourselves to help, at least to cheer, the wives who, their whole lives through, must walk the rotten lava crust of burnt-out confidence—their very love a terror and a pain.

And you, good, calm, untempted men who never fell, who never tasted death for any man, and never mean to. I beseech you, cast a vote the next time for the sake of the drunkard, and try to make the stations on life's highway safe for storm-tossed men to stop at any day or night.—John G. Woolley.

UNTO THE HILLS.

By Benjamin F. Leggett.

Look up to the mountain-land,
Imperial peaks that stand
Wrinkled and gray with time,
In strength of the hills sublime:
To molten billows that rolled
And cooled in the ages of old,
In the dim primeval morn
Ere the race of man was born.

Uplifted in misty air
What garments of light they wear!
On shadowless crowns and cones
The purple of royal thrones;
Patience, endurance, and song
They bear through the ages long,
In peace and repose they stand,
The peaks of the mountain-land.
And down through the gorges old
What melodies sung and told!
The babble of quiet streams
That murmur through woodland dreams,
Or brawl of rivers and rills,
The songs God set in the hills
To give to His praise a tongue
When the gray old world was young.

Lift up thine eyes to the hills
Where the dew of life distils:
When the dawn or sunset shine
Enkindles with blazon fine
On peaks of purple or snow
The altars of God aglow,
Unto Him lift up thy song
Unto whom the hills belong.

—In C. E. World.

WOMAN'S MOST BEAUTIFUL GARMENT.

Honor, fame, public applause, may be sought by man; but, as for woman, let knowledge be her garment, virtue her girdle, and piety a crown about her head. This is to her appropriate panoply; and, thus equipped, she will claim no station above that which Heaven designed for her, nor will she hesitate to lend her hand, in cheerfulness, to the various household duties which are emphatically assigned to her. Graceful she may be, in the mazy dance; lovely, when her hand flings upon the air sweet notes of music; fair, when the bay entwines her brow; but lovelier, fairer, and more graceful, far, is she, when, with meek eye and cheerful heart, she plies the homely task, desiring no reward save an approving conscience,—no praise, save the smiles that beam from her own fireside.

She: "I thought you told me that your friend had very little to say."

He: "I did."

She: "But he hasn't stopped talking since he came here an hour ago!"

He: "True. But he hasn't said anything."—Judge.

A HARVARD LETTER.

The cities of Washington, Philadelphia, and New York have so many great places, a poor scribe is confused as to what is of most interest to his readers. It seemed to me that from the time I got to Washington until I arrived at Boston everybody was going my way. Great crowds followed me for more than a week and at times it was about all I could do to keep from being run over by the throng that pursued me.

A stranger in America, I believe, after visiting a number of cities, and then going to Washington, would recognize it as our Capitol City, if he were acquainted with American ideas, because of its cleanliness and the manner in which it is kept. There is a kind of desire, in the heart of every American, after a visit to Washington, to the end that if conditions and circumstances were favorable, he would like to live there. It is extremely attractive, to say the least of it, and the social atmosphere is different from elsewhere and it is positively inviting.

Philadelphia has a population of about a billion and a half and resembles New York in towering buildings, the arrangement of the streets and the movement of its people more closely than any other eastern city. It is a city of historical renown, having once been the capital of the United States. But perhaps the single thing above all others that distinguishes Philadelphia is that it is the place where the convention assembled which later wrote the Declaration of Independence. Old Independence Hall still stands there in its antiquated form and almost all visitors go to see it. John Wanamaker has given Philadelphia additional glory because of his wonderful success both in business and in Sunday-school work. He owns a whole block in the main part of town which is the most beautiful square in the city.

But on to New York. There one soon finds oneself lost in the midst of a teeming population. Street cars, automobiles, elevated trains and subway cars dashing by in all directions, make human life cheap in that great metropolis. Of course much might be written about the massive structures, monuments, libraries and art galleries in New York. But all those great things do not interest the average spectator like the moving multitudes. It is quite obvious that there is a certain sort of unrest and dissatisfaction among the surging masses that is gradually wearing their lives away. Nearly every hour the newsboys are crying, "Extra, all about the latest murder." On Sunday morning I asked several parties if they could tell me the way to the church of the famous Dr. Jowett and none knew. One even smiled and said, "I have not been to preaching in seven years and know nothing about where the churches are." One hardly wonders, after a few days' stay in a large city, that the scores of people there are unconcerned about religion and the life after death. A spectator is certainly impressed with the great number of evil influences, as the bar rooms, newspapers, gambling dens, and theaters that are daily pulling humanity downward.

I visited the cotton exchange and I never before saw or heard anything like that. Long before one gets there one can hear men yelling and crying at the top of their voices. And as one approaches one soon sees men almost fighting each other for the next chance to gamble. The loud cries and yells remind one of an insane asylum. These are wild, mad men. I believe it is an insanity, but of a different sort from that in our State asylums. These men are mad in the ghoulish greed for gold. They are money mad, and in this madness make or lose a fortune in a few brief moments.

Many things have been written and said about the advantages and disadvantages of cities, but I believe they are now nourishing or will yet nourish the germs that will prove the ruin of this Republic. If cities breed civilization, they also breed a barbarism of their own more dangerous than the barbarism of remote fields and wild forests. Rome in the end fostered a barbarism more dangerous to the human spirit than that which shattered and then rebuilt her. Barbarism in rural districts is of a wholesome type, out of which civilization grows. It is to be hoped that the people, by a sort of blind instinct, will yet drift back to farms, and free themselves from the unrestful spirit of city life. Maecenas once asked, "What is that, O Virgil, with which man is not satisfied?" And the immortal poet replied: "Either monotony or multitude of anything produces nausea, excepting knowledge." Everything that assails the senses tires, ideas refresh and restore, and the farm offers the quiet and the solitude in which ideas find safe footing, take form and grow. The city may be the breeding place of money; but the country is the breeding place of men. And certainly the best type of manhood and of womanhood on this earth is that found in the quiet country districts, where men respect each other, esteem the State and worship the living God.

S. M. Atkinson.

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DEATH OF O. R. COX.

Last Saturday morning the daily press bore the startling intelligence that Bro. O. R. Cox, of Asheboro, had suddenly died the day before. He had been in for a few days with what seemed to be a deep cold, but he continued to attend to his business, signing a number of papers on Friday morning. But Friday afternoon a collapse came and he sank to rally no more. What a great vacancy he leaves behind! He filled a large place, but his home will, of course most keenly feel the loss. He leaves a wife and eight children, including a married daughter and a grown son in the far West. Some of his children are still small.

He was sixty-seven years old and had had an ususually successful business career. He for years managed the cotton mills at Cedar Falls, and probably shortened his days by his steady devotion to the affairs of the mills for many years.

He was a prominent citizen in his county, having served as sheriff in his young manhood, and having been a member of the last legislature. He also had a number of business interests and connections besides those already indicated.

He was one of our most prominent laymen in the State. He had been a member of the Annual Conference a number of times, had been chosen as a representative to the General Conference, and was the chairman of the Board of Trustees of the Publishing House, also of Denton High School, and was a member of the Denton Orphanage Committee. His liberality helped largely in the building of the Publishing House. He also helped in the education of young men preparing for the ministry. His interest in education did not stop with the limits of his own church, but he made liberal offerings outside.

We shall miss him.

May the Lord comfort the widow and be a Father to the children.

The funeral was conducted in the absence of his pastor, Rev. T. M. Johnson, by Rev. T. J. Ogburn. Interment was in the cemetery at Cedar Falls where his first wife and a number of his children lie buried.

HIS FIRST CONFERENCE.

John Alexander had not been a member of the Annual Conference before. In fact, he had never attended a session of the Annual Conference, and did not know exactly what to expect. But this year he had been nominated and elected by his charge, and the opening day of Conference found him at Henderson, ready to take his place and do his work—if he could find out what it was.

He decided before he left home that he would go slowly, and not make a fool of himself. He heard his name read out as a member of a committee and was called to sign with others a paper that had been prepared, setting forth certain views. He did not know whether the views were correct or not, but he presumed they were, and put his name to the paper.

When the paper came before the Conference, he found that exception was taken to some of its statements, and there was a vigorousdiscussion which convinced him that the statements in the paper were out of order, if not untrue. Still he had signed the report, his name stood against his present convictions. What was he to do when the matter came to a vote? Should he vote for the paper because he had signed it or vote against it because he believed it ought not to be adopted? He had come to a place where he found it difficult to avoid making a fool of himself.

Then another exigency arose for which he was unprepared. He came expecting that his pastor would be returned. He had no other thought. There was universal satisfaction with Rev. Mr. Brown, and everybody expected Mr. Brown to return. But the Stationing Committee found that Mr. Brown was the only man that was exactly suited to another and more important charge, and informed Bro. John Alexander that they would have to make a change of pastors in the case of his charge and asked his advice as to the new man for his field. John knew himself to be a good judge of horses, but when it came to deciding between preachers, he did not feel that his judgment was to be trusted. What if he should ask for a man that should prove to be unacceptable to his people? How would they ever forgive him? Of course they would never send him as delegate again, but that thought did not cause him much uneasiness. He was beginning to feel that he would be quite as comfortable at home on his farm, while some other brother was enjoying the honor of representing the charge at Conference. But he had been asked for his advice, and must give some kind of an answer, and he had resolved not to make a fool of himself. He decided to say and did say: "I'll leave that entirely with you." He was afraid afterward that he had made a fool of himself in this reply.

When it came to the election of delegates to General Conference, he found himself at his wit's end again. He did not have so much difficulty in voting for the ministerial members. The preachers were there before him. He could see for himself. And though he couldn't trust his own judgment in choosing a pastor, this was different. Who would ever find it out if he made mistakes in voting for ministerial members of the General Conference? Indeed, how could the General Conference help itself if he sent the wrong man? And could there be any wrong man to represent the church in General Conference? He easily made out his ballot for ministerial members by voting for the ten preachers that sat nearest him at the time. But when it came to voting for lay dalegates, he was told that he might vote for any layman anywhere in the North Carolina District, and that it would be better to choose men prominent for their intelligence and interest in the church. John had not been a great reader of the church papers, but he had heard his pastors speak of leading laymen over the state, and he resolved that instead of voting for the ten laymen sitting nearest him, he would be guided by his general intelligence, and would choose more broadly. When his ballot was found by the tellers—his handwriting was recognized by one of them—it was found to contain ten names. Four of the ten named had been in Heaven for years, there were prominent characters in fiction, one was a politician, not a member of any church, one was a Baptist, and one was a Roman Catholic.

WAITING.

Teach me to wait, O Father,
When the days are dark and long,
When the hands that would work must be idle
And the plans that I make go wrong.
Teach me to wait and have courage,
Teach me to wait and be strong.

Teach me to wait, O Father,
When my hope seems all in vain,
When my hands with work grow weary,
And life is pull of pain.
Teach me to wait with endurance,
To wait and not complain.

Teach me to wait, O Father,
For the joys that slip away
From the hands stretched out to grasp them,
Entreating them to stay.
Teach me to wait and have patience
To wait and hope each day.

—Caroline H. Burgess, in Christian Register.

THE JEWISH PRACTICE OF TITHING.

That the Church is confused in her theories and utterly chaotic in her practice of giving, and that the salvation of the world lags because of these facts not many present-day students will deny. The term "Christian giving" is a misnomer, for men cannot give to God that which is already his by right and theirs by tenure merely. As men connot act rightly until they they think correctly, it becomes the duty of the present-day pastor to clarify the minds of the people and to lay the truth on the conscience and heart of the Church. Especially is this needful in respect to tithing, lest we run from one error into another.

Even before the days of Abraham men tithed, offering the tenth of the flocks, fruits, varied possessions, spoils of war as a sacrifice to their gods. The Jewish practice was a great advance on the heathen custom, advancing as far beyond the heathen practice as the Christian standard advances beyond the Jewish.

It is an error to suppose that tithing, as practiced among the Jews, was the giving of the tenth of one's income. It had that meaning among the heathen, but never among the Jews. The recognition of this fact will stop much contention over the question, tithing. The advocates of tithing are right in the intent but wrong in the extent of their theory. In their effort to remedy our present distress they are for carrying us from one error into another. Under the Mosaic law the gifts of the Jew were of two kinds—compulsory and voluntary. The law demanded one tenth annually for the support of the Levite or the ministry. If this were not paid in kind, he must add one-fifth of one-tenth. The law demanded a second tenth for the yearly religious festivals or Church worship. Every third year he had to bring an additional tenth and share it with the Levite, the poor, and the stranger. This was his charity demanded by law. Thus he averaged two and one-third tenths annually. But these were only a portion of his gifts. After these came the freewill or voluntary offerings, which were measured only by the giver's liberality and largeness of purse. These latter often exceeded the tithes. His compulsory gifts annually amounted to seven-thirteenths or about one-fourth, to which must be added his voluntary gifts. In addition, fully half of his time was taken up in religious worship, and he was commanded that every seventh or Sabbatic year his land should "rest and lie fallow; that the poor of thy people may eat: and what they leave the beast of the field shall eat." In like manner was he to do with his vineyards and orchards. Nor must we forget that the tenth was levied on his gross and not his net income. To confuse this fact in the Jewish mind would have meant the minimizing of his gift by many multiples. In the light of these facts, the giving of one-tenth is as f in arrears of the New Tesetament standard. In fact, the tithing of the tenth has no precedent in the Scriptures.

Now its advocates claim that: (1) Tithing is the simplest and most efficient financial system ever devised. Mathematically this is true, but surely God does not ask the same ratio from a mill operative whose income for family support is one dollar per diem as he does from the captain of industry whose salary is in the thousands. (2) Tithing would be an economy on the present plan of the Church, saving us money now spent in printing, postage, etc., and would relieve us of troops of peripatetic beggars who ought to be preaching. (3). Tithing would increase the income of the Church sevenfold. (4) It would solve the problem of preaching in weak pastoral charges and poor communities; for ten families, giving the tenth of their income, could support a minister and his family in a condition of equality with their own. (5) Tithing would save the Church from making a pitiable spectacle of herself by begging, appealing to charity, and resorting to methods and means of money-getting which are disgraceful. (6) Tithing has the authority and practice of many good men to commend it. (7) Tithing would greatly enrich the spiritual life of the Church. These are excellent arguments, but the trouble with them is that they do not hold for tithing any more than for any other system of giving. Without doubt tithing would be a great improvement over our present haphazard practice of giving as to both the manner of giving and the amount given. It would increase our income, relieve us from many embarrassments, and hasten the salvation of the world. It is businesslike, systematic, periodic, and mathematical in its working; but it is insufficient. It does not come up to the Christian standard set by our Lord. It is only the half of the Gospel as to giving. Tithing is as far behind the Christian standard of using worldly goods as our present loose practice lags behind the practice of tithing. Besides, every argument offered in favor of tithing may be applied with even greater force in favor of the New Testament standard of using worldly goods. Tithing cannot be defended, let me repeat, because it falls short of the New Testament ideal set forth by our Lord, and therefore cannot be preached

by men intent on declaring the whole counsel of God. Tithing stands just midday between the present businesslike and unchristian practice of giving and the New Testament ideal of divine ownership and human stewardship as taught by Christ.—Rev. T. R. Reeves, in Nashville Christian Advocate.

OUR RIGHT TO LIVE.

There is a general biological law that animals live to five time the number of years required to attain adult growth. For example, a horse is adult at 3 years of age; he lives to an average of 15 years. According to this law all adult people hsould live to be about 100 years of age. It is a well-known fact that the average span of human life now falls far short of this standard, and this fact in turn brings up one of the most important questions now before the Nation—that of public health. The annual loss to our own State from preventable diseases is not less than 14,000 lives. This represents the needless deaths—deaths, the greater number of which would not have occurred had these people been well informed on even the simple means of warding off disease and preserving their general health and efficiency.

It is the usual practice to estimate the value of the average human life at $5,000. This is a conservative estimate, and represents only the productive value of the average person, and not his real or intrinsic value to his family and friends: a value which cannot be represented in cold dollars and cents. But even at the above figure, the annual loss to our State is approximately $70,000,000.

This figure for the average man is too large to be comprehended. Furthermore, the average man is liable to take for granted that this is a matter of public health, and does not concern him as an individual. But is does concern him as an individual. As a matter of arithmetic, if the loss of life to our State for the past year amounted to $70,000,000 among a population of two and one-quarter millions, the ave age loss to every citizen from these needless deaths was a little over $30. A rather heavy tax for our sanitary ignorance! Perhaps your family has been fortunate and has not contributed to this awful toll, but be sure some one else did. While your family may have escaped paying its part of this loss, yet the probabilities are that you yourself, as well as every other member of your family, lost as much, or perhaps even more, by inefficiency—by not being and feeling at your best all the time. Inefficiency in the school room due to poor ventilation, improper lighting and heating, defective eyes, adenoids, hookworms, and many other preventable diseases among children alone, cost our tax payers annually vastly more than they expended on public health. Of the people who are of average health at work, it is a conservative estimate that under perfect health conditions their efficiency could be raised 25 per cent.

At the present time about one-tenth of the babies born die before they reach one year of age. Approximately one-third of all the deaths are deaths of small children. One-half the adult deaths are due to consumption, pneumonia, and "colds." The best health authorities are now of the opinion that all deaths due to bacteria and to other than accidents can be prevented.

This matter of prolonging human life and increasing the health, happiness, and efficiency thereof is the burden of public health work in our State. In view of what has already been said, the question now is, What are we going to do about it? It has been well said that "The only reason public health has not more men and more money is that the people do not believe in it yet. They think disease and ill-health are more or less inevitable. They still muddle medicine and mystery, drugs and the dispensation of Providence. They have to be shown. Once shown, the result will be accomplished, and accomplished quickly."

These results can be and are being accomplished right here in our State, and it will be the object of succeeding articles to show our readers where and how such work is being done; and by these means we hope to show how to attain some of the aims of public health.

A HERO OF THE AUSTIN FLOOD.

A special staff correspondent of the Cleveland Press of October 4 sent his pap this incident connected with the bursting of the dam:

Maude, a powerful black mare, deserves a hero medal for life-saving at the Austin deluge, and Lewis Ryan, sixty-five, her dirver, whose life she saved, is going to pin it on her, figuratively, by making the rest of her life ease and luxury.

When the dam broke, Ryan was loading his two-wheeled truck, to which Maude was hitched. He raced for the hills, but halted when Maude whinnied for help as clearly, Ryan says, as if she had been gifted with speech. He hurried back, cut her harness, and together they made for the hills.

Ryan stumbled and fell just as the huge mass of water and pulp wood was bearing down on him. Maude missed him, ran back to his side, and Ryan mounted her. She carred his safely above the water-line.

"I would have deserted my old pal in a mighty sneaky way," Ryan said, with tears in his eyes. I guess she thought that the old man was getting old and sort of forgetting all about her, so she just up and whinnies to remind me I was deserting her.

"I can never forget the look that horse gave me when I heard her whinny and turned. It was the most reproachful look I ever saw, not barring human beings.

"And if I have to work until I croak, that horse is never going to do any more work. She saved my life, and a vacation for life is going to be her reward."

DELEGATES AT CONFERENCE.

Mr. Editor:—I was much pleased with Ethics of the Delegates published last week in your paper. I cannot commend too highly all of the articles, but it is about article four that I have a few words to say. A delegate should attend the devotional exercises of the Conference. It is almost unbelievable, so great is the difficulty in getting a few delegates and ministers too, to be present at this service. One is forced to believe that either the delegates and those ministers who stay out have no interest in such matters, or that they are sure the one who has charge has none. I have been asked by the presiding officer to go out and get the men to come in when after many appeals, many would turn and walk away from the church at that loitering, unconcerned gate that indicates they have neither interest nor business there at that hour.

It is to be sincerely hoped that at the approaching session of our Conference there will be no need to have a Sergeant at Arms to hustle in the members to attend prayers or to vote upon the matters of usual routine. A Minister.

—Obadiah Gardner, Democrat, has been appointed U. S. senator from Maine to fill the place left vacant by the death of Senator Frye. This reduces the Republican margin in the senate to small proportions. Senator Gardner will be the first farmer to sit in the senate from New England in generations.

—President Taft, in a proclamation, has given a monopoly to the American Red Cross Society as the only organization which will be recognized by the government for giving aid to our land and sea forces in time of war.

—Alamance County has a dark tragedy. A negro man shot and killed a white boy, aged 18, over a game of cards. Drink often leads to such results.

OUR FOREIGN MISSIONARY WORK.

As follower of the Christ we are all under "the binding power of a pledge or promise" to live a consistent Christian life, and to aid in propagating the gospel throughout the world.

Moreover, we are under lasting indebtedness for the inexplicable mercy and the unmerited gifts of God which entail proper recognition expressed in our gratitude, our service and our offerings.

The Christ, in His life, His teachings and by the kingdom he established, is the authoritative source and the inspiring incentive of the unselfish beneficence which encompasses the whole world in its helpful ministrations.

That any one who bears His name, with all involved thereby, should deliberately deny himself the glorious privilege and the holy joy, irrespective of weighty considerations, of sharing in the work of Foreign Missions which adds greatly to human freedom, happiness and progress, evidences the ignoring of the vows of a disciple of Him "who went about doing good," and affirmed the scriptural principle "freely ye have been received, freely give," and that "it is more blessed to give than to receive."

The lack of means cannot be claimed as an excuse, because the obligation is limited to one's ability, and hence all can and all ought to participate in carrying out the mission of the church.

Nor can the want of opportunities be set forth as a reason, because the operations of the church and the calls for help were never so numerous and insistent as now when the heathen world is awakening and accepting the agencies of Christian civilization.

The success achieved under God in our Japan work imperatively demands special funds with which to conserve what has been accomplished, and to provide for the extension of our force and labors at this time when the most can be done for that nation's evangelization.

The necessary funds can only be secured by a special means, because the Board's regular income from the assessment, the Children's Day offering and special gifts does not yet permit us to meet all obligations, although the large monthly payments have been forwarded to Japan.

We are, therefore, appealing to all our members to help by contributing to an EMERGENCY FUND with which to supply the present extraordinary needs of our Japan enterprise.

The presidents of a number of Annual Conferences have been requested to designate a Sunday suited to local conditions for a simultaneous effort in all the churches to raise $25,000.00 in the campaign to be conducted until May 1st, 1912.

According to this plan the Maryland Conference will have Sunday, November 26th to redeem its pledge of using "every reasonable endeavor to raise for Foreign Missions this year $5,000,00 apart from the assessment and the Children's Day offering."

The Muskingum Conference will have Sunday, December 3rd, and the Indiana Conference will have December 24th, for their special efforts to heartily co-operate in carrying out the plan. The dates of other Conferences will be announced later.

Pastors will be supplied with illustrated matter and subscription cards, and will be requested to preach a sermon on Foreign Missions on their special day, explain the conditions and the EMERGENCY PLAN as a distinct, separate affair, and not to be confused with, or lessen the regular contributions to the assessment. More will be explained later. Let us earnestly pray for God's blessing upon our united efforts.

Fred. C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

WHERE THE INDIANS MAY TEACH US.

Charles Alexander Eastman in "The Soul of the Indian," throws light on the character and life of the native American Indians. White men may learn a valuable lesson from them, as the following extract will indicate:

If a child was inclined to be grasping, or to cling to any of his little possessions, he was told legends that dwelt upon the contempt and disgrace that fall on the ungenerous and mean man.

Among the Indians, public giving is a part of every important ceremony. It properly belongs to the celebration of birth, of marriage and of death, and is practised whenever the Indian wishes to do special honor to any person or to celebrate any event. On such occasions it is not uncommon to give to the point of utter impoverishment. In his simplicity, the Indian literally gives away all that he has, not only to relatives and to guests of another tribe or clan, but also and especially to the poor and the aged, from whom he can hope for no return.

The man who is a skilful hunter makes many feasts, to which he is careful to invite the older men of his clan, for he knows that having passed the years of greatest activity, they now like nothing so well as to eat in good company and to live over again the deeds of their youth. On their part, the old men do their best to requite his liberality with little speeches, in which they are apt to relate the brave and generous deeds of his ancestors, and to compliment him on being the worthy successor of an honorable line.

The young Indian girl is under the guardianship chiefly of the grandmother, who is considered the most dignified protector for a maiden. Indeed, the distinctive work of all grandparents is acquainting the youth of the tribe with the national traditions and beliefs. It is reserved for them to repeat the time-hallowed tales with dignity and authority, so as to lead the boy into his inheritance of the stored-up wisdom and experience of the race. The old are dedicated to the service of the young, as their teachers and advisers, and the young in turn regard the old with love and reverence.

Among the Indians old age is in some respects the happiest period of life. Advancing years bring with them much freedom, not only from the burden of laborious and dangerous tasks, but also from those restrictions of custom and etiquette which are religiously observed by all others. Only in the aged, for example, are permitted some playful familiarities with children and grandchildren. Only to the aged again is given the right to speak plainly. Old men and women are privileged to say what they please and say it as they please, without contradiction.

ARE "DRY" TOWNS DEAD TOWNS?

Hear this fresh and recent testimony from the Reverend George Storner, pastor of the First Presbyterian Church of Franklinville, New York, extracted from a recent letter to Mr. Cowles, at Buffalo, New York:

"One fact which makes for no license here is the activity and position of the church people in the matter. The sentiment is strong against the saloon. We do not want it and so we keep it out. We have demonstrated that we are better without it. Our knife factory located here mainly on the ground that we had no saloons and it could therefore be free from drunken help. The factory employs 200 people. We have no extreme poverty such as one finds in saloon towns; most people here own their own homes and comfortable and material prosperity is a feature of the community. Morally and religiously, I think this town ranks high, largely because of no license.

—Bro. J. D. Payne and wife, of Burlington, started on Tuesday to their winter home in Lemon City, Florida. We almost envy them the privilege of living for a time in the Land of Flowers. Still North Carolina is so much better than some other places of abode that we can easily satisfy ourselves with its advantages.

—Editor Caldwell of the Charlotte Observer, long sick, is in a critical condition.

ANNE LUCY'S LESSON.

"Oh, mother, you haven't sewed the buttons on my brown dress yet, and I asked you, too, ever so long ago," complained Anne Lucy petulantly.

"Yes, I am sorry to say I forgot about it but bring it here now, dear. It will take but a minute," replied her mother.

"Sew on buttons? Can't Anne Lucy sew on buttons?"

"Dear me, no! She couldn't sew them on so that they would stay until they were buttoned! When does the child have time to learn to sew, with her school work, music and club meetings?"

It was grandmother who had asked the question, and Anne Lucy blushed as she overheard the question and her mother's ready excuse in answer.

Grandmother wisely refrained from making any further remarks as Anne Lucy brought her dress to her mother and hurried out of the room again.

Anne Lucy often felt that grandmother did not always approve of her, although she never said anything in criticism. This was the grandmother for whom she was named Lucy, and, as Anne was for her other grand mother, the two names could never be separated, much to their bearer's disgust. It was Grandmother Lucy's first visit to her son's home, and Anne Lucy was particularly desirous of making a good impression upon her, as she had been promised that she might return with her for part of her summer vacation.

Fortunately the good behavior lasted and the promise was kept, so that at last Anne Lucy reveled in the queer, old house so filled with curious things. She was allowed to roam at will as long as she always put everything back in its place, and was careful not to break anything.

The bright days were spent out in the orchard, where a detachment of British soldiers had once camped, or down by the spring, which marked the signing of the Indian treaty, while the rainy days were spent in exploring the house from attic to cellar.

What countless treasures were to be discovered, enough to satisfy any girl's desires! Out from the darkest corners of the attic she dragged spinning wheels, a queer little, old, wooden cradle, powder flasks, funny, high and uncomfortably hard helmets, and a hair trunk. From the rafters hung poke bonnets and hoop skirts, while the most beautiful old-fashioned dresses, in which one might dress up, could be found in the cedar chest. Then, when one grew hungry, there was a bag of butternuts, and an old cannon ball with which to crack them, in a bushel basket under grandfather's workbench.

Downstairs, as well, Anne Lucy found much to interest her. There was the cool, damp smelling cellar, where the row of milk pans stood, and when the butter was made Anne Lucy was allowed to assist in the churning and refresh herself at the end of the process with a glass of buttermilk and a doughnut from the stone crock in the pantry. The pantry itself was such an interesting room, for it had been a kitchen. There was a fireplace in it, with a crane for roasting and a hole in the floor for baking. Grandmother could remember when it was used, and told how she used to have to watch the turkeys or geese that were hung before the fire.

Then how pleasant it was when an unusually cold, stormy afternoon would prevent any prowlings in orchard or attic, and grandmother and grandchild would draw up to the open fire in the living room, the former with her knitting and the latter with—questions.

There was a large cabinet in this room filled with a great collection of curios; coral, agate and star-fishes; moss that the reindeer live on in Alaska; cups, fans, and silks from China; shoes from Japan; hideous idols from India; old parchments, samplers and bits of embroidery handed down from generation to generation. It was about the contents of this cabinet that Anne Lucy found so many questions to ask, and grand mother kindly answered them with stories of where this or that came from, or how she acquired it.

One afternoon Anne Lucy, in looking through a box of odds and ends, came across a small piece of embroidery not more than three or four inches long.. It was mounted on black satin and below it were written the words, "Worked by Lucy Underwood, aged seven years, 1830."

"Oh, what is this, grandmother?" inquired Anne Lucy, eagerly. "Who was Lucy Underwood, and did she really sew this when she was only seven years old? Why, I am almost seven years old and I can't sew anything!"

"That," replied grandmother, looking over her glasses at the object referred to and then resumed her knitting, "that is the crown of baby's bonnet made for my mother by her sister, who was Lucy Underwood, my aunt and your great-great aunt, for whom we are both named. It is indeed a wonderful piece of work for a little girl, but in those days children were taught to sew almost before they were taught to read. They did not have so many other things to fill up their time, and from earliest childhood they were trained to be housekeepers. My aunt was always considered a very fine needlewoman, but I think it was due, in large measure, to the fact that her mother died when she was about your age and left her with several small brothers and sisters, whose clothes gave her much practice in sewing."

"I wish I knew how to sew, but mother always says it is easier to do it herself than to teach me," lamented Anne Lucy.

"It does seem to me that you ought to learn. I remember one day, whlie I was visiting you, that you asked your mother to sew some buttons on for you."

"Oh, yes, I remember," confessed Anne Lucy, shamefacedly, "and perhaps if my great-great aunt could sew like that when she was only seven I would better learn to sew buttons on at least! Will you teach me, grandmother, please?"

"Gladly, my dear, and suppose while you are here that we set aside an hour every afternoon for sewing, and possibly while we work I may be able to think of some more stories which you have not already heard."

Of course such a plan proved most delightful, and before the holiday drew to a close Anne Lucy's accomplishments not only included ability to sew on buttons, darn stockings and patch a hole, but when she returned home she took, as a present to her mother, a dozen dish towels which she herself had hemmed. Besides that, instead of her clothes being buttonless and torn, as was usually the case when she returned from a visit, this time everything was in beautiful order. And better still, they were kept so after that, for on the wall of Lucy's room now hung the bit of embroidery from which she had learned her lesson.—Mary Richards Berry, in The Pilgrim Visitor.

OUR BIBLE SCHOOL.

Lesson for Next Week.

First Chronicles, chapters 15-21.

Questions.

94. What personal name is applied to more than twenty different men in the Bible? (Assigned to all the class.)

Answers to Assigned Questions.

91. The date is obscure, but the majority of modern scholars hold the opinion that the books referred to could not have been written earlier than 350 B. C. However, others hold that one of these books was written in 457 B. C., and the other one in 413 B. C.

R. A. Swaringen.

—Rev. W. D. Fogleman returned yesterday from Union Ridge, East Winston Mission, where he conducted a special meeting with good results. He brought three new subscriptions to the Herald, which we regarded as a favorable omen.

From Pastors and People.

NOTICE TO PASTORS.

Dear Brethren:

Having been appointed by the President as chairman of the Committe on Official Character, I desire to call your attention to the fact that each minister and preacher, according to action of the Annual Conference at its last session, will be expected to make a synopsis report of his wo k as pastor, and to have it ready for presentation when called for in the order of Conference. C. A. Cecil.

Notice Concerning Delegates to Henderson.

Your correspondent failed to mention a most important schedule, which is for those leaving Greensboro at 9:40 A. M. for Durham, they can leave Durham at 1.55 for Henderson, over the Southern, arriving in Henderson at 4.15, the fare the same as over the S. A. L.

Siler City.

We were glad to have with us on 5th Sunday morning Rev. D. A. Highfill, who preached for us. He gave us a good sermon. We hope he can come our way again. The 4th Quarterly Conference was held Saturday before the 4th Sunday in October with representatives from all the churches

The pastor's report was encouraging.

Sunday schools at all the churches but one, and they all seem to be doing good work. Bro. Bowman has one more appointment here before Conference.

G. E. M.

Spring Church.

Our work is moving on very nicely, although I have nothing special to report, but as we have been silent for two months, so far as reports are concerned, I hope you Herald readers will not think that we are idle. The last quarterly conference for this year was held here last fourth Saturday. We are yet behind on our pastor's salary and general collections, but I think, possibly we can collect it all before Conference. We want our same pastor back again for another year, and we think the surest way to get him is to pay up his salary. Mr. G. W. Massey is our delegate to Conference.

Bro. Ashburn preached for us last 4th Sunday for the first time since August, as he has been very busy with the meetings. We are all glad to see him come, as he always wears a smile for us. He was also with last Sunday afternoon, and delivered an excellent sermon; seems it was one of the best he ever delivered here.

Our Sunday school is yet alive, although the attendance is rather small, but we hope to keep it alive through the winter months. We have at last gotten a new Bible for our church. Much credit is due Miss Cinderella Stanley for taking so much interest in collecting money for it.

Mrs. E. C. Dimick, who has been very ill for several weeks, I am glad to say, is improving rapidly.

Yours for Christ,
Nannie Massey.

October 30, 1911.

Haw River Circuit.

Bro. W. E. Swain: We held our fourth quarterly conference at Midway church last Saturday, October 22nd. Every church well represented except one. It was uplifting to see so many out. It is a very busy time with the farmers and they laid away their affairs for the day. It was one of the most pleasant services I ever attended. The business was transacted in a business-like way. The salary was raised to $600.00 for next year. Some of the members have investigated the matter of the assessments for missions, and found that Haw River Circuit and ne others were paying 50 per cent of pastor's salary, while others were paying 20 per cent. They passed a resolution opposing this and asked the pastor and delegate to go before the committee on ways and means and enter their protest. They can not see the justice in this, they say. The circuit is right much behind on finances and are making an effort to pay the pastor and we think three churches will pay in full. If the mission assessments were exactly in proportion to others or were a certain percent of pastor's salary on all fields they would pay in full I believe. The circuit is in the best shape it has been for a good while, so the members say. We have had good revivals, good Sunday schools at each church except Fair Grove, and the smallpox caused them to suspend. If agreeable all around the request for the present pastor was asked for.

Brown Summit, desiring to be detached from Haw River Circuit, and attached to St. Paul, at Revolution; by vote of the conference it was unanimously granted. Brown Summit has paid the pastor in full and say they will pay quite, if not all, the missions. We held a special meeting the third Sunday. There was a large congregation on Sunday. Bro. Goodman, of Greensboro, and Bro. Matthews of the Randleman charge were with me. It rained us out one day and night. There was a revival in the church. We have one more special meeting to hold—at Sandy Cross, next Sunday. I have missed three appointments this year on account of rain. I hope to make one more round and will revise the class books as follows: Sanday Cross, 5th Sunday; Mispah, 1st Sunday, 11 A. M.; Friendship, 2nd Sunday, 11 A. M.; Fair Grove, 3rd Sunday 3 P. M.; Brown Summit, 3rd Sunday, 7:30 P M.; Bethany, Nove. 8th, 3 P. M.; Midway, November 8th, 7:00 P. M.

One more thing that I must speak of and that is the fine dinner at the quarterly conference. The good women are so thoughtful and helpful. Bro. Sam Walker and wife gave us some nice turnips. Bro. Jack Porter and wife, 2 chickens, 2 lbs. of butter. Sister Kernodle, 2 chickens. Sister Carrell, of Reidsville, 1 Rhode Island Red pullet. For all this we are truly thankful. The people here say so many good things and are so kind to us. Fraternally,

C. E. M. Raper.

Burlington.

Last Sunday was "Baraca Day" in our Sunday school. The Baraca Class had arranged a nice program and it was well carried out. The class was unable to secure a speaker from out of town, so Bro. J. H. Boon, the President of the Class, made an excellent talk on Baraca Work. He was followed by Bros. J. G. Rogers, and our pastor, both of whom spoke encouraging words to the class. There were 203 present in the school and forty-one in the Baraca Class. The weather was a little unfavorable, or we would have probably had more. In the Baraca Class all offering was taken to be put aside for the purpose of building a Baraca Class Room. The offering amounted to $13.05, and pledges were taken amounting to $117.15, payable by March 1, 1912. It was a good day.

Our fourth quarterly conference will meet next Monday evening, Nov. 6, at seven-thirty. The election of church officers will be held on next Sunday morning immediately after the eleven o'clock service.

These officers will be enrolled on the quarterly Conference register on the following night. The pastor wants every mem-

ber of the Conference present, and also any other members of the church who desire to attend.

Bro. Williams is conducting a meeting at Carolina this week, but we have not yet heard what success is being had.

Reporter.

Burlington, N. C., Nov. 1, 1911.

Flat Rock.

Our special meeting closed on Friday evening. Nine or eleven conversions, the most of these accessions. Rev. T. J. Ogburn preached on Friday afternoon a sermon of deep thought and that called forth much favorable comment, on Conversion. Rev. Mr. Suits, of Thomasville, preaching in indescribable earnestness, being the remaining help. One that appealed to us also, The Divine Forgiveness, or God's complete forgiveness.

To say the meeting was good does not half describe it, though fully six young men who came only at night, were left in the audience unsaved. Eleven with the Christ within, leavening through the years in seemingly interminable and innumerable avenues. Till the eternal years. We would that Mr. Suits' mantle of zeal and earnestness might fall upon and enfold our entire ministry of sixty or seventy members. Doing their best, or in his own language, "Their dead level best," surely there would be a great awakening. May he be spared long to his chosen profession.

Mrs. William Parrish is still sick and Miss Jennie Brittain quite ill. Mrs. T. J. Ogburn accompanied her husband here on a visit of two days.

Miss Pearl Williams has returned to Salem Female Academy after spending a few days with her parents.

Reporter.

Oct. 30, 1911.

Bethel Auxiliary, N. C. Branch.

Calendar plan was adopted by our society to help increase the funds as suggested by Mrs. A. G. Dixon, and we have collected and sent to Mrs. A. G. Dixon $7.20; from Bethel Auxiliary and church. $4.80, and $2.40 from the following members of Center Church: Mrs. J. W. Whitehead, Mrs. Amos Richardson, Mrs. Ed. Lindley, Mrs. Egbert Lindley, Mrs. Arlendo Lindley, Mrs. I a Guthrie, Mrs. William Braxton, Miss Nan. Curl, 30 cents each. We thank these good people very much for the help they so kindly gave us in our collection. This money, as I understand it, goes to help pay debts incurred by the erection of necessary buildings in Japan. God will reward each and every one who helps in this and other ways to send His Gospel to all nations, for, inasmuch as we do these things unto the least of one of God's children, we do it unto Him.

We are glad to hear that the people of Center are going to organize an auxiliary. We feel sure they will never regret it and that God's blessings will be with them, for, "Lo, I am with you always, even unto the end." Why not also Mt. Hermon and Rock Creek, our neighbor churches we love so much? This is God's work in which He uses us to help forward His Kingdom on earth. The more mission work we do the more we love it. Bethel Foreign and Home Missionary Society met last Sunday evening at the home of Mrs. A. L. Foust and although the weather was bad, there were several present, all of whom took part in the exercises and our meeting was quite a success. Next meeting to be held at the home of Mrs. W. A. Foust, the 4th Sunday in November at 2:30 P. M.

Please all members of our society and as many others as can, come out, and take part.

Mrs. J. M. Foust, Cor Sec.

Reidsville Church.

We have our lot and eleven hundred dollars, provided the church extension can do what they said After my meetings were over, we met and decided to enclose our building and finish the front which is 25 x 30 feet, and then we could hold Sunday school and services. We could not get men in Reidsville to do it, so I went to Greensboro and could not get them there. We have decided to hold till early spring. The Episcopals have offered us their house twice a month, so we can have preaching once or twice a month. If Brown Summit goes to St. Paul, that will give the pastor of Haw River circuit a little better show, if Haw River circuit will agree and the pastor will undertake it. I have been on the go about all of my time. This has been on of the most busy years of my life. At this time some things have developed lately that are very encouraging, which I need not mention.

I have been out east of Reidsville and find our people there very anxious for it. There are nine families of Methodist Protestants beyond Reidsville, who seldom get to their home church, and we have from 15 to 20 families living in Reidsville. It is a clear case we need a church here. If we could only make Reidsville and Sandy Cross a station and put a man here I believe we could finish and pay for the church next year, and build up two good churches. I feel that this point will have due consideration at Conference. I have at last got a man to give us an estimate on the plan and it will cost us $1600.00. That will put us in a position to have a place of worship and then collect and finish and pay as we go. If I do not come back, or if I do, we want to hold a ten days' meeting in December or January. If we lose our church here, we will lose several members and be a shame on the M. P. Conference but I feel the Lord is behind and before the move, and I see the church, Pro. 29:18.

Fraternally,

C. E. M. Raper.

Orphans' Home.

We want to thank the Editor of the Herald for a subscription to same, Miss Alice Conway, of Ohio, for a year's subscription to The American Boy, Mr. G. D. Allred, Flag Springs church, for a nice wool blanket; the good people of Star for a box containing various articles; Bro. Allen Morris, Denton, for a lot of nice pumpkins. All of the above named articles help to make life more pleasant in the Home.

My brother, who is a student in the Denton High School, and has been staying in the Home, has had to return home on account of ill health. I want to ask you to pray that he may soon be recovered to his usual health and to his work.

Etta Auman.

Treasurer's Report.

Star, S. S.	$1.40
Moriah, S. S.	6.47
Bethesda, S. S., Yadkin Col. Ct.,	2.59
Friendship . S., Yadkin Col. Ct.	1.30
W. Lexington S. S., Yadkin Col. Ct..	.81
Mt. Carmel S. S., Yadkin Col. Ct	1.10
Shiloh S. S., Yadkin Col. Ct.	2.89
Yadkin College S . S.	.50
Spring Valley S. S.	2.32
Beginners' Class, Harmony S. S.	3.00
Liberty Hill church, Anderson Ct.	3.40
Piney Grove S. S.	5.00
Giles' Chapel S. S., Richland Ct.	3.70
Total	$40.73

Etta Auman, Treas.

MT. CARMEL, GRANVILLE CT.

Last Sunday-school report as follows: total enrollment, one hundred; total present, forty-six; total collections, forty-three cents and one new scholar.

As the sick ones are improving, the attendance is expected to increase.

The continued absence of Mrs. Ida Clark and children was caused by the sickness and death of the husband and father, Mr. Rufus Clark. Mr. Clark was an exceptionally good and clever man.

Misses Mary Finch, Jessie Powell, Maggie Finch and Lillie Robertson and others pleas-

antly spent the afternoon of last Sunday with Miss Myrtle Grissom.

Our organist, Miss Maggie Finch, has taken position as teacher of the Amos' school in this county. Wish for her much success and little "flogging." The general question with us is, "What do you want—a Christmas tree?" Polk Garrett.

Oct. 31, 1911.

LA GRANGE.

Dear Herald:

Our special evangelistic services conducted by Rev. T. M. Johnson in La Grange Church closed Sunday night, having begun Monday night preceding. Bro. Johnson did splendid preaching and the people enjoyed it. The church was helped, several not in the church were touched by the services, some converted, and others impressed by the truths presented.

Six united with the church, namely: Mrs. Annie Creech, Mrs. Bertha Whaley, and Misses Minnie May Taylor, Luvenia Creech, Libby Sutton, and Amy Louise Graham.

My school board released me from teaching on Friday, consequently was with Bro. Jonnson Friday, Saturday and Sunday. We appreciate his coming and feel that good has been done and hope that more may result from his earnest appeals.

Sincerely,

J. H. Abernethy.

FRIENDSHIP, YADKIN COLLEGE CT.

On the 4th Sunday we had no preaching at our church as it rained all day; our pastor came but no one went out to hear him. We were very sorry the day was so bad, as this was the last time our pastor is to be with us for this year, but we hope he will return to us, for we believe all love him. Our Sunday school is moving along very nicely; all seem to take an interest it it, but it is not so large as it was in the summer, as some of our girls have left us to teach school. Success to the Herald and its readers. Reporter.

CONCORD.

Our fourth quarterly conference will be held at Concord on Saturday evening, Nov. 4th, at 7:30. Pastor.

Our services on last Sunday were well attended. One member was received into our church from the M. E. Church, South, on Sunday night.

Bro. "Tom" Alexxander is quite sick; and has been for the past few days. We trust a kind Providence with soon restore him to his usual health

—The new Lutheran Church in this city has been opened. It is a pretty, substantial brick building, on Ashe St.

REPORT OF COMMITTEE ON WAYS AND MEANS AT LAST ANNUAL CONFERENCE.

We, your Committee on Ways and Means, beg to say that we have recommended different plans at different times, and finding that the brethren have their different plans and times for collections, we therefore recommend the prosecution of such plans on the different fields as are the most effective in teaching the people liberality and also teaching them the importance of supporting the different causes to which we are asked to pay.

We recommend that the assessments be as follows:

President's salary	$1,200
Church Extension	3,274
Foreign Missions	2,080
Home Missions	2,000
Superannuates	750
Ministerial Education	446
Theological Seminary	403
American Bible Society	65

CHARGE	President	Church Extension	Foreign Missions	Home Missions	Superannuates	Ministerial Ed.	Theological Sem.	Bible Society	TOTAL
Alamance	34	75	60	56	18	13	8	1	265
Albemarle	20	25	20	11	10	7	7	1	101
Anderson	17	40	20	19	10	6	5	1	118
Asheboro	17	65	35	36	11	8	6	1	179
Asheville	10	25	20	21	5	2	3	1	87
Buncombe	12	30	17	21	7	6	5	1	99
Burlington	17	85	40	38	8	9	6	1	204
Caldwell	3	11	7	5	1	2	1	1	31
Caroleen	5	10	7	8	3	5	3	1	42
Chatham	12	30	21	27	13	5	7	2	116
Cleveland	35	90	61	67	22	13	12	1	301
Concord	10	40	36	30	12	1	1	1	132
Davidson	17	60	41	40	5	3	4	1	171
Denton	6	11	10	12	7	4	2	1	53
Efland	6	10	15	15	4	2	2	1	55
Fairview	12	45	25	35	5	6	4	1	133
Flat Rock	27	70	56	50	22	10	8	1	241
Forsyth	25	54	35	45	8	3	3	1	175
Gaston	6	24	20	12	10	1	1	1	75
Gilburg	5	10	10	8	2	2	2	1	40
Gra. & Haw R.	12	25	21	12	8	2	2	1	83
Granville	27	81	51	38	17	8	3	1	225
Greensboro	27	*	66	50	25	17	25	1	351
Greensville	13	46	25	28	7	7	6	1	133
Guilford	24	51	42	53	5	4	3	1	183
Halifax	23	70	51	39	19	9	7	1	219
Haw River	35	95	51	65	20	15	11	1	293
Henderson	35	**	76	75	25	20	14	1	280
High Point	17	95	56	60	25	12	14	1	280
Ivy	17	26	12	10	7	6	4	1	83
La Grange	17	29	20	17	10	5	4	1	103
Lebanon	6	26	9	20	5	4	2	1	74
Liberty	32	97	57	53	16	15	10	1	281
Lincoln	32	75	45	60	11	6	3	1	233
Littleton	28	92	42	57	16	12	8	1	255
Mebane	17	41	25	20	19	17	15	1	148
Mecklenburg	17	24	13	11	5	4	3	1	78
Monroe	7	28	17	16	6	2	2	1	79
Mt. Hermon	32	76	55	59	18	8	6	2	255
Oak Ridge	27	86	45	40	13	12	6	1	134
Orange	17	36	25	15	7	6	7	1	125
Pin. & Mt. Zion	22	56	45	35	12	7	6	1	189
Randolph	32	66	53	45	18	10	9	1	234
Richland	24	60	45	41	12	6	5	1	234
Roanoke	33	82	60	40	20	10	9	1	255
Rockingham	6	20	7	11	9	2	10	1	66
Rocky Mount	5	25	1	2	1	1	1	1	37
Harmony	5	6	5	5	11	3	1	1	36
Saxapahaw	20	46	34	35	13	9	5	2	163
Spring Ch.	12	51	21	27	10	4	8	1	134
St. Paul	6	21	15	7	5	1	1	1	57
Stanley	25	65	37	46	22	8	11	1	214
Tabernacle	35	96	85	62	25	15	12	1	331
Thomasville	6	16	10	10	5	4	5	1	57
Uwharrie	16	17	15	25	3	3	2	1	82
Vance	35	51	47	37	11	11	13	1	204
Welch	5	9	8	5	4	2	3	1	37
Why Not	27	65	56	61	16	13	15	1	253
Winston	17	80	50	45	11	12	3	1	219
E. W. & U. R.	12	20	10	15	13	5	4	1	80
Yarboro	17	42	30	38	14	5	8	1	155
Yad. Col.	30	50	38	52	21	4	8	1	204

*$140 **185.

Scarcity of Men.—There seem to be people enough in the world; you see them thronging about the streets and highways on special occasions, but when you are looking for a man for a special place, how hard it is to find one that fits. But this is only another way of saying that most capable men are engaged; and, looked at this way, it is not so bad.

—Rev. C. V. T. Richeson, of Cambridge, Mass., has been indicted for the murder of a young woman who expected to marry him. The indictment was returned October 31, the day set for his marriage to another. Pale and haggard, he was remanded to jail to await his trial in January. A most shocking crime, if he is really guilty.

—The rebellion in China is extorting concessions from the emperor. He has consented to constitutional government.

—Rev. J. R. Hutton and family are in grief. The youngest child, Edward, aged eleven months, after a long illness, died on Monday. The funeral took place at Tabernacle Church on Tuesday.

—Mrs. J. M. Stone's mother is visiting Mrs. Stone at her home in this city.

—Mrs. O. L. Huff, of Gibsonville, has been visiting her sister, Mrs. T. J. Ogburn.

—Mrs. Dr. Bullock, of Washington, after visiting her sister, Mrs. Joyner in this city, has gone to Rocky Mount and Whitakers to visit other relatives. At the women's nissionary jubilee in this city she assumed the support of a Bible woman.

WHEN MOTHER GROWS OLD.

Not long ago a handsome, elegantly- dressed lady, who could not have been more than forty-one or two, and who looked still younger, was overheard saying to her eighteen-year old daughter: "I want you to observe, Mabel, the way in which Grace treats her mother. That is just the way I want you to treat me when I am old."

"O mother. the girl cried in distress, "Grace is ten years older than I am, and her mother seems twice as old as you are. You can never be so feeble and homely and queer as she is. Why, she asked me the same question three times over."

"Indeed, I may be much homelier and queerer," laughed her mother; "and I have seen daughters treat their mothers so strangely, that I want you to be making up your mind, from this time forward, just how you will treat me when I begin, as the saying is, to 'break.'

"For instance, there is Fanny. How impatient she is with her prosy, long-winded old mother! And you may not have noticed how condescending and patronizing Clara is to hers. That sort of conduct would be most offensive to me.

"Then there is Elizabeth, who seems to ignore her mother altogether. When I call there I can hardly get in a word with the old lady, though she is really an interesting talker when she is away from the effacing influences of her daughter."

Mabel could not believe that her own mother could ever grow so uninteresting and trying as some of the old mothers whom she saw now and then in the homes of her friends, but most of us have seen astonishing changes made by time in the minds and persons of both men and women. Old age can do almost anything. We cannot too early teach that truth to our children.

In a certain large town, some years ago, there lived a mother and her only daughter. Like many other only children, this Teresa Ormsby had been indulged until she had become thoroughly selfish. Her mother was a beautiful and gifted woman—far more attractive, even in her late seventies, than her peevish, dissatisfied daughter—but it was impossible to enjoy a comfortable visit with her in Teresa's presence.

No sooner did the old lady, who was a trifle deaf, ask to have a remark repeated, than Theresa would say in a positively malignant tone: "Mother, if you would only pay attention, you would not have to ask to hear things over. It is awfully trying. Why don't you listen when you are spoken to?"

One day a visitor was present when the poor lady asked, gently: "Who is going by with that queer white hat on? It must be some stranger."

To the consternation of the caller Teresa burst into a perfect tirade.

"Mother, you know that is old Tim Murphy. I've told you fifty times if I have once. Why can't you remember a simple thing like that? I'm never going to tell you again."

The poor, helpless victim was naturally mortified to have an outsider see this distressing exhibition of temper, but she simply caught her breath, paused a moment and then said: "Never mind, dear, I will not ask again."

And yet Teresa at this time must have been over forty years old, and everybody in the neighborhood knew that, though she provided properly for her mother's physical wants, she talked to her shamefully.

Poor Mrs. Ormsby may have reflected that she herself was partly to blame for her daughter's conduct. Certainly she had never tried to teach her the proper treatment of an aged mother. Very likely it would not have done much good if she had.

All the people staying at a certain small seashore hotel one season were filled with admiration for the daughter of an eccentric cross-grained old woman. The two were spending the entire summer there, and were constantly together.

It seemed as though they never started on any sort of an excursion but that Florence Gray had to go back to their room for something which her mother had forgotten, yet never once was she heard to complain or to utter an impatient word.

Mrs. Gray was not yet out of her sixties, but she considered herself as entitled to all the privileges of great age. Poorly educated, she had yet the utmost conceit of opinion, and was always rushing in to correct and inform those who knew much more than she did. Her daughter was a college graduate, and must often have been ashamed to her very soul of her mother's silly remarks, but she never once varied from her attitude of loving reverence toward her.

One day a lady who had shown great kindness to them both, entirely for the daughter's sake, ventured to say to her when they were alone together and having a confidential talk: "Your mother will age rapidly if you wait upon her too much. Your devotion is lovely, but you must think of her good—and then, too, you must not wear yourself out too soon.'

Florence Gray colored. For an instant she said nothing. Then she murmured: "My mother has done more for me than most mothers do for their children, and I can never do enough to show my gratitude She grows, oh! so different, as she grows older, but I would not for worlds have her suspect how she is changing. I hope always to keep it from her.'

The troubles and changes sure to come to those of declining years sometimes sour instead of sweetening the disposition. This problem is probably as old as the race, or else it would not have been dignified by a special place in the Decalogue. That it is the subject of "the first commandment with promise," indicates that it might be thought a hard one to keep.

"I have no fault to find with my daughter," said a strong and handsome old lady of seventy-five, "except that she insists upon helping me so solicitously out of and into carriages and cars. As yet I need no assistance. She hinders more than she helps me." One has to be careful not to do too much for one's elderly friends.

It is to the daughters oftener than to the sons that the care of aged parents usually falls. Most of our girls are loving and faithful and do not need counsel concerning this matter: but even affectionate daughters may make mistakes of judgment.

Particularly difficult will it be for the daughter-in-law to give this wise and unselfish care. For it is often said, merely humorously, perhaps, that however "queer" our own relatives may be, husbands' relatives are very, very much "queerer," and the husbands probably find the converse to be equally true.—*Kate Upson Clark in Congregationalist.*

RELIGION IN THE FAMILY.

Begin, my friends, with your children. Speak cheerfully, but reverently, and solemnly, to them of the righteousness of God. Tell them that He is their Father, and tell them He is their Judge. Show them His face of compassion; show them His throne of tribulation. Teach them that He loves the good; teach them that He hates the lying, and lust, and iniquity. Take care, yourselves, to touch not the unclean thing, that your counsel to your sons and daughters be not a mockery. Shake off the first dishonest penny from your fingers, as the apostle shook of the venomous viper into the fire.

Stand in awe of your conscience; stand in awe of the King of kings. Expect and welcome from the ministry of Christ searching messages. Pray for prophets, who will rebuke you, as their ancient predecessors did Israel, for robbing man by any fraud, for robbing God by keeping back the offerings at His altar which He requireth at your hands.—Exchange.

When we are faithfully and earnestly trying to do our best with life, keeping heart amid discouragements, looking ever for the bright sky behind the cloud, we are making souls fit for advancement in the Father's realm of service.—George A. Thayer.

A HAPPY GATHERING.

The past week has been one of great rejoicing in the home of Mr. and Mrs. Amos F. Johnson, at Ingold, N. C., when the mother, sisters and brothers of Mrs. Johnson all gathered together from various parts of the world to participate in a grand reunion.

It has been some twenty years since mother and all the children were around the same fireside. Only those in like position as we can imagine this grand, sweet time we all had together. There was only one thing to mar our happiness—the absence of our oldest brother, S. J. Pittman, wife and two children, of Baltimore, Md. Our hearts would ache when we mentioned them.

The mother, Mrs. Pittman, of Onslow County, came first to be in prime shape to meet her children. Mr. and Mrs. T. R. Woolfolk, of Cristobal, C. Z. Panama, came next. Then Mr. and Mrs. E. T. Coble, of Greensboro, and Mr. J. N. Pittman, of Oxford, but who is now at Greensboro taking a course in pharmacy. The week was spent in talking of old times when we were children, in laughing, frolicking, swimming, riding, visiting and receiving visitors; it was indeed a week of mirth and pleasure. Last, but not least, the sisters and brothers enjoyed the fine melons, canteloupes, and fried chicken the country affords. Monday morning as the sun was shining with all its radiance the loved ones with the exception of the mother (who will spend a while with Mrs. Johnson) said goodbye to each other, and sure there was a great downpour of tears as they drove away, but we parted hoping and praying we would all, and Buddie too, meet again soon in the same old home. Would say here, some of the party drove over to the hospitable home of Mr. and Mrs. W. B. Lamb Sunday night. Mr. A. N. Johnson (father), now past his 91st mile post, chaperoned us. As we were taking our leave, he asked sister Maude to play and all sing, "We'll never say goodbye in Heaven." It was almost more than we could bear. Mr. Woolfolk took pictures of the whole family the last thing before leaving. They will contain so many sacred memories. The white haired grandfather leaning on his cane and three little grandchildren in front. Their little hearts, though young, were almost broken when they said goodbye to aunts and uncles. It was pitiful. I could write on, but space forbids. Wishing each one a safe return home and hoping to see them all again next year.

"Sister Bessie."

The home of Bro. W. M. Osborne was made very sad on the 17th of October, when the death angel took from their midst a fond, loving wife and mother. She was 53 years old and had been a faithful Christian, member of Zoar Church for a number of years. She leaves to mourn for her, six sons and three daughters and a host of friends and relatives. In the absence of our pastor, Rev. J. W. Self, Rev. Mr. Hair, of the Baptist Church performed the last sad rites and we laid her to rest in Zoar churchyard to await the resurrection morn. We weep not as those who have no hope.

Yours in Christ,

W. Henry Jones.

THE PREVENTION OF COLDS.

The first few days of autumn—not necessarily of the autumn of the calendar, but of the autumnal weather—are likely to be marked by an outbreak of colds. Then many who have been free from this disagreeable ailment, and therefore have dismissed all thought of it from their minds, are suddenly forced to recognize that they have noses and mucous membranes.

It is indeed discouraging to find that living all summer virtually in the open air has not apparently made us more resistant to the influences that produce a cold. We have lived in drafts—natural drafts, through open windows and on porches, and artificial drafts made by the electric fan—and never so much as sneezed. Now, with the first drop in the temperature below the point of comfort, we look angrily for the source of air playing around our heads, pull down the windows, close the doors, and begin to wonder if the weather-strips do not need renewing. Then in a day or two comes the cold, and we blame the air for it. The real cause is the lack of air, or rather the stagnation and impurity of it.

The bacteria which cause colds—there are several varieties of them—are always close by, if not actually in our noses, but they can do us no harm as long as the system, fortified with fresh air and exercise, is able to repress their growth. The balance, however, between the resisting and attacking forces is so nearly even that it takes but little to disturb it, with the result that the system may become the weaker of the two. Working for a few days in the office or the shop, or the schoolroom, with windows sealed to keep out the cold air; or worse yet, sleeping for a few nights in a bedroom with windows closed, because the blankets have been put away and it is too chilly to sleep without them, is quite sufficient to overthrow the balance and give the microbes the upper hand. Then a draft really is harmful—at least the little draft that creeps round the sash of the closed window or through the crack under the door. The way to make it innocuous is to increase the size of it, to open the windows and door, and let the fresh air in great volume, as is did in the summer. If the autumn air is too crisp, put on an overcoat, but do not shut the windows until you are forced to do so by snow or hard frost; and then do not shut them completely, or keep them shut all the time.—Youth's Companion.

THE SPIRIT OF THE MASTER.

In Copenhagen there stands on the Gothersgade, a large, old-fashioned building, which is worthy of a visit from any stranger who wishes to know the spirit of that brave little northern country, Denmark.

Although it is not named among the notable sights of the city, and is not dedicated to art or genius or heroism, it is, in the opinion of many, one of the noblest and most significant of Danish institutions. The inscription that it bears is this: "Winter Quarters for Old People, Whom Danish Students Cordially Invite to Enter."

Throughout the long winter the old building is full of light and music. On entering, the visitor finds many old people, all of whom, though poorly dressed and evidently acquainted with hard times, are cheerful and happy; for the students do far more than simply supply their guests with warm rooms comfortable seats and hot coffee. They give themselves. They sing and play to their aged guests; they give them lectures and talks; they mingle with them and learn to know them. They are hosts in the best sense; they make the aged poor of Conpenhagen their honored guests.

By the law of friendship that Jesus Christ came to preach, all social barriers were to disappear. Rich and poor, employer and employed, strong and weak, were to be brothers. That still another barrier—that which uphappily so often exists between youth and age—yields easily to the great law of friendship, the students of Copenhagen are proving. It is doubtful if, in all their university course, these Danish students learn a greater truth than this which they have found out for themselves.

Every nation honors its dead soldiers and heroes; in honoring the aged toilers in the heavy battle with poverty, the students of Copenhagen have shown a clear sense of the values of life, and that is one of the signs of a new age.

—The marriage of Prof. Chamness Davidson, of Fayetteville is announced.

THE R. F. D.

By Amos R. Wells

Of all the works of Uncle Sam,
Benfiecent and wise—
The mighty irrigation dam,
The conquest of the skies,
The money coined sound and true,
The seeds he scatters free—
There's none that holds a candle to
The R. F. D.!

The R.F. D., with lengthened arms,
Extends its kindly sway
To little isolated farms
From cities far away.
Through country lanes it reaches out,
Beyond the upland lea;
And ah, its travel-feet are stout—
The R. F. D.

The blessed little box of tin
Beside the winding road,
What treasures may be stored therein
From out the postman's load!
The barefoot children caper down
And crowd about to see,
Ah, better than the joys of town—
The R. F. D.!

The long and lonely country days
Are lightened by the mail,
And cheery hopes and better ways
Spring in the postman's trail.
And farm and city, understood,
More happily agree.
God bless the bond of brotherhood,
The R. F. D.

In Youth's Companion.

DOING ONE'S DUTY.

I slept and dreamed that life was Beauty;
I woke and found that life was Duty.

Perhaps the majority of people in the world have some guiding principle in life, something which lies back of most of their actions and thoughts—in short, a compass by which their lives are directed. With many this guiding principle or compass is ambition; with others it is wealth; with others it is the accomplishment of some definite life task; and with others it is pleasure or something equally transitory and worthless except for the passing hour. But, happily for the world, there are many in it who have duty as their guide in both temporal and spiritual matters. The question with them is not, "Will I make a good profit on it or reap some temporal benefit?" but, "Is it my duty?" If their consciences tell them that it is their duty, then that is the thing to do, whatever the result or whatever obstacles present themselves. These are the people who make life worth living, who keep the world in the paths of peace and progress and prosperity, and whose lives are worthy of all honor and emulation. They are the people who are allied with the Creator of all; for, as has been said, "God helps us when we do our duty."

An inspiring story is told of a boy who joined the Confederate ranks early in the great Civil War of our nation. He was under age, slender, small, and sickly looking; and yet his comrades who survived have said that never did a battle-scarred veteran fight with greater bravery or with more determination. Once a comrade asked him why he was not afraid when the enemy was in front and bullets were flying and friends falling about him. "A Power greater than the bullets or the enemy, either, is watching over me when I do my duty," was his quiet reply. The soldier, telling it afterwards, said: "I respected that boy with my whole heart, although at that period of my life I did not believe that there was such a thing as a God. His belief made a Christian of me." One day "the boy" was ordered out, along with the others of his squad, to hold a ford across which a small band of the enemy was to pass. The enemy gathered upon the opposite bank in larger numbers than the scouts reported. In a few minutes after the firing began the officer was killed and the men commenced to talk of retreating and letting the enemy across. "The boy" was asked his opinion. He replied: "We were ordered to hold this ford. It is our duty, and I expect to stay, whatever you do." Not a man left, nor did the enemy get across.

The person who does his duty is the one who will accomplish most in life. Duty is not always the pleasant thing to do nor the easiest thing, but it is the only thing. It is no easy thing to sacrifice to duty ourselves or what we have or want; it is no easy thing to face the enemy squarely and determinedly when safe retreat is possible; but the one who does it is the one to whom the rewards will go. And "he who is false to present duty," said the famous preacher, Henry Ward Beecher, "breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

The doing of one's duty is one of the foundations of strong character. "The reward of one duty," said George Eliot, "is the power to fulfil another." No one can do his duty firmly and conscientiously and not have character back of his actions. The first duty done, whether from impulse or from principle, is the foundation in one's character for the next duty, which may be harder than the first. It is building character day by day, one duty after another, each day making the structure more and more complete and beautiful.—The New York Observer.

—Joseph Pulitzer, publisher of the New York World, is dead.

HIS OWN HARVEST.

He was too old a man for the place, some said; even those who loved him for his long years of faithful service could not help noticing that when he mounted the pulpit stairs his step was a little unsteady, and that toward the end of the sermon his voice broke now and then.

One Sunday he read the hymn over again after he had given out the notices, and Elder Fenwick frowned at the flutter of fans and the slight titter in the choir-loft.

Elder Fenwick, who had given a hundred dollars toward the new pipe-organ thought that it did not have a fair chance. The young people, he said, were "drifting off," especially in the evenings; many of the older ones had "lost interest"; the attendance was not what it should be, and, all things considered, the church needed a change of pastors.

Not a few agreed with Elder Fenwick, but no one liked to speak to the minister. He had been long among them, this old man with the gray hair and the faltering step. He had baptized children who were now fathers and mothers; he had blessed many of the men and the women of the parish at the marriage altar; he had prayed by the sick beds of some who sat weekly in the high-backed pews, and of many more who rested in peace under the green turf of the churchyard near by.

It was a delicate matter to speak about, but it was "managed"—no matter how. As the old minister stood up for his last service in the church where the best years of his manhood had been spent, his voice quavered more than ever. By his request, it had been made a communion Sunday. At such a service, it seemed to him, he could have the tenderest parting with the people whom he loved so well.

A strange thing happened that day. There was a moment's pause after the sermon and the prayer, for the minister's eyes were too misty to find at once the number in the hymn-book. In the pause a young man in one of the center pews rose to his feet.

"I hope you will let—let me speak a word," he said, abashed, for the eyes of the whole congregation were upon him, and he was hardly more than a boy.

"I've been thinking since I sat here that—that, when the new minister comes and holds his first communion, a good many will join the church. It is always so. I had intended to be one of them, but—but it doesn't seem fair, when it's Mr. Borden's influence and preaching and the kind of life he's lived that's brought me to decide that way, if it could be arranged so that I could as late as it is now—I'd like to join to-day."

The young man's voice died into a dead silence. Then the minister called his session

together in tones that were subdued and tremulous. There was a stir here and there, as one after another rose and followed the elders to the room above.

Fourteen young people had in their hearts decided upon the step which must mean so much to them in the future; and stirred by the generous thought of the youth who had spoken first, they, too, chose to give the sheaves into the faithful hand that had scattered the seed.

The gray head of the pastor was bowed reverently, while he read the names, as if to receive this baptism of a great joy.

Other hearts grew tender under the influences of the day. When the service was over, a hundred hands grasped the hand of the old pastor, not with the regret that marks a final parting, but with the gladness that belongs to a new welcome.—*The Youth's Companion.*

ENCOUNTER WITH A LION.

Duke Adolphus Frederick in his book, "In the Heart of Africa," gives one of his exciting experiences as follows:

Suddenly I heard successive shots behind me in the distance. As I had an understanding with Wintgens that no game except buffaloes and lions was to be fired at, I knew that the shots must mean the presence of one or the other. So I turned back, and soon caught sight of Wintgens accompanied by two Askari coming toward me with rifles at the ready.

"The herr lieutenant has shot a lion!" shouted one.

"Where is he hiding?" I asked.

"I do not know; we have lost him here by the mountain."

There could be no doubt that the lion was lying between Wintgens and me. It seemed almost as if his pursuers had passed over him as he was crouching in the grass. Suddenly one of the Askari at my side stopped sharply, and, with characteristic gesture, pointed his index finger toward the tall reed-grass by the river, and yelled out, "Look, *bana sultani*, many, many lions."

Indeed, I actually beheld five lions hurrying to the protecting river with that heavy, slouching gait peculiar to their kind. With one shot Wintgens finished the earthly career of a lioness. One of the others vanished into the reeds.

One of the Askari, a Masai, who was not enamored of peaceful pursuits, a splendid, grand-looking fellow, like all his warlike race, approached the scrub in most fearless fashion. On a sudden the blood-curdling roar of a lion resounded three times in quick succession, and the beast sprang out with flattened ears and gaping jaws right among us.

We all fell back except the Masai, who was a few paces off on my left. Shouting aloud and mad with excitement, he stretched out his left arm, in which he held his rifle, against the lion. But the beast seized him in the twinkling of an eye. The next moment they were rolling together like a ball on the ground. At the same instant I raised my gun to my shoulder and gave the lion a bullet at five paces; but the aim was bad, and the beast, with two great bounds, fled back, growling, into the scrub before I could think of a second shot.

The Masai lay on the ground streaming blood, but had sustained no really serious injuries. I hastened to bandage the nearly senseless man as best I could, to stanch the flow of blood. A draft of water, coupled with his incredible stoicism, enabled him to recuperate so quickly that he sustained the five-hour return journey to the camp without collapsing.

GRANDPA'S WAY.

My grandpa is the strangest man!
Of course I love him dearly;
But really it does seem to me
He looks at things so queerly.

He always thinks that every day
Is right, no matter whether
It rains or snows, or shines or blows,
Or what the kind of weather.

When outdoor fun is ruined by
A heavy shower provoking,
He pats my head, and says: "You see,
The dry earth needs a soaking."

And when I think the day too warm
For any kind of pleasure,
He says: "The corn has grown an inch—
I see without a measure."

And when I fret because the wind
Has set my things all whirring,
He looks at me, and says: "Tut! tut!
This close air needs a stirring."

He says, when drifts are piling high,
And fence posts scarcely peeping:
"How warm beneath their blanket white
The little flowers are keeping!"

Sometimes I think, when on his face
His sweet smile shines so clearly,
It would be nice if every one
Could see things just as queerly!

FRED AND THE MICE.

Fred was a little five year old boy. In the evening, when he went to bed, he was obliged to go through an unused room, where the mice seemed to hold possession. When he heard them gnawing, he would cry, in a cowardly way, for his mother to come to him.

One evening his mother was sick, and his nurse was away from home. There was no one there but his papa, who was in the sitting-room reading his paper. He told Fred it was time for him to go to bed.

"O papa, will you not take me to bed? I do not like to go through that room alone."

"What do you fear?" asked his father.

"I am afraid of the mice, and I believe there are rats, too."

"If that is all," answered his father, "I can soon help you."

He took pen, ink, and paper, and quickly wrote the following:

"To all the rats and mice in this house: I hereby command you to let my little son go through all the rooms of this house unmolested. Any rat or mouse that does not obey will be dealt with according to law."

The father signed and then read the paper to his son. Fred took it, thanked him, said "good night" very prettily, and went to bed. He was no longer afraid.

When he came to the door of the room, he stopped, and said in a loud voice, "Rats and mice, you cannot hurt me; for here is my pass." And so he did every night afterward, until he became a large boy, and was no longer afraid of rats and mice.—From the German.

A NEW MULTIPLICATION TABLE.

"Oh, I'm going to have such a good time this afternoon!" cried Myra, as she danced through the room where her Aunt Rachel was at work.

"It is so lovely to be out of school at last, Auntie!" she went on. "So good to be done with lessons, and to think of having a good time!"

"I hope you are not leaving all your lessons behind you, dear," said Aunt Rachel, with a smile at the light-hearted lassie.

"Every one of them. Not to give them a thought until vacation is over. But," turning at the door with an inquiring look, "do you mean I ought to keep up my lessons, Auntie? Mother thinks that, as I had a good deal of headache the last few weeks, I had better not use my eyes much."

"She is right, dear. I was only thinking that if you could multiply your good times a little"—

"The very thing I'm going to do all these weeks. Trust me for that!"

"That is right, dear| Take the multiplication table into your pleasures."

"But, do you mean to study it? You are puzzling, Auntie. But you often are, and then I find you always mean something."

"Puzzle it out, my bird. If you multiply well you will find it a rich vacation. I mean just that—hold on to the multi-

plication table. You will be surprised to find how easy it is, and how very delightful."

Later in the day, Myra came again, her face this time more thoughtful, but not less happy.

"I've thought it out, Auntie—yes, and worked it out."

"And does it work well, my dearie?"

"Oh, so well! Though," with a grave shake of the head, "I had to tackle it pretty hard to make out what you could be meaning. Multiply—multiply pleasures. That seemed easy at first. Just to keep on the lookout for all the pleasures I could possibly get hold of. That is what I had planned for the whole vacation. Then I began to think it couldn't be that, or you wouldn't have said what you did. So I had to try in some other way. And I hit it. More pleasure—multiply, multiply—but not all for me. The only other way was to get more folks into it."

The small chatterer stopped to look inquiringly at Aunt Rachel, but the latter only smiled and nodded for her to go on.

"I had ten cents to spend for candy. I was going to take my dolls out into the grove, and eat it there. And I had the new St. Nicholas, and I was going to read it. If any of the girls were with me they would expect some of the candy, you see, and I couldn't have a nice quiet time with the St. Nicholas."

"I see you had laid out a very nice afternoon for yourself, dear."

"Yes. Well, as I went for the candy I met the Crane girls. They had walked clear out of the way to try to find some wild flowers, and asked me if I knew where they were. They live in a flat, you know, and don't often get out so far. I had gone up the hill for columbine and mandrakes only yesterday, and I didn't feel much like going again, but they looked so glad and anxious when I tried to tell them where they were that I said I'd go, and we had such a jolly time. That was a real four times one, wasn't it?"

"It really was."

"When we came back, Jane called me to the kitchen and said, 'I see you have company, so you will want some cookies.' So with those and the candy we had a regular little feast. Then Delia Crane read one of the St. Nicholas stories. That was keeping on with the four times you see, and don't you think I might call it a little bit of multiplication—just say about two times one?"

"Oh, yes, my dear littl egirl," and Aunt Rachel put a tender arm about Myra; "for you are certainly learning the new multiplication table!" —Sydney Dayre, in Young Christian Soldier.

MAN'S FOSSIL REMAINS

Dr. W. D. Matthew, Curator of the American Museum of Natural History, has given the following information to the editor of the New York Times in answer to a curious correspondent, who asked: "How do scientists account for the fact that so very few fossil human bones are found, while those of animals, that seem to have lived in the same period, are plentiful?"

"Human remains," says Dr. Matthew, "are found only in the latest geological formations. No authenticated remains are older than the Pleistocene epoch (ice age). In North America they are all very late Pleistocene. They are not especially rare as compared with the remains of lower animals, but most of the finds are due to interments of one kind or another. "In the older formations (Tertiary and preceding periods) the bones of extinct animals are found, sometimes in abundance, but no remains certainly attributable to man or any direct ancestor of man have been found. All reports to the contrary are based on questionable or insufficient evidence. These facts are true of the regions which have been extensively explored for fossil remains, viz., the greater part of Europe, a large part of the United States, and minor areas in other parts of the world.

"The obvious inferences are that man probably did not inhabit these parts of the world until during or after the great ice age; that he did not evolve from lower animals in these regions, and that the practice of interring the dead, instead of leaving them to the mercy of wild beasts, was a very ancient and universal custom among primitive races of man.

"The regions explored are a small fraction—possibly five per cent—of the area of Tertiary formations of the same nature known or believed to exist in different parts of the world. There are vast areas of promising "badlands" in every continent, which have been little or not at all searched by fossil hunters (these specimens are very rarely noticed or recognized by others). Even in the Western States, fifty years of exploration are so far from exhausting the field that every summer some expedition reports finding extinct animals hitherto unknown to science. Nevertheless, we know enough to make it very improbable that the ancestry of man will be found in the Tertiary of North America. There is a great deal of indirect evidence, in the present distribution of the races of mankind, and what is known of the history of their migration, and from other sources, all pointing toward Asia, and especially Central Asia, as the original home of the race, and the theater of its evolution during the Tertiary period. This is unexplored territory to the paleontologists, and too difficult and dangerous for systematic search even today. But if it is opened up to exploration during the next half century as the Western States have been in the past fifty years, we may look to find there the remains of Tertiary ancestors of man along with those of various lower races of animals which are believed to have originated in that region. If, after a thorough search, this belief is not substantiated, explanations will be in order, and it will be necessary for us to modify or reconsider our present views as to where and how man originated."

A PRAYER.

Speak to me, Lord, in the calm and early morning,
As, fresh from my slumbers, Thy presence I seek.
Teach me to walk 'mid life's cares and temptations,
And pure and unspotted my spirit to keep.

Speak to me, Lord, in the glare of the noonday,
When, weary and fainting, I stumble and fall.
Oh, speak to me then, lest in stress of temptation
The world and it baubles my soul shall enthrall.

Speak to me, Lord, in the hush of the evening,
When the hills echo back the sweet Angelus chime;
And up from the vale in the paths homeward wending
The sheep and the shepherd in quietness climb.

Speak to me, Lord, when the night shades have fallen,
And far overhead the stars twinkle and shine.
Speak "Pardon" and "Peace" ere I sink into slumber,
And light up my couch with Thy radiance divine.

Gertrude M. Watson.

A Good Recommendation.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "Sir, have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

NOTES ON C. E. TOPIC, NOV. 12.

By Charles A. Hines.

Subject—The War Against the Saloon. Isa. 5: 11-25. (Temperance Meeting).

Daily Readings.

M. Waste of food, Isa. 55:2.
T. Waste of money, Luke 15:13.
W. Waste of life, Dan. 5: 22-30.
T. Waste of nations, Isa. 28:1-13.
F. Waste of families, Hab. 2:15.
S. Waste of spiritual power, Prov. 31:4-5.
S. The topic.

Suggestions for the Leader.

This meeting should be conducted by the temperance or good citizenship committee. Sing temperance songs, have temperance recitations, pray fervent prayers. Arrange a strong program. Advertise the meeting. The following and kindred topics may be assigned in advance to members.

1. Does prohibition decrease crime?
2. Does prohibition decrease drunkenness?
3. Why is moderate drinking unsafe?
4. Does the Bible justify moderate drinking?
5. Are officers as vigilant in enforcing the laws in prohibition territory as they should be?

Have some member give the history of temperance legislation in the state, county, or city in which you live. Have another contrast conditions under saloons give statistics as to amount of money spent for whiskey, and compare with that spent for education and articles of necessity in the home.

News From the Battle Line.

The saloon must go! There is no question about this fact; the only element of uncertainty is as to when it will go. It will be accomplished whenever public sentiment against the saloon is stronger than sentiment in favor of it. Each year sees the territory in which whiskey is legally sold lessen. The progress is by stages—first, local option, until most of the state is dry; then state-wide prohibition. Until two years ago there was only one state that had a constitutional provision against the sale of whiskey in the state; now there are several. Others have prohibition by legislative enactment.

About one fourth of the states of the union are wholly dry. In another half whiskey is sold in only a few countines and cities. In the remaining one-fourth of the states strong drink is sold in a considerable part of the state. About 75 per cent. of the territory of the United Staes is "dry" territory. More than 60 per cent. of the people of the United States live in districts or cities in which whiskey is not sold. One may travel for days and days in the south without being in a single city where there is an open saloon.

Figures show that prohibition brings a decrease of 50 per cent. in crime. Property values increase rapidly in prohibition territory. People are more industrious; they save more money and work more regularly.

Statistics show that crimes caused by whiskey cost the governments of nation, state and city more than the several governments derive in revenue from excises and taxes on strong drink. The whiskey sellers are bold enough to make the statement that they pay one-third of the nation's tax and but for them the government would be bankrupt. Such a statement is known by them to be false, for if it were not for their business the expenses of the government would be reduced more than a third. Answering such argument as is made by the saloon men, the Philadelphia North American recently said:

"This statement is at once an insolence and an insult. The sancturies of the nation are not built upon pillars made of kegs and barrels. Something besides the bottle stands betweent America and bankruptcy."

Temperance Facts.

The total consumption of liquors in the United States in 1909 amounted to 21.86 gallons for each man, woman and child, costing the unimaginable sum of $2,106,476,850. That is $23.92 for each person, or $110.03 for each family in the country. Think how much good might be done with the money that is now far worse than wasted!

Governor Hoch of Kansas, reviewing the immense advantage of prohibition to his state, points to $100 per capita in the banks, one-third of the counties with no prisoners in the jails and no paupers in the poor houses, and one-half of the prisoners that have not lived in Kansas long enough to gain a residence.

Prohibition prohibits in Maine. In Boston there are 426 arrests for each 10,000 population; in Portland, Me., there are 84. Maine has more school teachers and newspapers in proportion to population than any other state. While Maine has 120 prisoners for drunkenness, Massachusetts had 2,010, or four times as many, in proportion to population.

A Recitation.

Let the following lines from Whittier's poem, "The Moral Warfare," be committed to memory and recited in the meeting:

Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.
So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given.
The Light, and Truth, and Love of Heaven.

THE CATS OF MANXLAND.

"You see, there's one place in the world, at least, where the small boy does not often have the fun of pulling the cat's tail," laughed one of the islanders in the little fifteen-by-thirty-mile Isle of Man in the Irish Sea.

We were watching some Manx kittens frolicking and tumbling about on the lawn. "And, by the way," he continued, "have you ever seen a Manx cat try to run around a corner? You see, it hasn't even the apology for a tail. The tail acts as a rudder with the ordinary cat in any such performance as that and steers it safely. A Manx cat will seldom try this 'stunt,' instinct telling it that it's an almost impossible feat; but occasionally such a thing happens, and it usually ends in a ludicrous tumble."

The longer I stayed in the Island, the more I saw of these charming little pets. One sees them everywhere—sometimes jumping like rabbits from the gorse and fuchsia hedges, leisurely walking the streets of the little fishing towns, or stretched lazily in the sun outside the tiny whitewashed cottages, or in the beautiful gardens of the more pretentious villas.

Sometimes one comes upon an odd-looking group, as I did one day when passing a charming home almost buried in a glory of rose and fuchsia bushes. This group comprised a fierce-looking black cat with a full-length tail, a half-breed Manx cat with half a tail, a full-breed cat with no tail and a long-tailed smoke-colored cat from the Shetland Isles. The latter are at present very popular in the Isle of Man.

The Manx cat has a smaller head, longer hind legs and shorter body than the ordinary cat. They run and jump much like rabbits, and have a fox's queer way of looking at you as if reading your thoughts.

"I think there are as many Manx cats in Cleveland, Ohio, or San Francisco, as in the Island," said one of the Islanders to me." Large numbers have been brought to those cities." Many are also brought to England as gifts. Half a crown is often charged for these pets and sometimes a much higher price. The cat-shows of the Island present a fine showing.

Long ago, when the Isle of Man was ruled by the Cambrian princes, the value of a cat was set by law. One of the old Manx laws reads as follows. "The price of a kitten before it can see is one penny. After it can see and before

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service,

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping car, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Ma n. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

it catches a mouse, two pence; and after it catches a mouse, four pence."

We are also told that if the kitten proved not perfect in sight or hearing, or if dull of claws, the seller must forfeit to the buyer one-third of its value.

In Pierre Loti's "Book of Pity and of Death" we are told of the supreme trustfulness which a cat places in one it loves. This is especially true of the Manx cat. It is more suspicious than other cats, but once it becomes attached to a person, its whole heart is given unreservedly.

The Isle of Man, like all countries with an ancient history, abounds in fascinating legends. There are several legends in regard to the origin of the Manx cat. One of these I have woven into a little rhyme:

'Twas time to close the ark's great door
And Noah said, "Now, let me see!
Are they all in?—the tiger, bear,
The panther, dog and chimpanzee—
"Lion and wolf and elephant,
Leopard and fox! Are they all in?
If so, I'll shut the door at last
And our long journey we'll begin."
But just as Noah slammed the door,
Preparing for the ocean-sail,
The cat from mousing came in late.
Alas! the door cut off her tail!
Puss from the window jumped and ran,
Was rescued, loudly purred her thanks.
She landed on the Isle of Man
And ever after was called Manx!

—Alice Jean Cleator, in Farm and Fireside.

MARRIED.

VARNER-SEARS.

At the home of the bride's mother in Concord, N. C., on Wednesday evening, Oct. 18th, Miss Ruth Varner became the happy bride of Mr. John Sears, in the presence of quite a number of friends of both bride and groom. The ceremony was performed by the writer.

Miss Ruth is one of Concord's best young ladies; and a faithful member of our church. The groom is a member of the Baptist church. We bespeak for them a happy voyage down the stream of life.

A. Oscar Lindley.

Hight-Finch.

Henderson, Oct. 25th.—That was a most beautiful marriage celebrated when Mr. Charles M. Hight led to the hymeneal altar Miss Cassie E. Finch, the attractive daughter of Mr and Mrs. E. G. Finch. The parlor was beautifully decorated with ferns, palms and lovely cut flowers. The beauty was greatly enhanced as the light streamed through the pink festoons upon the electric chandelier.

The bride was gowned in a traveling suit of blue cloth and carried bride's roses. The wedding march was rendered by Miss Clara Finch, sister of the bride, the vows were spoken by Rev. R. M. Andrews.

Miss Finch is a beautiful and lovely young lady, a fine Christian girl, and the groom is a most splendid young man. He holds a responsible position with Burroughs-Alston Co. They have a host of friends who wish them a long, happy and useful married life. They left on the north-bound train for Washington, Baltimore and other northern cities; upon their return they will reside on Burwell Ave., where Mr. Hight, in his thoughtfulness has already prepared a home.

WHO KEEPS BACK REFORM?

Who is keeping temperance reform back? Not the abstainers, no! Not the victims of drink, I know some well; most of them would sign for prohibition to-morrow. Then who blocks the way?

As Robert Burns says in another connection—"with reverence be it spoken"—It's the moderate drinker.

I don't want to sit in judgment on my fellow men, but I have often sat in judgment on myself, and said— Your position is neither honest nor honorable. You see the evil strong drink is doing, and yet you patronize it, and your example may be leading many astray. Besides you are giving an air of respectability to a deadly evil which has none—a curse that has blighted humanity since the flood."

I have been challenged by University men, that temperance was a far higher platform than total abstinence. I never denied that. Indeed that was the reason why I left it; it was too high for me.

Some of my dearest friends got giddy up there and lost their balance, and some of them lost a great deal more than their balance, and fell.

Blondin was a great success on a high platform, and danced across Niagara on a tight-rope. How many of his audience would follow him with impunity? A dear old friend used to say, "Temperance in all things good, but total abstinence from that which has the appearance of evil."—Ex-Provost Eadie, J. P., in Everybody's Monthly.

MANTELS, GRATES, TILES

No modern house is considered complete without artistic tiles, grates, and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting designs that will prove to be harmonious and satisfactory.

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ELON COLLEGE (Co-educational).

The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

Courses are offered in Literature, Mathematics, Science, History, Modern Languages, Ancient Languages, Pedagogy, Biblical Literature, Philosophy, Music, Art, and Elocution. The regular college courses lead to the degrees of B. A., M. A., Ph. B., and L. I.

Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

MAN FOR MAN.

This is God's plan for carrying on His work. So far as we can see, it is God's plan to convert the world through man's effort for men. He said: "As the Father has sent me, even so I send you."

There once was a man who came to Christ possessed of an unclean spirit. Christ cast out the evil spirit and restored him to his right mind. Then, in his gratitude, the man prayed that he might go with Christ. The wish seemed natural and right, but Christ said, "I have blessed thee, now be thou a blessing—go home to thy friends and tell them how great thing the Lord has done for thee." Two of John's disciples were pointed to Christ. They asked Him, "Master, where dwellest thou?" And He said, "Come and see." They spent the day with Him. But the blessing they received had all the force of a command "Now, John, I have blest thee; be thou a blessing. Go find your brother and bring him to me." Or turning to Andrew, "Andrew, you have been with me today; now that I have blessed thee, be thou a blessing to thy brother Simon."—Ex.

HEALTHGRAMS.

Dirty air is death.

Good air means good work.

Too much fresh air is just enough.

Fresh air is the best life insurance agency.

To prevent a cold, liberate the foul air in your room.

Taking in fresh air is better than putting on fresh airs.

Good ventilation is the first essential to the purity of the home.

Pure air makes pure blood, and pure blood makes you disease resisting.

There are thousands of cases of air starvation to every case of food starvation.

Bad air and a high temperature in the schoolroom are certain to produce a low grade of scholarship in the pupils.

Plenty of good fresh air will make the fires of life and health burn brightly; therefore, don't hibernate; ventilate!

Every life is a garden of flowers or weeds or mostly stones. Cultivate it. Cultivate love, truth, and all the virtues if you wish to be beautiful.

What ever the present moment may bring, your knowledge that it is His will, and that your future heavenly life will be influenced by it, will make all not only tolerable, but welcome to you, while no vicissitudes can affect you greatly, knowing that He who holds you in His powerful hand cannot change, but abideth forever.—Nicholas Grou.

NOTICE TO ALL DELEGATES.

Please send your name and post office address to Mr. A. J. Harris, Henderson, at once, if you intend to attend the Conference. The task of assigning homes is no light one laid upon busy men, so please respond at once. This is important and I hope the pastors will see that their delegates do this. Let all who expect entertainment, whether delegate or preacher or minister, please to send their names and post office address to the above name, and oblige.

R. M. Andrews.

—President Swain called for a little while to-day. He is on his way to Flat Rock Ct.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVII. GREENSBORO, N. C., THURSDAY, NOVEMBER 9, 1911. NUMBER 50.

HENDERSON METHODIST PROTESTANT CHURCH, WHERE THE ANNUAL CONFERENCE WILL MEET NOV. 22.

NOTICE TO PASTORS AND DELEGATES.

Do not expect any reduced rates to Conference. The railroads require two hundred certificates, which is more than we would be able to produce.

Am glad attention has been called to Southern train leaving Durham at 1:55 P. M. for Henderson. This will be a convenient train for those leaving Greensboro at 9:40 A. M.

A few pastors have not yet reported delegate to Conference. We would be glad to have these so the roll may be completed. S. W. Taylor.

Nov. 6, 1911.

—The Scientific American asks but does not answer the following question: Why is the flesh of the watermelon red? Can you tell?

—The Western N. C. Conference, M. E. Church, South, is in session in Statesville, Bishop Hoss presiding.

REV. R. M. ANDREWS,
Pastor of Henderson M. P. Church.

—The so-called scientific theory that flowers are beautiful simply to serve a purpose in the life of the plant by attracting insects to scatter pollen is narrow. This may be true, but do they not also minister to the pleasure of men? What scientist has a right to say that this was not also in the mind of the Creator? Many of God's contrivances have a two-fold or a manifold purpose. The tongue, for instance, is the organ of taste, but it is also an organ of speech. Shall we say that this latter is only an accidental use, and was not thought of by the Creator?

—The game of politics abounds in surprises and reverses. New York legislature becomes Republican, also New Jersey's, Maryland elects a Republican governor, while Kentucky and Massachusetts elect Democratic governors.

—Miss Lena Campbell, trained nurse, returned to Charlotte yesterday, after a two weeks' visit with Guilford friends.

THE ATTRACTION OF THE CROSS.

By Rev. B. S. Crosby.

Text: John 12:32.

There can be no uplift to moral beings but by attraction. A child may be taught to obey by constraint, but you cannot trust him. It is a happy day for the parents when obedience flows from a consenting will. Then, and not till then, can you risk him away from parental authority. And this spring of action must be found in human minds, or the atonement is unavailing and Christ hath died in vain. And there can be no elevation for moral being whom Jesus died to draw but by the power of attraction.

Jesus ate with, and dressed like the peasantry of Judea and Galilee, and the common people heard Him gladly.

But in the work of attracting unto himself the world, it was necessary to find one common ground of sympathy, possessed by all everywhere for all time. Jesus struck that one only universal and responsive note when he said, "And I, if I be lifted up from the earth, will draw all men unto me." The reason why everyone is not awakened and inspired toward conversion, is because we fail to present Jesus in this altogether lovely character. No nation with a literature has been found whose hearers do not possess, in some degree, this characteristic of self abnegation. While the world lives, its poets will not cease to sing into sympathetic ears the story of "Leonidas," and his three hundred at the pass of Thermopylae and Horatius at the bridge.

The permanency of attraction depends upon the extensiveness of the plan, and worthiness of the aim. I mean that it must be comprehensive, including all the instinctive conditions to be universal and perpetual in its effect. There is not attraction in failure. There must be absolute courage. But many a forgotten hero has possessed and displayed this alone. It must have the marks of absolute self-abnegation, of a purpose as comprehensive as the woes of the race, the success of which admits of a demanstration. And there are in every human soul, mortices which can only be fitted with these tenons, a hunger which this supply can alone satisfy.

Many events excite a passing interest, int rest which soon ceases to effect us. A remarkable touch-down in foot ball, that brings victory to a team by the suffering of a player, excites applause and deepens temporarily the respect felt for the victim who sacrificed himself for his team. But the effect wears away from the mind as the days go by. The plan was not large enough, the benefit was not great enough and comprehensive to be universal and eternal in its influence.

Jesus furnishes the highest attraction in the universe because of the noble purpose and the complete success, and the perfection of his self-abenegation. There was nothing in it for him, "God commendeth His love toward us, in that, while we were yet sinners Christ died for us. He draws all men to Him by His "Attracting Power," because it appeals to a common and noble instinct in humanity, and because of the adequacy of the purpose for which he was lifted, because of the practicability of salvation Little by little, yet more and more, as they comprehended Him in His sacrifice, do the nations become assimilated unto Him. Think of "Pasteur" running his virus of hydrophobia through the blood of four hundred rabbits until the disease, attenuated, ceases to be poison, and becomes an antidote for the very disease itself.

Think of every generation attracted by "His" sacrifice to become assimilated to the same spirit, and attracted as He attracted upon the basis of this common ground. Think of Dr. Livingston staying in the midst of Africa and its dark awful life, killing no one, hurting no one, helping every one, sacrificing for every one, until the wild tribes of the dark continent, and the still more brutal Mohammedans came to know the self-abnegation of the man. And converts will be easier made to Christianity for the next thousand years because of the life of Livingston lived out among them. We lift when we are uplifted. We draw when drawn to the example of Christ.

The bar of steel has no drawing toward the poles, and no affiinity for other products of iron ore. But take a modern mallet and pound on the end of the bar, and lo, it is transformed into a magnet forever seeking to fly to the poles and to draw unto itself every particle of iron in the universe. The blows of the Cross upon the body of Jesus have put every mind in the universe that understands him, en rapport with him. Every mind that by knowledge comes within His magnetic influence is drawn toward Him.

I want to feel the drawing of Jesus until perfectly assimilated to His Holy character. I remember, when a boy, rubbing the blade of my unmagnetized knife upon a bit of magnetic iron. And then I could go around and lift nails, and particles of iron, by the magnetism of my own blade. Let us so touch Jesus that something of his own drawing power shall be be communicated unto us, until others shall be lifted through the imparted Christly power we possess.

THE CHRISTIAN MERCHANT.

Many people sneer at the idea that a man can be a Christian and at the same time be a thoroughly successful merchant. It is assumed that religion and business do not work well together. Never was there a greater fallacy. The truth is, the man who is a genuine Christian, and therefore is honest and thoroughly truthful, will have God with him in his business, and this means the best kind of prosperity. A Christian merchant may not succeed in becoming rich in money, but he does grow rich in the highest esteem of all who have dealings with him, and is wealthy in a reputation which extends far beyond his patronizing territory. He is rich in character and this is the best kind of riches. The man who supposes that he can be dishonest in business, and at the same time have the confidence and good regard of those who really know him, is a fool. What he gains by dishonesty will never remain a permanent possession. Such a man, when he meets any serious loss, has no sympathizers, even among other dishonest people. They feel that he is merely reaping what he deserves.

The brilliant editor of a religious paper says: "The earnest and faithful Christian merchant would no more think of permitting deception in regard to the goods sent out from his store or warehouse than he would think of betraying the Master he professes to serve. The Golden Rule would be the guiding principle in all his business conduct. He would himself suffer loss rather than that a customer should, in any respect, be defrauded in a purchase to the value of a single penny."

That is a true description of a true Christian merchant. Even unscrupulous people rather deal with such a man than to trade with a trickster. One of the most contemptible things that one can be guilty of is professing to be a Christian, and then in his business cheat his customers. Such ones should never be patronized. C. H. Wetherbe.

CHRISTIANITY.

Christianity is an every-day religion. Christian's mind, and distinctly illustrated in his life. If it takes a thorough grip on his soul, it will be his every-day concern to have it sway his every thought and word and deed. These sentences from the Christian Guardian are well put and to the point: "Religion is for every day. Its blessings and benefits, its comforts and consolations, its guidance and its inspiration are for the common-

place men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who has every day religion in good. wholesome quantity can easily afford to be without a good many other things."—Christian Intelligencer.

EVERY SECRET THING.

(God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12:14. Golden Text for Sunday, November 12).

Belshazzar went too far. His indulgence swept him out beyond his depths He became as a ship without a rudder, on a tempestuous sea. He was a migty king and so could, without impunity, bid defiance to his fellowman. But he went beyond this. He bade defiance to Almighty God. And no man can do that with impunity. Now this is the sin and the curse of indulgence, of excess, of intemperance. It sweeps a man out beyond his moorings. It gets him beyond his depths. It takes away his anchorage and, ere he is aware, removes from his all safety and security.

No man expects to come to excess and indulgence. Every man who sins expects to be and remain, and in his own judgment, is moderate. But there is another judgment than his own in the matter, and he has not reckoned with that judgment. In ariably the man who sins thinks he sins some secretly, and that these secret sins are covered and will not count. But they do count. Every sin counts against a man, whether the sin be open or secret.

The great Jefferson in his representation of Rip Vanwinkle, frequently "swore off" from drinking. In a few days "a friend" would come along and offer Rip a drink. "I have swore off," would be the invariable reply, "but I will drink with you and not let it count." Rip may not have counted it, but it counted all the same against Rip, and always to his undoing. The sin we don't count is the one that works our ruin. The indulgence we cover up is the one that ultimately uncovers us. We may think to conceal our sins, but our sins don't conceal us; they fling us into the open and flaunt us there.

Neither the monarch upon his throne, nor the peasant in his cottage can sin and secretly conceal his sin. The eye of God never sleeps, the mind of God never slumbers. God will bring every secret thing into judgment. God has spoken it, and it will be so to the end.

—From The Christian Sun.

TO A MAPLE LEAF IN AUTUMN.

("We all do fade as a leaf.")

How like to Man art thou!
Canst thou thy change forsee—
What leaf upon the bough,
What bough upon the tree?

It was but yestere'en
Thou wert a loyal part
Of Summer's solid green
That stirred the grateful heart.

But Night upon thee blew
With pale and frosty breath,
And left thy natural hue
Aflame in glorious death.

Or was there from thy birth
An ichor in thy blood,
Transmuting the dull earth
To Autumn's golden flood?

Thy going is not grief:
Thy splendor shall but make
Soil for another leaf
That follows in thy wake.

I in my Autumn hour
Do envy thee in thine:
Thy joy-diffusing power,
The year's consummate wine.

The light of yonder tree
My keenest hurt doth salve;
Better the gold we see
Than all the gold we have.

When my green strength be stayed,
And frost shall summon me,
If like a leaf I fade,
O let me fade like thee!

—R. U. Johnson, in the Outlook.

Gifts.

Give! Though thy gifts be small,
Still be a giver;
Out of the little founts
Proceeds the river;
Out of the river's gifts
Gulfs soon will be
Pouring their waters out,
Making a sea.

Out of the sea again,
Heaven draws its showers,
And to the fount imparts
All its new powers.
Thus in a cycle borne
Gifts roll around.
And in the blessing given
Blessing is found.

—Selected.

"I sent my soul through the invisible,
Some problems of future life to spell,
And by and by my soul returned to me,
And answered, I myself am heaven and hell."

THE BEAUTY OF CHARACTER.

Spiritual beauty comes from the heart. A character may be strong, and even noble and grand, when its chief element is duty, the loyalty of the will to conscience, but in order that we may be beautiful, it must have both freedom and feeling; it must have sympathy and spontaneousness. The virtue of Jesus was always beautiful. It was not hard for Him to be good, and His goodness was never hard. His truth, His purity, His fortitude, His justice, were all filled with love. His royalty was humility. His moral strength was also human tenderness. He did not crush the bruised reed. His supreme goodness was ideal loveliness.

To be clothed upon with His beauty is greatly to be desired. Christians should not be content to be unlovely. No pruning away of infirmities can make us spiritually beautiful. No moral gymnastics can make our goodness graceful. The essential thing is that the loveliness of Christ be created within us by His Spirit; then something of His beauty will appear in our lives. The raiment of holiness is like that of flowers. In order to it being put on, it must be within. Then it develops into manifestation. Sanctimoniousness is a very crude counterfeit of spiritual beauty. No formal obedience can copy its grace. No moral cosmetics can confer its charm. It is the manifestation of abundant spiritual health. It is the fruit of the Spirit. "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is the result of being "rooted and grounded in love," of being "filled with all the fullness of God."—Northwestern Christian Advocate

Radiant Christians.

Some faces are like the midnight. Clouds of scorn, hate and despair overhang them. They are darkened by an evil heart. Other faces are radiant with peace, joy and hope. The Bible speaks of the light of God's countenance. The same light is seen also in the countenance of His people. A pure heart makes a shining face, a cheerful voice, and a radiant life. Such people are welcome in the church, in the home and in every place. They bring comfort, envouragement and good cheer. They scatter sunshine everywhere. "Let your face be like the morning."—Ex.

It is a fashion of these days to live in a hurry. So many things claim a share of our time. But there are a few things which hurry should not overlook—politeness, kindness, mercy, accuracy, reverence. Without these hurry may travel far and fast, yet gain no worthy goal.—Selected.

OUR MINISTERIAL ROLL.

Rev. T. M. Johnson sends the following roll of ministers and preachers of our Conference, which he expects to offer for publication in the Conference Journal. He asks for corrections or for fuller information from those who know. It is an interesting list and Bro. Johnson has done a good service in getting the facts together.

Joined Conference	Name	Date of Death.
1828	James Hunter	1831
1828	William Price	July 7, 1832
1828	Albritton Jones	January 23, 1845
1828	Eli B. Whitaker	Not given
1828	Asa Steeley	Not given
1828	Thomas Steeley	Not given
1828	William Bellamy	1846
1828	William W. Hill	Not given
1829	Swain Swift	1831
1829	Henry Bradford	1833
1829	Alexander Albright,	Aug. 18, '43
1829	Richard Davidson	July 28, 1845
1829	Joshua Swift	Not given
1829	John Coe	September 13, 1852
1829	Isaac Coe	Not given
1829	Jesse H. Cobb	Not given
1829	Caswell Drake	April 16, 1861
1829	Alson Gray	Sep. 25, 1880
1831	John Moore	Jan. 20, 1840
1831	William Blair	Not given
1832	James Hunt	Oct. 1, 1848
1832	Travis Jones	Not given
1832	Thomas Y. Cook	Not given
1832	Chestine Allen	Not given
1833	Samuel J. Harris	1839
1833	John F. Speight,	June 28, 1860
1833	Alexander Robbins	November, 1863
1833	W. H. Wills	June 22, 1889
1835	Joseph Holmes	Not given
1836	H. A. Buraon	Not given
1837	Thomas L. Carter	Not given
1840	Arrington Gray	September, 1846
1840	James Deans	Sep. 13, 1887
1842	John Lambeth	1846
1842	Ira E. Norman	1857
1842	Robert R. Prather	1881
1843	John Hinshaw	1868
1843	John Paris	October 6, 1883
1843	C. F. Harris	Jan. 6, 1896
1844	B. L. Hoskins	1860
1845	A. C. Harris	Sep. 18, 1889
1846	J. L. Michaux	July 6, 1898
1848	W. J. Ogburn	November 23, 1860
1849	A. W. Lineberry	Feb. 14, 1899
1851	Andrew Pickens	Mar. 9, 1850
1852	Joseph Causey	1880
1852	R. R. Michaux,	Nov. 20, 1899
1852	J. W. Heath	Living
1853	John Gordon	Aug. 23, 1862
1857	John C. Forbis	Oct. 20, 1862
1858	R. W. Pegram	1855
1858	R. H. Wills	November 5, 1891
1859	J. C. Deans	June 9, 1890
1860	J. R. Ball	June 14, 1893
1861	W. C. Kennett	Living
1862	W. McB. Roberts	1867
1864	N. R. Fail	1866
1864	C. A. Pickens	March 3, 1908
1864	H. W. Peebles,	November, 24, 1892
1865	John L. Swain	1880
1865	J. S. Dunn	August, 1908
1866	A. U. Laughlin,	Aug. 29, 1886
1866	George E. Hunt	Living.
1867	T. J. Ogburn	Living
1868	W. C. Hammer	Sep. 6, 1909
1869	Henry Lewallen	
1870	Jordan Rominger	Oct. 18, 1872
1871	D. A. Highfill	Living
1872	W. G. Hamilton	
1873	John G. Whitfield,	Aug. 28, 1879
1873	T. T. Ferree	March 20, 1904
1874	W. W. Amick	Jan. 23, 1907
1876	R. R. Hanner	Oct. 23, 1899
1877	S. Simpson	Living
1878	T. F. McCulloch	Living
1878	G. W. Bowman	Aug. 3, 1908
1879	D. A. Fishel	Living
1879	I. I. York	Living
1879	J. H. Totten	Aug. 23, 1905
1879	W. P. Martin	Living
1879	J. M. Wood	1881
1880	J. E. Hartsell	Living
1882	John N. Garrett	Living
1883	John N. Garrett	g
1883	W. F. Kennett	Living
1883	J. H. Moton	Living
1883	W. F. McDowell	Living
1883	William M. Pike	Living
1883	W. L. Harris	1911
1884	W. E. Swain	Living
1885	H. D. Garmon	Living
1885	W. T. Totten	Living
1885	J. F. Dosier	Living
1885	E. A. Plyler	Living
1886	W. A. Bunch	Aug. 27, 1907
1887	C. L. Whitaker	Living
1887	S. A. Cecil	
1887	C. A. Cecil	Living
1889	W. R. Lowdermilk	Living
1889	J. H. Stowe	Living
1889	W. C. Lewis	1894
1889	A. L. Hunter	Living
1890	G. F. Millaway	Living
1890	C. E. M. Raper	Living
1890	W. F. Ashburn	Living
1891	W. C. Lassiter	Living
1891	W. F. Ohrum	Oct. 19, 1892
1891	J. D. Williams	Living
1891	C. C. Stuart	November 26, 1892
1892	J. R. Hutton	Living
1892	W. D. Fogleman	Living
1892	C. H. Whitaker	Living
1892	J. L. Giles	Living
1893	H. S. B. Thompson	Living
1893	D. A. Braswell	Living
1893	J. R. Walton	
1893	J. S. Williams	Living
1893	T. M. Johnson	Living
1894	J. F. McCulloch	Living
1895	William Porter	Living
1895	G. H. Austin	Living
1896	R. M. Andrews	Living
1896	N. G. Bethea	Living
1896	E. G. Lowdermilk	Living
1897	J. H. Bowman	Living
1897	C. E. Forlines	Living
1898	H. L. Powell	Living
1900	J. H. Gilbreath (Restored)	
1901	G. L. Reynolds	Living
1901	J. H. Turner	1911
1901	Edward Suits	Living
1901	A. G. Dixon	Living
1901	G. W. Holmes	Living
1902	J. A. Burgess	Living
1902	T. C. Amick	Living
1902	J. A. Ledbetter	Living
1903	C. J. Edwards	Living
1903	J. W. Self	Living
1904	W. D. Reed	Living
1905	H. W. Braswell	Living
1905	T. H. Matthews	Living
1905	J. E. McSwain	Living
1905	T. A. Plyler	Living
1906	A. O. Lindley	Living
1906	S. W. Taylor	Living
1906	G. L. Curry	Living
1906	W. A. Lamar	Living
1906	J. H. Abernathy	Living
1907	J. W. Hulin	Living
1908	A. H. Bryans	Living
1908	R. C. Stubbins	Living
1908	Homer Casto	Living
1908	T. A. Williams	Living
1908	O. D. Stacey	Living
1909	L. H. Hatley	Living
1909	Thomas E. Davis	Living
1910	D. R. Williams	Living
1910	Joel Trogdon	Living
1910	D. M. Loy	Living
1910	Robert L. Troxler	Living
1910	W. R. Blackwelder	Living
1910	J. B. Bivens	Living

OUR BIBLE SCHOOL.

Lesson for Next Week.

I Chronicles, chapters 22-29.

—Mme. Curie has been awarded the Nobel prize for work in chemistry.

—The war in China is assuming dreadful proportions. It is the result of an effort of years, and will probably terminate in the overthrow of the Manchu dynasty and perhaps in the establishment of a republic.

—Rev. H. L. Powell was here yesterday having Dr. Hartsell to do some dental work. He says he recently split a tooth wide open on a piece of chicken. It must either have been a very tender tooth or a very tough chicken.

—Bro. J. G. Rogers, of Burlington, was on our streets yesterday.

FRONM A GOOD LADY.

We copy the following verses from the Methodist Protestant. They forcibly recall to the minds of all thinking men and women how they have in their past lives so cruelly and thoughtlessly sinned against their fellow creatures. We hope the Editor will reproduce this most impressive warning and that young people who look at this true picture of the awakened soul may take earnest heed to all they do, remembering always that "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

I am soul sore and bended and weary,
And my being is ancient and gray,
And the heart in my bosom is dreary,
And I long to be up and away.
I want to respend what I've squandered,
I seek but one chance to repay,
For last night my soul waked and wandered,
O'er the road to the gone yesterday.
Oh, the wrongs that can never be righted,
And the wounds that can never be healed;
The darkness that could have been lighted,
The truths that too late were revealed.
The burdens readily shifted,
And the thorns I should have withdrawn,
The anguish that might have been lifted
From a heart that was thoughlessly torn,
The clean things my foolish feet muddled,
The innocent ones I judged wrong,
The home that with sorrow I flooded,
The deaf ear I turned to life's song,
The struggle so easily aided,
The reckless one I might have checked,
The heartlessness that I paraded,
The dear ones I hurt with neglect.
The flower I robbed of its beauty,
And tossed in a day to the slime,
The hour I faltered in duty,
The whim whose indulgence was crime.
Oh God! though I face Thee repentant,
I ask not Thy mercy as yet,
I seek not to find Thee relentant,
Until the tomorrow is met.
I thank thee that thou hast unshuttered
The blindness that darkened my soul;
My prayer to thee now is not uttered
In hope to defeat conscience's toll.
I ask Thee to see me in sorrow,
And grant me the prayer that I pray
That I may make right on the morrow
The wrongs that I wrought yesterday.

"Whoever with an earnest soul,
Strives for some end from this low world afar,
Still upward travels though he miss the goal,
And strays—but toward a star."

THE MOTHER'S OPPORTUNITY.

God and mother have the children first. Before the world has a chance to mar the purity and innocence of the little one in the cradle, the mother may lead the child by the hand straight to the feet of the Master. The earliest impressions are indelible and in the first three years of life a child receives and retains them with amazing quickness. Before children are old enough to go to Sunday School, the mother at home may teach them to pray, tell them about the Saviour and make them familiar with the dear stories of the Bible. Here too, the father may lend assistance. A woman who is herself a grandmother recalls with vivid delight the days when she sat as a small child on her father's knee with his arm around her, while in the gathering twilight of a Sunday evening he told her about Jacob and the visin of angels, about Joseph sold into Egypt, about Samuel,Elijah, David and Daniel, so that the heroes of Bible history were familiar figures to her before she ever took her seat in a Sunday School class. Those who are afraid to tell children that sweet story of old because they fear the immature mind will not understand it, have not themselves received the Saviour into their hearts with the simplicity of childhood.

LABOR UNIONS APPROVE RED CROSS SEAL.

Workingmen in Fight Against Tuberculosis, Endorse Sale of Holiday Stickers.

Direct approval of the campaign for the sale of Red Cross Seals has been given by the American Federation of Labor, according to an announcement made today by the National Association for the Study and Prevention of Tuberculosis.

At the last annual convention of the American Federation of Labor, a resolution was adopted calling on all the members of the Federation to further the sale as much as possible. The resolution reads as follows:

"Whereas, The American Federation of Labor has in every possible way aided the movement for the study and prevention of tuberculosis throughout the United States and Canada, and

"Whereas, The American National Red Cross has been in the past and is now making an especial effort, through the sale of Red Cross Christmas Seals, to secure funds to carry on the war against tuberculosis, and by means of the funds raised in this manner has been able to do much effective work in this direction, therefore, be it

"Resolved, that the American Federation of labor give its endorsement to the movement of the American National Red Cross, and encourage its members to further in every reasonable way the sale of these seals in their respective communities."

There are now four special methods by which consumptive workingmen in the United States are being cared for. In such cities as Albany, Elmira and Binghampton, N. Y., the unions support a separate pavilion or hospital. In cities like Hartford, New Britain and South Manchester, Conn., the workmen contribute towards the maintenance of a fund for the care of consumptives. The employees also contribute to these funds. There are also two national sanatoria for the treatment of tuberculosis owned and operated by labor unions; one by the International Typographical Union, and the other by the Printing Pressmen and Assistants' Union. In Massachusetts, Illinois, and elsewhere, large corporations and manufacturers have agreed voluntarily to care for all their consumptive employees for a limited length of time.

"But as long as consumption kills one in every three workingmen between the ages of fifteen and forty-five," says The National Association for the Study and Prevention of Tuberculosis, "more education, better shop and home conditions, and more hospitals needed. Red Cross Seals provide these things."

BANISTER HILL.

Up Banister Hill did you ever go?
Sometimes I go fast, sometimes I go slow,
But whether I like it or not each night
I have surely to go, at candle light,
Up Banister Hill.

At the top stands nurse with impatient face,
She always waits in the very same place,
And never a chance she gives me to look
At the long, long way my little feet took
Up Banister Hill.

Oh, how can a little boy like to go
Up Banister Hill? But it's fine, I know,
When morning comes, and I'm washed and dressed,
To play I'm on horseback and riding my best
Down Banister Hill!

I stand by the side of my shining horse,
Take one look ahead at the long straight course—
And then up I jump! I slip and I slide
And off like a flash of lightning I glide
Down Banister Hill!

—Lilla Thomas Elder, in Children's Magazine.

From Pastors and People.

High Point.

Our revival services lasted just eleven days. Rev. S. W. Taylor was with us and did all the preaching, and he did it well, as was shown by the large congregations that came every evening up to the very last service. Even the day services were well attended, and we believe we have as busy a people as can be found anywhere. People of all denominations in High Point speak well of Bro. Taylor's preaching and want him to come again.

The meeting was a great success. There were about 28 conversions and reclamations, and 22 accessions to the church up to date. Four or five others ought to join, and, we hope, will join soon. The meeting also proved a wonderful uplift to our church members, both old and young.

If I know anything about the spiritual condition of a church, this church is in good condition. Not perfect by any means, but it is pressing forward in the Master's service.

During the last three years there have been 110 received into this church. Five certificates have been granted, five have died, and eleven whom we could not locate have been dropped, making a loss of 21 during the three years. That makes a total increase for the three years of 89. Much more ought to have been done, but we praise God for the privilege of being His agents in the accomplishment of this much. It has all been brought about under the blessings of God because the church had a mind to work.

In His name,

A. G. Dixon.

High Point, N. C., Nov. 7th, 1911.

Stanly Circuit.

Some things that have been done since I was assigned to this work near three years ago.

The parsonage has been recovered. A partition has been run making what has been both kitchen and dining room separate. The front room and the dining room have each been painted on the inside. A well has been drilled and a pump put in. A wood and wash house has been arranged. A poultry lot has been enclosed. A church has been built in Albemarle worth $1,500. Love's Grove and Mill Grove churches have been recovered. There have been 174 conversions, and 100 accessions. There have been twenty infant baptisms.

Many thanks to all the good people of this circuit who have co-operated with me and made it possible to accomplish these things. E. G. Lowdermilk, Pastor.

Lincoln Circuit.

The fourth quarterly conference was held at Hebron the 4th. The sisters provided a dinner that could have been called a royal banquet. There was a good attendance; all the churches were represented. The conference was pleasant and harmonious. It voted to increase the pastor's salary next year $100.00.

T. F. McCulloch.

Piney Grove, Chatham Ct.

Since my last report, our good pastor, Rev. J. H. Bowman, has been perfectly restored to his usual health, after an illness of several weeks and has filled his two last appointments at Piney Grove, the first Sunday in October and the first Sunday in November. Words are inadequate to express how glad we are to have him back and to see him looking so unusually well. The congregation last Sunday was no so large, as the weather was so unfavorable, though that did not hinder Bro. Bowman from preaching a very interest-sermon from the 126th Psalm and the 6th verse, after which we had the administration of the Lord's supper.

Mrs. Bowman accompanied her husband the first Sunday in October. We were pleased to have her come. Now, we are hoping and trusting that our good delegate, Mr. Matthews, and the Conference will see fit to send Bro. Bowman back to us another year and will say that I do not believe Bro. Bowman will seriously object to coming. I believe much good has been accomplished this year through Mr. Bowman and am sure that the future has a great work in store for us all.

The general interest has all been raised at our church. The pastor's salary is some behind, but will all be paid by Conference. We still run our Sunday school, though the attendance is rather small since the weather is somewhat cooler. I close with much love and best wishes to the Herald readers..

Mrs. J. A. Cooper, Rep.

Nov. 7, 1911.

Mt. Carmel, Granville Ct.

Because of bad weath, the attendance was not so good Sunday last. Though an interesting number.

The decision was, that a Christmas tree service be had. Of course this filled the children with glee, and older people too.

Wednesday evening, November 1st, found gratification when Miss Myrtle Grissom entertained a number of good friends at her home. All were invited into the parlor, which was beautifully decorated with ferns and cut flowers. Games were played to match the occasion. At nine, luncheon was served in the parlor, and at nine-thirty, fruits. At ten-thirty the number parted, expressing their appreciaton to Mr. and Mrs. Grissom and Miss Myrtle.

Polk Garrett.

Nov. 7, 1911.

Mt. Pleasant, Uwharrie Ct.

We have all our debts paid up, except a little to Bro. Trogdon. I hope all the churches will pay up in full. Brother Trogdon has served us faithfully this year in the ministry and he has been first in many respects; the first preacher that ever rode our circuit that drove a mule, owned 200 acres of land, and raised 150 bushels of wheat, good crop of corn for the season. He stands before his people as our Saviour did before Pilate—without fault. In my humble opinion there are not many greater than Joel B. Trogdon. May the sunshine of heaven rest in his home and on his pathway till he shall reach the golden shore. Our Sunday school has run down in number on account of the singing, but we are not discouraged. I truly hope Brother Trogdon will be sent back another year.

G. F. Cashatt.

Corinth, Littleton Ct.

First Sunday of October was our "Children's Day." Had all day service. Bro. Taylor preached in the afternoon. Collection for Foreign Missions, about eight dollars.

Quarterly conference met in Littleton M. P. church, Saturday. They declare they want Brother Taylor returned to this work. We are much behind on salary and general interests, but of course, will hustle and get it before Conference. Some of Brother Taylor's members are hoping to attend Annual Conference as it is near this time. Before service yesterday a re-election of officers was held. The old board of trustees, stewards, and class leader were elected again. After service a committee was appointed to assist Bro. Taylor in revising class book.

Miss Emma Pitman and brother, Al-

len, of Whitakers, were guests of Miss Julia Carter last Saturday and Sunday. Were glad to have them worship with us yesterday.

Mr. William Hayes, of Newport News, and Miss Marjorie Glasgow, near here, were married lastThursday in Littleton, Rev. Francis Joyner officiating. Bro. Taylor being absent. More wedding bells may ring soon. Who knows?

We are having Miss Mabel Clyde, of Shelby, who is teaching school near here, to help us in Sunday school. We are going to spend some time each Sunday after school practicing new hymns . She seems so glad to help us. "Volunteer workers are choice workers; the heart is engaged." Mis Clyde is one of that kind. Fannie Barnes, Reporter.

November 6, 1911.

Pageland, S. C.

Dear Brother Swain:

We held our fourth quarterly conference Saturday, November 4th. For the first time in four years all the churches were represented. The business was all done in a spirit of love. Two marked features characteristic of development was the salary is about paid; 2nd, the salary for 1912 was raised so as to give the pastor a living salary. I never witnessed such a marked improvement along all lines. A high complement was shown the humble pastor in that all the churches except one voted for his return. Though our President has not visited us his salary will be paid in full. With one year's prosperity like this, Monroe will rank with our best circuits. The parsonage debt is the only trouble and but for bad crops that could have been met.

As we shall meet in Conference may God's richest blessing be upon us and may the Holy Spirit guide us in every act.

W. P. Martin.

Pilot Church.

Here I come again, as through the goodness and mercies of God, I am not yet dead, neither asleep.

Our prayer meeting that we organized some little time ago is doing very well so far. Most that have joined are young people, but it seems that every service some of them take more interest.

Our pastor, Bro. A. L. Hunter, filled his last appointment here yesterday till after Conference. He certainly preached a fine sermon to a small congregation, it being an unfavorable day for services. We certainly hope he will come back another year, as it seems the longer he stays the better we like him, and the better he can preach.

We re-elected for another year the same "class leader," same "board of stewards," same "trustees," also the same reporter for the Herald, as follows:

Class leader, Bro. J. S. Dezarn; Board of stewards, Bro. Lustro Whitaker, Sammie Marion, Jr., Floyd Lawson, Manford Dezarn, Oscar Fowler, and Solomon Powell. Trustees, Bro. J. F. Whitaker, J. S. Dezarn, A. G. Powell, and S. H. Marion.

On Sunday morning, November 5, 1911, at 5 o'clock, the death angel entered the home of Mr. and Mrs. J. W. Watson, and took from them their darling little girl, Beulah Lillian. She died from that dreadful disease, diphtheria. She was sick only a short time. All that loving hands and skilled physician could do was done to prolong her life, but of no avail, for God needed her to complete His angel band, and called her home. Her remains were laid to rest in the graveyard at Pilot church. Her parents, two little sisters, and one little brother, a host of friends and relatives mourn their loss. Little Beulah was a sweet and affectionate child and will be greatly missed in the home circle. We know it was hard to give her up, but the Lord giveth and the Lord taketh away; blessed be the name of the Lord. She was only a flower sent to bud on earth and to bloom in heaven. The home is sad without her, but since she could no longer stay to cheer us with her love, we hope to meet her when we are done serving our time here on earth.

Etta Whitaker, Rep.

Unionville

Our church at Mount Moriah has been benefited very much by the preaching of Bro. Eli H. Mullis.

On his last regular time for service at our church we held a business meeting and elected Lonnie Braswell as delegate to the Annual Conference and John F. Little, alternate. Bro. Mullis' last round will embrace the second Sunday in November. Our fourth business meeting will be in this round. We hope to come up with a very good salary for brother Mullis.

I love to read the Herald.

With best wishes to the Herald and its many readers, Yours in Christ,

John F. Little.

Unionville, N. C.

Lineberry Church, Davidson Ct.

Our protracted meeting embraced the fifth Sunday in October. Bro. Hulin, the pastor, had Bro Braswell of Denton charge to do the preaching; he held the congregations as spell-bound. The meeting was a success, several conversions, 14 joined the church. A general revival of the Christians. The fourth Quarterly Conference convened last Saturday. The pastor's salary paid, or vouched for. Pastor reports the work in harmony with pastor and each other so far as he could tell. All the churches represented. . Bro. Hulin is first choice for another year. The delegate was so instructed.

N. F. Morgan.

Saxapahaw, Saxapahaw Ct.

Dear Editor:

Our special meeting began the second Sunday evening, and continued until the following Sunday. Bro. Curry of Graham preached for us on Tuesday evening from the text, "What so ever he saith unto you, do it." (John 2:5), and gave us an excellent sermon. With this exception, Brother Holmes, our pastor, did the rest of the preaching until Sunday evening, when Brother Vick of the M. E. Church, preached for us. Both did good preaching, and we had a good meeting—one long to be remembered.

The graded school opened the 16th with about a hundred on roll. Bro. Holmes has charge of the school, with Misses Annie Morrow and Lillian Lindley as assistants.

With best wishes for the Herald and its readers. C. C. Lindley.

—Brother and Sister Martin Furr, who are now making their home at Matthews, are sick. Both are good, faithful members of Stanly Circuit. May the Lord greatly bless and comfort them, and if it be His will, early restore them to their former health. Pastor.

— W.J. Teague, daughter, and little grandson were recent visitors to our city. They came from Asheboro in their auto.

—It has been officially announced that prohibition won in Maine by a majority of a few hundred. The Lord can save by many or by few.

—Now we are counting what we have done during the year, looking back over the past and reviewing our year's work. How about the figures? Are they greater or smaller? If your church has made progress during the year, it should be encouraging for you to set your sails for larger ports than ever before. If your church has failed to reach last year's figures, your ambition should be to make up this deficiency and broaden out into fields of service and prosperity for His kingdom. What is the object of your church for the coming year?

—Rev. J. F. Morgan preached the annual sermon of The Singer's Convention of Guilford, Alamance and Randolph Counties at Pleasant Garden last Sunday.

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"GOD'S OATH"—A NEW PREMILLENNIAL BOOK.

It is amazing how much interest has been awakened by the question of the time of Christ's second coming. It has divided Christians into two great schools known as premillenarians and postmillenarians. The controversy between them began in the early centuries of the Christian era and has perhaps never entirely ceased to agitate the minds of men. Today, while perhaps postmillenarians outnumber premillenarians, the latter are active in propagating their belief. Moody was a premillenirian and his followers are active in teaching what he taught regarding Christ's second coming.

The premillenarians have the advantage in the greater definiteness of their conceptions, although they are not agreed among themselves on all points. Their teachings bring an imposing appeal to imagination, and therefore are better adapted to affect the popular mind. But the first question regarding any doctrine should be—not is it teachable, not will it strike the popular imagination with great force, but is it true?

The premillenarians appear to us to be so strongly possessed with the one idea that they see it cropping out in the Scriptures where others not similarly possessed can see no indication of it.

I have before me a new book published by the George H. Doran Company, of New York, and written by Dr. Fred C. Ottman, entitled "God's Oath: A Study of an Unfulfilled Promise of God," in which the author makes God's promise to David—"Thine house and thy kingdom shall be established forever," (2 Sam. 7: 16)—the foundation of a premillennial exposition.

All readers of the Bible we presume would agree that God's oath to David was a propheey of the reign of Christ, who after the flesh was descended from David. But Dr. Ottman insists that the prophecy is to be interpreted literally, and that Christ is to come and set up a physical throne and reign visibly over the Jews to be gathered together in the land promised to the children of Abraham.

Dr. Ottman has written an intensely interesting book. We doubt whether premillenarianism has ever had a stronger presentation. His school of interpreters may be right; but we are not convinced that they are. We feel that God's prophecies mean larger things for the world than they find in them. The manner of Christ's first coming was misconceived by those who had the prophecies, and it is possible for us to misconceive the manner of Christ's second coming.

A matter that God has left in such obscurity does not seem to have the practical importance given to it. The important fact is that He will come and the Scriptures clearly teach that He will come. The premillenarians are helping to keep the fact of His coming before the church, even if they should be wrong as to the form of His Kingdom.

A PREACHER'S PREDICAMENT.

One cold Sunday morning in January, Rev. Samuel Brown was to preach at Mt. Gerizim Church. He lived four miles away and traveled in a buggy. This morning the family had not risen early, breakfast was late, and Mr. Brown was much hurried. But he at last had everything in readiness, and he had only to go to the barn and harness Joe, his good horse, for the journey. According to his usual custom, he laid off his clerical coat and put on his barn coat for the service as hostler. When he had Joe and the buggy properly connected, he returned to the house for his overcoat. In his haste, he forgot that he had on his barn coat, and Mrs. Brown, happening to be out of the room, did not observe the fact until he had left the house. She then saw his pulpit coat, realized what he had done, and snatching the coat hurried out, hoping to stop him. But he was just turning the corner and was too far away to hear her voice. With his overcoat closely buttoned, he rode on all unconscious of any error in dress. In fact, he felt that he was faultlessly attired, as he always wished to be. If Mr. Brown had any faults, his principal one was an excessive devotion to the matter of personal appearance. He couldn't bear the thought of trousers baggy at the knees or shoes run down at the heels.

He found a good congregation awaiting him, and as it was time for preaching, he went at once to the pulpit. Realizing that he was a few minutes late, he quickly removed his overcoat, when he was surprised to hear a titter run through the congregation. He stood before them in a coat tattered and torn, elbow linings peering out, with large rents in the shoulder seams, and a huge slice of one skirt missing.

But Mr. Brown was ready witted, and he said: "The Bible says there is a time to laugh, and that time is now.". While the congregation was indulging in a hearty laugh, he slipped off the old coat and put his overcoat on; and then he proceeded with the service as if nothing had happened.

YOUR PLACE IN THE RANKS.

No matter what the weakness of the Christian Church, you cannot afford to die without having joined the ranks of theweakest disciples who are fighting Christ's battle. It is not enough for you to say that you will fight a guerrilla warfare. It is an unworthy thing for you to add: "I sympathize with his church and his cause." Can you afford not to be found with the old guard? If you fight none of Christ's battles, if you have never marched under his leadership, if you have never suffered unto blood, striving against sin, the time will come when you will go up and down the streets of a lost universe, advertising that you will give everything you have save life itself, if only you can find some one who will say that some time, some where, under cover of night, you did make a confession of your faith in God and his loving providence and in Christ your Saviour. And when that hour comes, and the Great Assize draws nigh, and the heroes and the martyrs, the patriots and the poets, and your own fathers and mothers are assembled, and the all-searching eyes of God and Conscience pass in review the events of your career, the very thought that you did not join Christ's Old Guard, and lead his hosts, and die at the front of the ranks will bring to you such immeasurable shame that you will call on the rocks to fall upon you, to conceal your loss and humiliation.—Extracts of a sermon by Rev. Newell Dwight Hillis.

Old nurse (to newly married couple, after viewing the wedding presents): "Well, my dears, you ought to be very 'appy. There ain't a thing amongst 'em as a pawnbroker wouldn't be pleased to 'andle."—Punch.

ENDOWMENT BUILDING.

As previously announced the lot purchased has been transferred to the trustees of the Publishing House, who assumed the trust in place of the original trustees. We give here the list of donors. If there are any errors, please inform the editor of the Herald.

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Lawrence Martin	10.00	
Rev. W. F. Ashburn	5.00	5.00
Jesse Allred	2.50	2.50
Miss Lucy Hardin	1.00	1.00

THE SECURITY OF CHRISTIANITY.

The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of its own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to human hearts, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to every house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or strength, that it is part and parcel of the common law. It is now for the first time to rely on the force of its own beauty. Its sublime theology confounded the great Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Caesars found their arms and their policy unavailing, when opposed to the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust soverignty upon her, treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry, "Hail!" and smite her on the cheek; they put a sceptre in her hand, and it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her and inscribe magnificent titles over the Cross on which they have fixed her to perish in ignomany and pain. —Lord Macauley.

Lost Its Song.

During the summer a man hung his canary's cage outside the window. Every day a number of sparrows congregated near the cage. Before the summer had passed away, the canary had lost all his song, and would only chirp like the sparrows. The canary had gotten into bad company. Many Christians associate so much with worldly people that they lose the song of God's children, and get the miserable chirp of men and women of the world.

Election is over, and some of us are wondering whether we voted wisely. Voting is something of a hazard at times, if we do not happen to have the plain guidance of the old darky janitor in Princeton. Erastus, being asked how he voted, said: "In the mahning', sah, I was inclined to de Republican cause, for they gave me three dollahs; but in the afternoon de Democrats gave me two dollahs. So, sah, I voted the Democratic ticket straight, because dey was leas' corrup' sah—de leas' corrup,' sah."—Success Magazine.

DIED.

Bro. John J. Kimrey was born March 11th, 1844, and died in Johns Hopkins Hospital, in Baltimore, where he had gone for treatment, October 23rd, 1911, aged 67 year, 7 months and 12 days.

He was married to Miss E. A. Ledbetter May 12th, 1870. Four children blessed their union, three sons and one daughter. One son died in the distant west several years ago, and was buried there, later his father went and brought the body and buried it here, in Liberty Cemetery. And so, he leaves in sadness, his widowed wife, and two sons and one daughter, and several grandchildren, and two brothers and three sisters, and many other relatives, and a large number of sympathizing friends. His sons and their families were here at his burial, but his daughter, whose home is in Seattle, Washington, could not be here.

Bro. Kimrey professed religion and joined the M. P. church in 1869, 42 years ago, and continued a faithful member to the end of his life. At the time of his death he was a member of Liberty Grove M. P. Church on Liberty Circuit.

Bro. Kimrey was a loyal, brave, Confederate soldier for three years.

After the close of the Civil War, he came home, and in the depressed, wrecked condition of the country, he entered actively into the noble, dignified business of a farmer, and by industry, good judgment and honesty, he made a splendid living, gave his children a liberal education, and left a competency for his widow. He was a noble, thoughtful, and almost ideal husband, and as a father, he was kind, tender, and indulgent, but yet firm and positive in discipline. As a neighbor, ever ready to accommodate, and be helpful.

But his real life, the basis and foundation of all his success, was his Christian and Church life. He loved and trusted his Savior, and loved his church, his pastor and the people generally, and the people loved and respected him. For a large part of his church life, he was a faithful member of the quarterly conference. At the time of his death, and for some time past, he was superintendent of Liberty Grove M. P. Sunday school; and during the past year he would frequently walk one and one half miles to Liberty Sunday school at 10:00 A. M. and then to his own Sunday school at 3 P. M. It was an inspiration to have him in my class, and I feel that his faithful work should be an object lesson to those elderly people who live almost in sight of the Sunday school and rarely, or never attend.

The funeral service was held in Liberty M. P. Church, and, (in the absence of his pastor, Bro. Fogleman, who was away assisting in a meeting) was conducted by the writer, assisted by Bros. D. A. Highfill, and G. F. Millaway. The esteem in which Bro. Kimrey was held, was proved by the large number who attended the service, and was a tribute to a life true and faithful. He will be greatly missed in the community, the church the Sunday school, but more especially in his home. But, dear sister, and brethren, be of good cheer, for you have one more treasure in heaven. Let us be faithful, remembering His grace is sufficient. Some day we will meet up yonder, and parting will be no more. W. C. Kennett.

Mrs. R. H. Staley.

The subject of this sketch, Mrs. R. H. Staley, departed this life September 28 1911, being 49 years of age. In last May she received a stroke of paralysis, which rendered her almost helpless and in a state of severe suffering until death came. While the afflictions of the deceased were many, God has delivered her from them all.

The writer occasionally visited the home of the departed mother, who always extended to me a hearty welcome to participate freely of the blessings of her home. In conversation with her at one time, about her long sickness and her peculiar disease and as to why this was true, she, in so many words, said: "That all things work together for good to them that love God, and that her afflictions had caused her to look (by faith) at eternal things. I asked her then if she could say in her heart what the Psalmist said of his afflictions; and in a soft, low, gentle tone she said: "It is good for me that I have been afflicted: the Lord will soon deliver me." Sanctified afflictions wean us from the world and worldly-mindedness and work in us a spirit of submission and humility and conform us to the divine image.

The deceased has left behind a husband and two sons to mourn their loss. We extend to the bereaved ones our heartfelt sympathy and recall to them a precious promise and benediction of our Savior and Redeemer: "Blessed are they that mourn, for they shall be comforted." I would say to the husband, look up to Him who said: "What I do, thou knowest not now, but thou shalt know in the hereafter;" and mourn and weep not as those who have no hope, for we believe she has passed the floods and storms of life and won a crown of glory in the beyond. Let the loss of your beloved wife and companion be an incentive to invite and constrain you heavenward and rejoice in anticipation of that glorious day when loved ones—husbands and wives, brothers and sisters—shall be reunited forever and ever. I would say to the boys: Your mother has put down the work of life, feeling she could hardly be spared from you and home for a day, but is gone forever. Mother, having lived a life of Christian consistency by faith in Christ, ever busy with kindness, anxiety and solicitude for you, has taken her place amid that great cloud of witnesses that hover about the throne.

Sister Staley was converted in early life and joined the M. P. church at Gray's Chapel and was still a member there at [illegible]th. Her remains were laid to rest in the cemetery of Rehoboth M E. Church, in Randolph County. H. F. L.

Report From Spring Valley.

Our Sunday school is moving along nicely, growing in interest and numbers. Owing to sickness there were not quite as many present today as were here last Sunday. Next Sunday will be our regular preaching Sunday and will be Brother R. M. Andrews' farewell sermon. We regret so much to give him up as we have all learned to love him and have enjoyed having him in our homes for the last three years. May God bless him and family in their new home. Our young peoples' society met tonight with about twenty members present and several visitors. Our subject was, Working, Watching and Praying. Two beautiful discussions on the subject were read by Mrs. L. M. Harris and Mrs. W. P. Parham and was greatly enjoyed by all present. Rev. C. N. Marshall, of Durham, was also with us tonight. He preached for us last Sunday a very helpful sermon. We are always glad to have Brother Marshall with us.

It is nearing Thanksgiving, and let all the Sunday schools remember the dear little orphans and send them something to make their little hearts happy.

Pray that our church and Sunday school may grow in interest and many may be led to Christ through its influence and teachings. Also pray for our faithful Superintendent that is ever at his post of duty, also our faithful teachers that are rarely ever absent. One feature in our school we enjoy so much is Brother H. F. Britt's explanation of the lesson every Sunday. He is the Bible Class teacher and a good one, I can assure you. His class consists of 21; the most of them are young men and young ladies. Sincerely do I hope that all of his class that are not Christians may be brought to Christ through his influence as their teacher. Not wishing to tire you with too long a letter, I will close, asking the prayers of all to give us more wisdom and strength to do more for the Master, I am, yours in His name, Mrs. Lucy Baskett.

OUR FOREIGN MISSIONARY WORK.

God's Clear Call.

God is calling for His own entrusted to his children. Not for an accounting, as that awaits the final judgment, but for use according to his command in recognition of world-embracing ties and obligations.

God specifically calls for His money, because it represents man's thought, skill, energy, his entire self. His earning power, centering in his brain, muscle, gifts, is from God, hence "He giveth thee power to get wealth." "A man can receive nothing except it be given him from heaven." "What hast thou that thou didst not receive?"

The ancient Jew tilled God's land, for "the earth is the Lord's, "and was required to tithe, pay God one-tenth. We, under "a better covenant" and conditions, have given ourselves, including earning power and possessions, unto God, and must hold self and all subject to His demands, and that means we must expend money by the rule, "Whatsoever ye do, do all to the glory of God."

God calls for money, because the work of saving the world requires it. No enterprise can be prosecuted without money. This is the greatest work on earth, covering the widest territory, reaching the greatest number, doing the greatest good with the least expenditure of men and means, and yet it depends upon the offerings of God's people. If they would give even as did the Jews, the evangelization of the nations would be wonderfully hastened, and the home churches would be enriched with spiritual vitality and untold blessings.

God calls for money, because by being withheld it is paralyzing the church, leading many to not "follow after righteousness, godliness, faith, love, patience, meekness." hampering the great enterprises working for the peace, happiness and progress of the human race, and imperiling our spiritual heritage and civil liberties by lowering our ideals, repudiating God's authority and ignoring the world's unrelieved needs.

Surely God can say of us, "Ye have robbed me, even this whole nation. Bring all the tithes into the storehouse."

It is quite clear that our denomination has not fully responded to God's calls which have been coming for two or three years through the needs of His work under our care in Japan.

The offerings have not been enough to meet all obligations, much less provide absolute necessities incident to the growth of the work, and it ought to bring us all to our knees before God with our gifts to lay at His feet.

When our people realize that what they have belongs to God, and that as His stewards they only have the use of it, and must give an account thereof to Him, our treasuries will be replenished, and all our enterprises will take on new life.

Here is a splendid opportunity to get right with God in this matter by making a special contribution to the Emergency Fund of the Board of Foreign Missions with which to provide the overshadowing needs of our Japan work which have been so often enumerated in my Bulletins.

We are trying to have a day selected by our Conferences for a special effort to be made for contributions apart from the regular Assessment. The churches of the Maryland Conference will be asked to make their contributions on November 26th, the church of the Muskingum and the Onondaga Conferences will be asked to make theirs on Dec. 3rd, and those of the Indiana and the Kansas Conferences on December 24th, as agreed to by their presidents. Other Conferences will be published later. Attractive printed matter and subscription cards will be sent to pastors. I call upon the entire church to pray for the success of this effort, and to respond to this urgent appeal.

Fred. C. Klein,
Cor. Sec.-Treas.

316 N. Charles St., Baltimore, Md.

GOD AND THE HUMAN EYE.

Not many years ago one of the leading physicists of the world declared that if his optician had sent him an instrument with as many defects in it as the human eye he would have refused it on the ground of poor workmanship. Thus did proud man scoff at the work of the Creator. It is refreshing to learn in view of this, at the meeting of the British Association for the Advancement of Science above mentioned, Professor J. S. MacDonald, of the Section of Physiology, stated that "the eye is as perfect an optical instrument as could be made with the full knowledge of the part played by matter and special arrangements of matter in reflecting, refracting and absorbing light." The Professor argued that this perfect optical mechanism has been formed either by light itself or by an "external agency cognizant of light." He then proceeeds to show that the eye cannot be formed by light itself, since it develops in the embryo in the absence of light. This brings his argument to the point of showing the necessity for this "external agency cognizant of light," and that the eye must have been formed by this "agency." No power or person can fit this definition but God Himself.—and God as a person. In view of such things the Independent, in a recent editorial, says, "Formerly it was customary to assume that all vital phenomena could be explained by the motion of the molecules. * * * *But it is beginning to be perceived that another point of view is also possible, equally legitimate and in some respects more valuable." All these are cautiously written or spoken, but they signify much, coming as they do from the world's leaders of thought and research. God is compelling Natural Science to recognize Him. But it is a hard and humiliating thing for Natural Science to do.—The Alliance Weekly.

When you think of what it is to be a Christian, you must thing of a plan as vast as a military campaign, as marvelous as the settlement of a new province, as difficult as the building of a new city. God is abroad, slowly bringing the vast machinery of nature, invention, science, industry and government under the control of law and the spirit of good will. The Christian is one who seeks to do God's will and forward Christ's plans, in Christ's way and in company with Christ's disciples. Upon each eager disciple, therefore, he imposes the yoke of law. By divers restraints the Christian spirit curbs the appetites, the motives, where the young is over strong. By divers stimulants it leads forth to a fuller strength those powers that are too weak, and the entire career of the disciple represents a series of sacrifices. The Christian life is a life of battle, where the weapons are thoughts and passions, and the enemies are invisible and spiritual. But once the victory is won, strange rewards appear.

There is no sort of wrong deed of which a man can bear the punishment alone. You cannot isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe. Evil spreads as necessarily as disease.—George Eliot.

Be ashamed to die until you have gained some victory for humanity.—Horace Mann.

"The man who is satisfied with himself has got to be satisfied with mighty little."

One of the great lessons of life is to learn not to do what one likes, but to like what one does.—Hugh Black.

—Squire (engaging coachman): "Are you married?" Coachman: "No, sir. These 'ere scratches came from a cat."

MY LITTLE GIRL.

There's one little girl that you don't know,
She's ever, always, on the go,—
My! how she cries when she stubs her toe!
And she's my little girl.

Her nose is stub, and her hair is red;
She gets real cross when she's not fed;
She would sit up when she should go to bed,—
For she's my little girl.

But when she sails to "By-a-Way" land,
And her eyes grow dim from the sandy man.
My heart's held fast in her chubby brown hand.
Since she's my little girl.

Old Father Time's a-traveling fast;
His stride is long as the days run past,
I pray he'll spare me my sweet little lass
For she's my little girl.

Give folks their houses, and men their wealth.
Fine ladies their dogs,—and hats large as a shelf—
If you'll only grant me my dear little elf,
For she's my own little girl.

—Carlyle Summerbell.

THE MEMORY BOOK.

Marjorie was cross. She liked new dresses, but it was hard to try them on.

"I have walked off, and turned around, and held up my arms," she told grandmother, "until I would rather never have a dress.'

"Don't let that feeling get into your memory book," said her grand mother, gently. "If you are to keep a record of all your gowns, you want the record to be a pleasant one."

"A record of my gowns?" asked Marjorie, in surprise. "Why, I never thought of that!"

"Your mother and I have thought of it and we have begun your book. When your mother can spare you, come up to my room."

When she was dismissed from the trying on period, Marjorie lost no time in hastening up stairs. Grandmother was sitting before an old trunk, with books and packages strewn around her. She held up a bulging and worn leather book, and told Marjorie she could take it to the window seat and read it.

"Why, it is patchwork!" cried Marjorie, as she opened it. "Just bits of pretty silk and wool—oh, what pretty, old-fashioned things!"

"Read what is underneath the squares," said grandmother, leaning over her shoulder.

"'The — first — day — at — school,'" spelled Majorie, slowly, and then below a bit of soft, embroidered muslin she read: "My first party." She turned to her grandmother and asked: "Why, whose dresses were these?"

"These were mine," said grandmother, "and my mother pasted them in the book when I was a little girl; and, when I was a little older, I liked to keep a bit of every pretty garment I had, and to write underneath something about the place I wore it first."

"I am going to do that, too!" said Marjorie. "How I wish I had begun a long time ago!"

"You did," said grandmother, laughing, "only you did not know it. Your mother and I have saved a little of all your pretty dresses."

Her grandmother went into the next room and came out with a number of envelopes. On opening them Marjorie found the brightest and prettiest bits of muslin, gingham, and lace and many strips of ribbon. Best of all, to each was pinned a little description of the dress. "You see you have only to paste these in your new book and copy what has been written. From this time on you can keep the record yourself." Then grandmother passed her a package, and Marjorie found that it was a big scrap book all ready for her samples.

She kissed her grandmother warmly, and said, "I am going to begin it today; but first I want to run down and tell mother I am sorry that I was so cross about trying on the dress."—Youth's Companion.

"THE BOY FOR ME."

A gentleman advertised for a boy, and nearly fifty came to see him. Out of the whole number he chose one, and dissmissed the rest.

"I should like to know," said a friend. "why you picked out that boy, who had not a single recommendation?"

"You are mistaken," said the gentleman; "he had a great many. He wiped his feet off when he came in, and closed the door after him, showing that he was careful.

"He gave his seat instantly to that lame old man, showing that he was thoughtful and kind. He took off his cap, and answered my questions promptly, showing that he was gentlemanly.

"He picked up a book I had purposely laid on the floor, and replaced it upon the table; and he waited quietly for his turn instead of pushing and crowding, showing that he was honorable and orderly.

"When I talked to him I noticed that his clothes were brushed and his hair in order; when he wrote his name, I noticed that his finger-nails were clean.

"Don't you call those little things recommendations? I do; and I would give more for what I can tell about a boy by using my eyes than for all the letters he can bring."—Apples of Gold.

MAKING FRIENDS WITH THE STARS

I was walking in the early evening not very long ago with a friend who suddenly exclaimed: "Oh, there is Arcturus! It's the first time I've seen it this year!" She said with the same thrill of pleasure in her voice with which one might say, "I have just heard the first robin!" or "The crocuses are really in blossom!" She paused on the sidewalk, quite oblivious of any observers, and pointed out to my indiscriminating eyes the brilliant star shining in the east.

"Isn't it beautiful?" she said. "Is it your first glimpse this year, too?"

I laughed. "I presume so," I replied; "but I may have seen it every night for a month. I don't know one star from another."

"You poor thing!" she exclaimed. "Why, how much you have missed! It's lucky one doesn't have to choose, but it seems to me that I could give up my acquaintance with flowers and birds as easily as my sense of companionship with the stars.

"Why," she continued enthusiastically. "I watch for the stars and welcome them year after year exactly as I do the birds and flowers. When I see the first bit of arbutus, I know that violets and apple blossoms and roses are all coming soon; and the first robin means orioles and song sparrows and bobolinks, and all the dear sights and sounds and odors that summer will bring. So when I see Arcturus, I know that Vega and Altair are not far behind, that Cygnus will soon be flying down the Milky Way, across the summer nights, and that Scorpio will be grandly sweeping through the southern sky, where perhaps I shall see it over wide stretches of sea; at least, I often have, and whether I may this year or not, it brings it all back to me.

Then in the fall I always look for the cunning little triangle of Aries, which I welcome after the summer has gone as I do the fruits and bright leaves; they all belong together. And I like to think what is next on the way. After Aries the little Pleiades will soon come twinkling up in the east, and then, when the snapping cold nights some on, when the stars

sparkle so beautifully and one's blood is all a-tingle, great Orion shines in splendor, and Sirius, so blue and beautiful; and Procyon will not be far away—that always seems like the little dog trotting after the big one.''

''Well, the stars have certainly marked individualities to you,'' I said. ''When did you begin to be so much interested in them?''

She laughed and answered: ''Ask me when I first began to be interested in daisies and dandelions. My mother taught me to study the stars so early that I have no recollection of the time when I didn't know them.

''I remember with what a sense of expansion I watched Orion's stately march across the winter sky when I was a child; and the Pleiades seemed to me to be real little plaything stars, such a cunning, twinkling little group. The steadiness of the North Star gave me a strong feeling of security. I liked to know that it is always just in the same place, even though the moving panorama of the rest of the sky was the very thing that gave it its charm.

''My mother told me all the mythological stories connected with the constellations, and the quaint figures of beasts and men which appeared in the old star atlases still seem to me dimly stamped on the sky, at times, when I look up.

''Why, I can't imagine what it would mean not to have a personal feeling for the stars.'' And then she smiled, half apologetically. ''I shall be delivering a lecture on sentimental astronomy, if I don't look out.''

''Go on,'' I begged.

''I was thinking just then,'' she continued, ''of how my acquaintance with the stars helped me to enjoy references in poetry when I get old enough to begin to come across them. I especially remember with what delight I first read in 'Locksley Hall:'

'' 'Many a night from yonder ivied casement, ere I went to rest,
Did I look on great Orion sloping slowly to the west.
Many a night I saw the Pleiades, rising through the mellow shade,
Glitter like a swarm of fireflies tangled in a silver braid.'

''Longfellow's 'And the retreating sun the sign of Scorpion enters,' I understood, and I enjoyed Lowell's lines:

'' 'The Bear that prowled all night about the fold
Of North Star hath sunk into his den,
Scared by the blithesome footseps of the dawn.'

''I recall, too, what elation I felt over a rhymed translation from Manlius, beginning,

'' 'First, next the Twins, see great Orion rise,
His arms extended stretch o'er half the skies,'

and ending after an elaborate description of his figure and armor,

'' 'Thus graced and armed, he leads the starry host.'

There was something very splendid about that to me.

''These old stories are worth telling to children, for they mean so much to them, and probably serve, as nothing else would, to give individuality to the constellations.

''The pleasure that I get now, however, from watching the stars is of course of a different kind. They stand as symbols of the great compelling and controlling and beneficent power that regulates all the beauty and the mystery of the changing seasons; and then, wherever one goes there they are—east or west, it doesn't matter.

''You may be so shut up in a city that you won't catch a whiff of apple blossoms nor hear the note of a song sparrow, but you can manage to get a glimpse of the southeastern sky, if it is through a vista of narrow streets, and there is Spica shining down at you, just as she is over the old orchard. And if you travel alone to a country where the people and the customs and the flowers and the birds are not familiar, you will have a comfortable, homey feeling at night, for it will be the same glowing Antares as of old that you will see, or Arcturus, or some other well-known friend. More than once when I have been alone and far away from home and ready to sink with homesickness, a sudden glimpse of a dear, familiar star group shining in at my window has saved the day for me—or the night, which is worse.

''I don't believe I ever could live on the other side of the equator, where I should have to lose my old acquaintances among the stars and make new ones. I met a lady once who had been born and brought up in South Africa and who came to New England to be educated. She, too had had just such a familiar childhood knowledge and love of the stars as I had, and I knew what she meant when she said: 'Oh, I was so homesick when the Southern Cross sank below the horizon!'

''Antares, the great red star in the heart of Scorpio, is very dear to me. I used to watch for it when I was a child through a particular opening among the pear trees, from our back door at home. My birthday was in July and the glorious Fourth, of course, and it was the beginning of the long vacation, so Antares stood for happy times. Later I have watched the splendid sweep of the whole constellation—there is nothing quite equal to that—in wide expanses of sky, seen over the ocean, and it all comes back with every year and binds the past and the present and promises for the future.''

''You make me positively envious,'' I said. ''I wish I had had such an education as yours when I was young.''

''Why, it isn't too late to begin now,'' she said.

''Oh, yes, it is,'' I replied, ''I'm nearly forty years old!''

''Nearly forty!'' she exclaimed impulsively. ''What of that? You may have half your life before you yet. Begin right away to learn your stars and the associations will pile up of themselves. Now there is no reason for your not learning Arcturus this very night—isn't it a glorious one to begin with? Ten years from now you will suddenly see it some spring evening and you will remember this hour and about all the pleasant living of this particular season and of others that have come before then.

''It's easy—just get a star atlas and I will show you how to use it. You haven't got to learn every star in the sky, you know, to get lots of comfort out of it; neither have you got to study mathematical astronomy. You don't have to be an ornithologist to love a robin, do you?

''Promise me you will do it!!'' she said, as she left me at my door, her eyes shining like the stars themselves in her eagerness.

''I'll think about it!'' I said.

I have been thinking about it since, and I have bought one of the little discs at the bookstore that serves as a sky map, and I have myself discovered Vega, shining in the northeast, and Spica and Deuebola are easy to group with Arcturus, and I am enthusiastically waiting for Scorpio. I have taken years of comfort in the companionship of flowers and birds, and I begin to believe that I can't afford any longer to miss the companionship of the stars—and they are not half so reserved and difficult to become acquainted with as I had supposed they would be!—Ella M. Hart.

—Bro. J. M. Millikan is enjoying a visit from an elder brother who went west at the age of 22 and has grown up with the country. He was for a long period register of deeds in Kansas and is now in the service of the U. S. Government. He worshiped in Grace Church last Sunday and seemed to enjoy the service. He is a Methodist.

—Thanksgiving day, November 30th, this year.

NOTES ON C. E. TOPIC. NOV. 19.

By Charles A. Hines.

Subject—Missions in South America.

Acts 10: 13-30.

Daily Readings.

M. Ceremonial religion ..... Matt. 6: 1-5
T. The true priest ..... Mal. 2: 5-9
W. Gospel freedom ..... Gal. 5: 1-6
T. Personal religion I John 1: 7-10; 2: 1,2
F. A world in darkness ....I Jno. 5: 19-21
S. A world in night .....I Jno. 2: 7-11
S. The topic.

Hints for This Meeting.

1. An effective prayer meeting is one that starts out with a definite result in view, then accomplishes it.

2. The missionary committee or mission study class should conduct this meeting. Have a clear idea what you are going to do.

3. Plan to have special music, recitations, songs and prayers to interest the audience. But above all, plan to do something besides an interesting program. If you have no mission study class, begin one, small or large. Arrange an offering for missions or something.

South America is one of the largest and most important mission fields in the world. The next decade will witness great changes in the social and religious organizations of these people. Catholicism is the dominant religion. It may be asked why we shall send missionaries to nations that believe in Christ. But so far have the leaders of the Catholic church in the continent gotten away from the true doctrines of the Bible that the state of things in the countries of the southern continent of this hemisphere approach those of heathendom. Those who have studied the religions of the world know something of the faults of the Roman Catholic church, but here these faults are seen in their worst and most demoralizing forms.

As a rule, the priests in the Catholic church of South America are the most licentious and depraved of men. Men of intelligence will not permit their wives and daughters to attend church in some of the places. The priests do not allow the Bible to be read by the people. One of the tasks of the missionaries to South America is to scatter Bibles throughout the land.

Images and relics are worshiped in some of the countries. Illiteracy is far too general, and education must be one of the first steps in the evangelization of this country. The protestant churches of this continent should make the building of colleges and establishment of schools one of the first things to be done there. Education is a great enlightener and it will lift the veil that covers this people like a pall.

South America has twice as much inhabitable territory as North America. It is destined to be the greatest and richest continent of the entire world. Religion, education, capital and energy must go into the making of this great country. More people are going from Europe to South America every year than are coming to North America.

The governments of South America are modeled on that of the United States, but none of them are stable. Despite the proximity of the United States, European ideas prevail in South American countries. The countries savor of Latin and Spanish.

The people of South America come of fine stock. They are people capable of great progress. It will not take centuries an edenturies to make them appreciate our religion, but instead it is the work of a few years. All that is needed is schools, distribution of Bibles and such instruction from missionaries as will set the men to thinking.

Little missionary work has been done in South America. The field is practically untouched. "It is ripe unto the harvest," but there are not the laborers, the money and the means to carry forward the work. There is a great opportunity for any denomination.

Poem for the Meeting.

"From snow-capped Andes mountains
And their Pacific strand,
Where the Inca empire's fountains
Roll down their golden sand
From earth's most mighty river,
And loftiest peopled plains,
They call us to deliver
Their lands from priestcraft's chains.
"Cape Horn will hail the story
Whose echoes southward roll,
Alaska share the glory
That spreads from pole to pole.
[illegible], centered on the equator,
The New World's loftiest strain
Proclaims Christ Liberator,
O'er all the world to reign."

The strongest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the hammer. Even so, the most vigorous and healthy piety is ever active in a busy world, which has difficulties to battle with, which has its hands full of good works, which has neither time nor room for evil, but, aiming at great things for God and man, promptly dismisses temptation with Nehemiah's answer: "I have a great work to do, therefore, I cannot come down."—Bishop McIlvain.

DEATH IS LIFE.

Familiarize your mind with the inevitable event of death. Think of it as life! Gloomy though the portal seems, death is the gate of life to a good and pious man. Think of it, therefore, not as death, but as glory—going to heaven and to your Father. Regard it in the same light as the good man who said, when I expressed my sorrow to see him sinking into the grave, "I am going home." If you think of it as death, then let it be the death of sin, the death of pain, the death of fear, the death of care, the death of Death. Regard its pangs and struggles as the battle that goes before victory; its troubles as the swell of the sea on heaven's happy shore; and yon gloomy passage as the cypress shaded avenue that shall conduct your steps to heaven. It is life through Christ and life in Christ; life most blissful, and life evermore.

How much happier and holier we should be if we could look on death in that light. I have heard people say that we should think each morning that we may be dead before night, and each night that we may be dead before morning. True; yet how much better to think every morning, I may be in the heavenly city before night; and every single night that the head is laid on the pillow, and the eyes are closed for sleep, to think, next time I open them it may be to look on Jesus, and the land where there is no night, nor morning; nor sunset, nor cloud; nor grave, nor grief; nor sin; nor death, nor sorrow; nor toil, nor trouble; where "they rest from their labors, and their works do follow them."
—Dr. Guthrie.

TEACHER TRAINING.

The successful teacher knows the feelings in himself which will harmonize with those of his class, just as well as the pianist knows the keys on the piano, which will harmonize. Did you ever become highly enthusiastic over something, and discover that you were the only one interested? It's only a step from the individual to the universal, but if you cannot make that step, you are duty bound to give over the idea of teaching a class. One often hears some such remark as this: "That fellow is an interesting character." It takes an interesting character for a teacher of any sort. If you are an interesting person, you are a teacher already. The only thing left to be done is to make an acquaintance with the things to be taught. The teacher needs to know a great deal in four respects: first, in respect to the teachings of God given to us through his word; secondly, as regards himself; thirdly, in reference to each member

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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of his class; and, lastly, he must know his lesson. As to the manner in which this knowledge may be obtained, I think that the would-be teacher may depend upon his own initiative for that.

Let me say in concluding, to any who aspire to this transcendent calling, if you have the marks of one who may be successful in the teacher's profession, get all the preparation you can.

To you who cannot teach, be the next best thing to a good teacher,—a good scholar. Don't try to be something for which you are not adapted, and which would not be satisfactory to you or your fellow man.

E. T. H.

AFFLICTION AND TROUBLE.

It is universally recognized that sin is man's worst enemy. Excepting sin, there is nothing that brings more unhappiness to man than affliction and trouble.

A few days ago you, perhaps, walked into your flower garden, and there you noticed a tiny little bud, just beginning to unfold itself into a beautiful and fragrant flower. On the following night a cold and chilling frost fell upon that tender bud. The next time you viewed your unfolding flower was after the warm rays of the sun had fallen upon it, and you beheld it withering, drooping, dying. You may look out in God's garden of humanity, and see young men and young women who give evidence of wonderful possibilities. Affliction and trouble falls upon many of them and they wither, droop and die; and never unfold into lives of fragrance, beauty and service.

Not only are the young afflicted and troubled, but all men or every age, regardless of race, color or condition. The king on his throne, the rich man in his palace, the man clothed in rags—all alike, as Job says, are "born unto trouble as the sparks fly upward."

A glorious consolation is offered the troubled—"fear none of those things which thou shalt suffer." A gracious reward is also offered the troubled—"Be thou faithful unto death and I will give thee a crown of life." Will. H. Neese.

INTO THE FOREVER.

What may we take unto the vast forever?
That marble door
Admits no fruit of all our long endeavor.
No fawn-wreathed crown we wore,
No garnered lore.
What can we bear beyond the unknown portal?
No gold, no gains
Of all our toiling; in the life immortal
No hoarded wealth remains,
Nor guilt, nor stains.
Naked from out the far abyss behind us
We entered here;
No word came with our coming to remind us
What wondrous world was near,
No hope, no fear.
Into the silent, starless night before us,
Naked we glide,
No hand has mapped the constellations o'er us,
No comrade at our side,
No chart, no guide.
Yet fearless toward that midnight black and hollow,
Our footsteps fare;
The beckoning of a Father's hand we follow—
His love alone is there;
No curse, no care. —E. R. Sill.

SOUTH CAROLINA FARM FIGURES.

Interesting statistics on the agricultural conditions in the State of South Carolina have recently been issued and indicate most pleasing results for the past year as well as promise to the future.

To begin with, the State jumped from twenty-first to thirteenth in the ranks of the agricultural States by the announcement of the agricultural figures. Value of farm products increased by 28.4 per cent. from 1909 to 1910. In 1910 value of crops was $140,000,000, an increase of nearly 100 per cent. in a decade.

As to value of crops per square mile of area, South Carolina ranked second of all the States, with $4,518. Illinois led with a value per square mile of $5,122.

In 1910 there were in South Carolina 176-180 farms, an increase of 13 per cent. over the number in 1909. Value of lands and buildings increased 162 per cent.; implements and machinery, 112 percentage; lands 169 per cent.; labor bill 76 per cent. Owners of farms increased from less than 59,000 to over 64,000, and tenants were shown to have increased at a lower rate than in the preceding decade.

Another fact brought out by these figures is that in 1910 a bale of cotton was valued at $87.15, while in 1898 the average value of a bale was $30.22. Cost of production has also increased, but not nearly in so great a proportion.—The Southern Field.

DASHEENS IN THE SOUTH.

The dasheen, one of a family of root crops grown extensively in Japan and China, is being introduced into the South with good success. The vegetable grows to perfection in the low-lying and overflow lands of the Southern States, finding there conditions of moisture and climate almost ideal for its growth.

The dasheen is a tuber very much resembling a potato, with a shaggy exterior, due to innumerable little fibrous roots extending from the jacket. Its interior is soft and makes a most tasty and edible table vegetable. The plant, which is called the Helianti by botanists, grows to a height of some 10 feet under the best conditions, with a plume like luxuriant foliage which will make an excellent forage. It is planted in the early spring and matures within five months after planting.

Dasheens are used in the East for making candied confects and it is likely that their introduction into this country will bring about a similar development here. There are many acres of overflow lands along the Southern coast which are unsuited for any other crop and which could be made most profitable by growing the dasheen. Those who have taken up the new vegetable predict large profits within a short time.—The Southern Field.

MANTELS, GRATES, TILES

No modern house is considered complete without artistic tiles, grates, and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting designs that will prove to be harmonious and satisfactory.

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Greensboro Loan and Trust Company.

J. W. Fry, Pres. W. E. Allen, Treas. W M. Combs, Mgr. Sav. Dept.

ELON COLLEGE (Co-educational).

The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

Courses are offered in Literature, Mathematics, Science, History, Modern Languages, Ancient Languages, Pedagogy, Biblical Literature, Philosophy, Music, Art, and Elocution. The regular college courses lead to the degrees of B. A., M. A., Ph. B., and L. I.

Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

GOD MEANS US TO BE HAPPY.

God means us to be happy;
He fills the short-lived years
With loving, tender mercies—
With smiles as well as tears.

Flowers blossom by the pathway,
Or, withering, they shed
Their sweetest fragrance over
The bosoms of our dead.

God filled the earth with beauty,
He touched the hills with light;
He crowned the waving forest
With living verdure bright:

He taught the bird its carol,
He gave the wind its voice,
And to the smallest insect
Its moment to rejoice.

What life hath not its blessing?
Who hath not songs to sing,
Or grateful words to utter
Or wealth of love to bring?

Tried in affliction's furnace
The gold becomes more pure—
So strong doth sorrow make us,
So patient to endure.

No way is dark and dreary
If God be with us there;
No danger can befall us
When sheltered by His care.

Why should our eyes be blinded
To all earth's glorious bloom?
Why sit we in the shadow
That falls upon the tomb?

Look up and catch the sunbeams!
See how the day doth dawn!
Gather the scented roses
That grow beside the thorn!

God's pitying doth seek us;
He leads us to His rest;
And from a thousands pathways
He chooses what is best.

—Exchange.

A lad was standing with his donkey and barrow selling vegetables in London one day, when a smartly dressed young man came up and asked:

"I say, boy, would you like to drive me to the Mansion House?"

The boy thought for a moment and then replied:

"Yes, guv'nor; but I don't think the 'arness would fit you."—Selected.

—The piano was invented early in the eighteenth century.

GENERAL COMMISSION ON ARCHIVES & HISTORY.
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

HIGH EXPECTATIONS OF THE COMING CONFERENCE.

Henderson.

We are thinking of the Conference: longing, longing, longing for its blessing; praying that it may somehow work our road to heaven and make it a little smoother for pedestrians as well as vehicles and autoists—or, at all events, show us how to avoid the rough places.

We have heard preaching and heard preaching, read the Bible and good books, listened and listened to exhortations.

Year in and year out we have listened, thought, read, tried. Now we try to feel that somebody at this Conference will show us a new light; that every minister and every delegate in every home will drop a thought that will make life's load lighter, religion more desirable, sin more hideous. And we wonder if the combined thought, wish, prayer of the church sent to our great Creator will not incline Him to us, and draw us to Him. Somehow make our faith stronger and our hopes brighter. Dr. Eliot says the religion of the future can not offer certainty as to a future state of happiness. We want this Conference to make it a certainty to us. We long for that. And if not, that it may show us how to make of this earth a heaven—how to be happy here. We will have our faces washed, our hair brushed, the yards swept, and our hearts full of love for our church and its leaders. And we shall be full of faith and hope that God will meet with us, and that we shall see Him more clearly, and know Him better on account of this Conference with His men.

We will be ready and in expectation.

T. T. Hicks.

11|11|11.

THANKSGIVING SERVICE.

A Reminder to Pastors.

At Conference last year the committee on Orphans' Home recommended the following: "That each pastor see to it that each church hold a Thanksgiving service on Thanksgiving Day, or as near Thanksgiving as possible, at which time the claims of Orphans' Home shall be presented and an offering taken for its support. This is a reminder and a request that this service be held. There are seventeen children in the Home and two of the number now have fever. Funds are very much needed, so are prayers, interest and co-operation in this great undertaking. Let us observe Thanksgiving Day as did the people of olden times who gave, for gratitude. This is a good time for people in the country to pack boxes of provisions and send—say have a Thanksgiving box (send articles of food, etc., to a convenient place, and neighbors meet and pack the box. Beans, peas, pumpkins, potatoes, meat, dried fruit, and in fact everything that can be used in a home will be used at the Orphans' Home. Efforts are now being made to get freight off of goods sent to the Orphans' Home. Notice will be given however if this is done in The Herald. The Methodist Protestant church in North Carolina has reasons to be proud of the Orphans' Home and should leave no stones unturned in giving it loyal support. The moulding of human characters is a great, good work and too much cannot be said of the young women who have undertaken to do this. In conclusion may I ask that each pastor be prepared to give number of Sunday school scholars on his charge at Conference?

Mrs. Wm. C. Hammer,
Pres. N. C. Br. W. H. Mis.

Asheboro, N. C., Nov. 13th, '11.

—In another column, Rev. R. M. Andrews declares his purpose to withdraw from the work of the regular ministry at the close of this Conference year. From a private source we learn that he is led to this step largely by consideration for his mother and an invalid brother who he thinks need more attention from him than he can give at a distance. As they live in Burlington, he will locate at that point and engage in newspaper work as editor of the Burlington News. The ministerial brethren generally and many others will regret that Bro. Andrews has found it needful to take a step which removes him for the time being from the pulpit. But we doubt not that he has carefully and prayerfully considered the matter, and we trust that his usefulness will not be diminished, though he labors in a different way. We need Christian men in journalism. There is too much of the expectation that political papers shall engage in mud-slinging and muck-raking. We need clean politics and a clean press, and there is no way to bring it about but through clean-minded men. May Bro. Andrews have good success in his new vocation.

—People may become too noisy for their neighbors. The Standard Boiler and Machine Works of this city have been compelled to desist in the use of air drill hammers by Judge Allen because a neighbor has made complaint that the noise is unbearable. The matter is not finally settled. The noise is described as "piercing, discordant, grinding, terrific, and detrimental to health and hearing."

—Rev. E. A. Plyler goes home today in very poor health. He had been suffering intensely from pleurisy. The brethren will regret that he cannot attend Conference. He has done a good and faithful year's work, we believe, and we were glad to know that his people had fully paid him what they promised.

—We are pained to read of the serious illness of Bro. O. W. Hanner, of our Winston Church. Let there be prayer for his recovery.

—Rev. J. A. Ledbetter is in Greensboro on business to day.

—The interesting account of Raphael printed on another page was written by Mrs. President Harper, of Elon College.

RAPHAEL.

Concerning him who was to art what Shakespeare was to literature.

Raphael, of Urbino, was born at Colboedolo, a small town in the Duchy of Urbino, April 6th, 1843. His father, Giovanni Santi, was a painter of considerable merit and was possessed also of poetic ability. The mother of Raphael, Magia Ciarlo, was a woman of unusual sweetness of disposition and beauty of character. Unfortunately she died when Raphael was 8 years old. Those years must have been happy ones to the gentle, loving child. Their home was in the midst of the snowy peaks of the Apennines, looking toward the blue Adriatic. It is not strange that he became a worshiper of the beautiful; nature soon grows to be an inspiring companion to those who love her.

His father died when he was only eleven years old. However, it was soon after arranged that the lad, who had worked some in his father's studio, should be placed under the eminent painter, Pietro Perugino. It is said when he examined the sketches of the boy, he exclaimed, "Let him be my pupil; he will soon become my master." For nine years Raphael worked under Perugino, winning the love of both master and pupils. When he was 17 the young artist painted his first works, a church banner and a "Crucifixion."

For a friend of his first master, Perugino, he painted the beautiful "Connestabile Madonna." "The mother of the Savior," says Passavant "a figure of virginal sweetness, is walking the country in early spring, when the trees are still bare and the distant mountains are covered with snow. She is walking along pensively reading in a little book in which the child in her arms also looks attentively. Nothing could be more exquisite. Everything in it shows that Raphael must have devoted himself to it with especial ardor." This picture, only six and three-fourths inches square, was sold in 1871 to the emperor of Russia for $6,600.

Before he was 21 he painted "The Marriage of the Virgin," now chief ornament of the Brera Gallery at Milan.

Full of ambition, and, having heard of the works of Da Vinci and Michael Angelo at Florence, he was extremely anxious to go to that city. When he entered the city, he was a youth of 21, slight of figure, five feet, 8 inches tall, with dark brown eyes and hair, perfect teeth, and the kindest of hearts. He was received into the homes of the patricians and asked to paint pictures for them. Meantime, he used every spare moment in study. Especially did the works of Leonardo da Vinci reveal to Raphael his own wonderful powers, until then almost concealed. Awakened suddenly and excited with the inspiration that seemed all at once to flow in on him from every side, he pushed forward at once toward the perfection he was so soon to attain.

His enthusiasm inspired every artist, and his modest deference to the opinions of others, won him countless friends. "The only very distinguished man," says Mrs. Jameson, "of whom we read who lived and died without an enemy of detractor."

Raphael returned to the court of Urbino, always winning to himself the most educated and the noblest among the distinguished men and women. Something besides genius drew to Raphael. Vasari says, "Every base and vile thought departed from the mind before his influence."

"La Belle Jardinere in the Louvre, considered one of the best and most beautiful of Raphael's works, represents the virgin in the midst of rich landscape, the ground covered with grass and flowers, while the infant Christ looks up to her with great tenderness. It is said that model was a lovely flower girl to whom the painter was much attached. While finishing this picture he was called to Rome by the famous Pope Julius II and went to the eternal city with great hope and delight. He was 25, and the most important work of his life lay before him. Michael Angelo was already at work on the great monument for Pope Julius II. Now the Pope desired to enlarge and beautify the Vatican and make that his monument as well. He received Raphael with the greatest cordiality. It is said that when Raphael knelt before him, his chestnut locks falling upon his shoulders, the pope exclaimed, "He is an innocent angel. I will give him Cardinal Bembo for a teacher, and he shall fill my walls with historical pictures." Julius commissioned him to fresco the hall of the judicial assembly. The first fresco was "La Disputa," one of those great theological pictures which illustrates both the scholarship and sweep of Raphael's mind. In "La Disputa" appears the sublimnity of heaven and the holiest passions of earth. A panorama view of all time is given, in which appear Jehovah, Christ, the Virgin, prophets, priests, kings, apostles, and the fathers of the Roman Catholic Church —saints, Jerome, Ambrose, Augustine and Gregory—all animated—Heaven with the events of revelation and earth with the progress of redemption. The Pope was so everjoyed on the completion of this picture that he is said to have thrown himself on the ground exclaiming with uplifted hands, I thank thee, great God, thou hast sent me so great a painter.

Among the well known works of Raphael is "St. Cecilia," listening to the singing of a choir of angels above, her eyes raised to heaven in ecstacy. A musical instrument is slipping from her hands while she listens, entranced, to playing so much more wonderful than her own. On her right is St. Paul and St. John; on her left, Mary Magdalene, with St. Augustine. Cecilia was a rich and noble Roman lady, who lived in the 3rd century. She was married at sixteen to Valerian, who, with his brother, Tiburtius, was converted to Christianity, and beheaded because they refused to sacrifice to idols. Raphael's Sistine Madonna soars above us as our ideal of womanly beauty and yet strange to say she gives to each individual the impression that owing to some special affinity has the privilege of wholly understanding her. It was purchased in 1754 by Augustus III, elector of Saxony for $40,000. It was received at Dresden with great joy, the throne of Saxony being displaced in order to give this divine product of a genius a fitting home. It was the last virgin created by the genius of Raphael; as if he had foreseen that this Madonna would be his last, he made it an apotheosis. It is interesting to sit in the Dresden Gallery alone, before the Sistine Madonna, which has the face of the beloved Margherita, of whom I will tell you later. and note the hush that comes over the threshold. They seems to enter into the feelings of the artist and it is said many a poor and lonely woman, bent with years has wept before this painting. The eyes of the virgin look at you but they do not see you. The eyes are thinking—looking back into her past life, perchance into a veiled but significant future. These eyes once seen are never forgotten and you go again and again to see them.

Among Raphael's famous Madonnas is the "The Madonna of the Choir," of which I will tell you a little later.

While Raphael was painting "La Disputa" tradition says he fell in love with Margherita, the daughter of a soda manufacturer. Raphael is said to have seen her for the first time as she was bathing her feet in a little fountain in her father's garden. Struck by her perfect beauty, he fell deeply in love with her, and after having made acquaintance with her, and discovered that her mind was as beautiful as her body, he became so much attached to her as to be unable to live without her. She has been called "Fornari-

na." On the rough studies made for La Disputa now preserved, three love sonnets have been found in the artist's handwriting, showing that while he mused over heavenly subjects, with the faces of Peter and John before him, he had another face more dear and beautiful than either in his mind. To this love he was probably constant through life. The famous artist had become wealthy and had built for himself a tasteful and elegant home not far from the Vatican. His friends were urging him to bring a wife into this home. Cardinal Bibbiena, who had been his intimate friend when he lived in Urbino, had long been desirous that he should marry Maria, the daughter of his nephew. Evidently Raphael was engaged to her, for he writes to his Uncle, Simone, "I cannot withdraw my word, we are nearer than ever to the conclusion." As the matter was deferred year by year, as many writers believe because Raphael, loving Margherita, was unwilling to marry another. He was saved from the seeming necessity of keeping his promise by Maria's death sometime previous to his own. She was buried in Raphael's Chapel in the Pantheon not far from his grave. He had met and loved Margherita six years earlier and possibly after his engagement to Maria. Margherita was in his home when he died and to her he left an adequate portion of his property.

The Madonna della Sedia is now in the Pitti Palace. The virgin with an uncommonly sweet and beautiful face is seated in a chair with both arms resting around her babe, His head resting against her own. Grimm says Mary has been painted by Raphael in different degrees of earthly rank; the Madonna della Sedia approaches the aristocratic, but only in outward show, for the poorest mother might sit there as she does. There is an interesting legend about this picture. There was an aged hermit whose life was saved by a vine dresser's daughter, Mary; and in his gratitude the pious old hermit predicted that in some way Mary would be honored above other women. Years after, Raphael. accompanied by a band of his students, was wandering through the country in search of a model for a Madonna and found his way into the secluded valley where Mary and her husband and children lived. When they came upon the scene, Mary was sitting in a chair on the porch of the little vine grown cottage, tenderly nursing her second child while the eldest played with some sticks at her side. The child had just fastened two sticks together in the shape of a cross and was showing it to his mother. At the very first sight, Raphael perceived the beauty and grace of the group and exclaimed that there was the model he had so long sought in vain. As there was no sketching material at hand he drew the picture on the head of a barrel, to the wonder and admiration of his pupils. He paid Mary's husband liberally for the barrel head and carried it away. And thus the hermit's prayer was answered, for Mary had sat as a model for one of the loveliest Madonnas the world has ever seen.

Raphael's Madonnas have the peculiarity that they are not distinctly national. They are not Italians whom he paints, but women raised above what is national. Raphael alone could give to his Madonnas that universal human loveliness common to the European nations compared with other races.

Raphael died on the night of a good Firday, April 6, 1520, at the age of 37. While at work on the "Transfiguration," he was seized by a violent fever. Vasari says that among the many works executed by his hand, this, by the common consent of all artists, is declared to be the most worthily renowned. He seems to have realized at once that his labors were finished. He made his will, giving his works of art to his pupils, his beautiful home to Cardinal Bibviena. A thousand crowns to purchase a home whose rental should defray the expense of twelve masses monthly at the altar of his chapel in the pantheon which he had long before made ready for his body. The rest of his property to his relatives and his beloved Margherita. All Rome was bent with grief at the death of its idol. He lay in state in his beautiful home, the unfinished Transfiguration behind the casket. An immense crowd followed the body to the Pantheon; his last beautiful picture, its colors yet damp, being carried in the procession. Dead at 37 and yet how vast the amount of work accomplished. He left 287 pictures and 567 drawings and studies. Throughout all his works, there is not an expression of face, or a contour whether of muscle or drapery which is not exactly suited to its end.

IMPORTANT NOTICE.

The secretary of the Annual Conference informs me that only one Sunday school has sent in a report of the year's work yet.

The Conference last year ruled that all reports must be sent in by November 10th, to Rev. S. W. Taylor, Littleton, N. C. I suppose, however that Conference will be lenient in the matter as the time for meeting was put off one week after that Committee's report was adopted. See page 31, Conference Minutes.

Please send your report to Brother Taylor at once and risk a chance at the banner. A. G. Dixon.

High Point, N. C., Nov. 14th, 1911.

TO THE PASTORS AND CHURCH OFFICIALS.

You have in the past month no doubt seen many notices of the National Conference, which is called to meet at Washington, D. C., on December 14, 1911, for the purpose of securing legislation to stop the inter-state liquor traffic, or at least to give every State authority to protect themselves against this traffic that comes from beyond its borders. The influence of this conference will be measured more largely by the number of people who attend then any other way, and it is of prime importance that thousands of church folks and temperance folks, who are anxious to secure this legislation, attend this meeting. North Carolina is not far from Washington and is easily accessible, therefore the expense of going is not a great item.

I want to beg you to bring this matter before your church by an announcement from the pulpit or some other way, and see if your church will not send some one to this Conference. The representatives in Congress will believe that the temperance folks are demanding this legislation in proportion to their attendance on this conference, and I hope that North Carolina will emphasize the fact that we are sick and tired of the three million gallons of liquor now coming into our borders from Virginia and other states.

The various brauches of the Christian church in the last twelve months, through reports and resolutions, have entered very emphatic protests against this jug trade and called upon Conference for relief. Now let the church send their representatives to Washington to emphasize these resolutions and persuade the Congressmen, and I believe that Congress will find a solution to this pro' lem. I cannot urge you too strongly, my brother, to bring this matter before your congregation.

R. L. Davis, Supt.

P. S. Let any delegates or pastors who are going write us at Wilson, N. C.

An Unsolicited Testimonial.

I have been a reader of your valuable paper since its first copy; and I enjoy reading its pages so much that it seems as if I can not do without it. So please continue sending it to me.

With much love to the Herald and all its readers. Mrs. Frank Pugh.

(We thank Mrs. Pugh for her kindly expression of her love for the Herald.—Editor).

THE DESECRATION OF SACRED THINGS.

By Rev. C. H. Rowland.

The general impression prevails that God created the universe on such a vast scale for the display of His power and the glory of His grace in man's redemption. But we know it was purposed in the heart of God that created things should blend their music in one harmonious voice. Many, by sin, are now out of harmony with heavenly music, and God is using many means to bring man into harmony.

It is believed by many that the means used to accomplish moral reform are not effective. We know that the forces are working slowly, but they are working surely, for we read, "Every plant which my heavenly Father hath not planted, shall be rooted up." While we know that there is a great work being done, yet there is a greater work to be done. This work of reform must be done, "precept upon precept, precept upon precept: line upon line, line upon line: here a little, and there a little."

The corruption in the hearts of men makes them desecrate sacred things. The evil of strong drink will make a man ignore all the circumstances of his position, and sacrifice his own dignity. He will jest about sacred things, and violate common decency. We have an example in Belshazzar, the king. He drank to drunkenness before his subjects, and brought the harem into the banqueting hall. He insulted and defied god, while he and the motley crowd drank from vessels sacred to God, and in their revelry praised other gods. His doom was written by the Divine finger on the wall where the light made it clear to the king. The king was slain that very night, and the curtain falls, and he must account for the desecration of sacred things.

It is, perhaps, the most obvious fact of human existence that the majority of men and women live in and for the physical part of their being, and think that they have a right to abuse their bodies in any way they choose. We know that this is the wrong conception, for we read, "and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." God would not have man injure himself in any way. Between stoicism and epicureanism stands the Lord accepting neither, rejecting both. As against the epicureans He stands for the rule of the Spirit over man's body, and not the rule of the body over the Spirit. The ministry of Christ began to the bodies of men. Disease, a physical consequence of sin in the world, was healed by His touch and word.

Dr. Scofield says, "And the body of man is what sin has made it. The home and servant of the spirit and the soul, it has obeyed sin in the lusts thereof. Doomed to die, though the spirit and soul cannot. The body is filled with the seeds of disease, the heritage of weakness, suffering, and decay. Jesus Christ begins by making this problem of man's degradation of spirit, soul, and body through sin His own especial and exclusive problem He entered humanity as a pure stream enters a foul pool, clearing it, but also renewing it. He put honor upon all the primal instincts and passions of man while insisting that their only true development lay along the lines of purity and holiness. And his redemption brings the whole being into balanced symmetry and beauty."

There are many sacred things that we thoughtlessly desecrate besides the body. We shall mention only a few. The Church, which is the Sanctuary of the Lord, may be desecrated by irreverance, frivolity, and secularizing it. We ought to be reverent when we are in God's house. Yet, in saying that, we do not signify that we are to come up to Church under any sense of dread or restraint. But we are to come remembering that we are not coming to a neighbor's house, or friend's, but to God's house, and therefore we ought to be devout and reverent.

There is a pressing need for reminding young people of their obligations to their homes. The home is sacred, and the old commandment to honor father and mother should be remembered. The Bible, which we accept as the word of God, must be revered. We may desecrate the Book by jesting about it; by distorting its meaning. It is easy to neglect it, but it is dangerous. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There is the Lord's day, or the Christian Sabbath, which is given as a day of worship and rest. "Remember the Sabbath day, to keep it holy, six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God." We so often desecrate the Lord's day by Sunday visiting; by attending to unnecessary secular things; by spending the day in revelry. We know that the humble and reverent attitude of the soul puts us right, not only with the Sabbath, but with everything that is good and true in this broad universe.

One of the crying needs is a public conscience. One who has a public conscience is loyal to his fellow-countrymen. We do not plead for more love for our country, but more love for our cuntrymen. It is easy to scream ourselves hoarse about our country, and then not love our countrymen. We find a great deal of love for the country, and church, but no particular interest in humanity. Many professed Christians are not willing to bear their part of the public responsibility. There is a want of truthfulness in listing taxable property. He has a public conscience who is always loyal to them, so that in no loves his fellow-countrymen, and seeks their welfare in every way possible: who case will he take advantage of them, or serve himself at their expense.

We need moral reform in order that we may get rid of political parasites. Political power is often used for treacherous and selfish ends. Knowledge of the law is sometimes used to fill the pocket, just as the mean bank clerk uses his knowledge of the combination to get at the treasure. To have a public conscience and be religious is, in God's name, to be good to our fellow men.

Some one has said, "Time is the broad bed of a great river. Public sentiment is its muddy stream running over the low flats of human nature, with its mean passions and its selfish ideals. But Christians are the gracious tributaries whose waters, clear as crystal, proceeding out of the throne of God, and of the Lamb, and by the sunshine of the hills of heaven, and kissked by the freshening flowers of grace and life, pour in their rivulets of Christ-like thought and feeling and save the world's public opinion from rottenness and death."

REPRESENTATIVE TO CONFERENCE

There have been some timely articles in the Herald with reference to attending Conference.

This writer wishes to say amen to the article in the Herald for November 2, page 3. Whether you are a preacher or a delegate you will do well to read it and heed it. If any pastor in the Conference were to go into the most back woods district in the State to hold revival services, and the roughest men in the entire community were to stand outside and chew tobacco and talk as some preachers and some delegates do at Conference such a pastor would be ready to use the law on them. Let us recognize the fact that it is a discredit to any man, be he preacher or layman, to go to Conference to represent his charge and then not attend the sessions. Let every man of us make this Conference one of the best and one of the most pleasant by attending every session possible from the devotional services in the morning to the closing services at night. If we cannot be in our place, then let us courteously get excused by the Conference.

Another Observer.

TENTATIVE PROGRAM FOR CONFERENCE.

Tuesday.

7:30 p. m. Address of welcome,—Mr. A. J. Harris. Response, some one selected by the president.

Wednesday.

10 a. m. Devotional—Conducted by President Swain. Reading of president's report, roll call and routine business.

2:30 Business session.

3:00. Election of officers.

7:30. Missionary addresses—Drs. Klein and Beck.

Thursday.

9:30. Devotional—Conducted by Rev. C. A. Cecil. Business session.

2:30. Business session.

3:30. Meeting of committees, etc.

7:30. Young People's Rally, address by Dr. Hubbell, followed by the following speakers. The Organized Bible Class, Rev J. S. Williams. The Work of the Baracas and Philatheas, Mr. J. Norman Wills, Teacher Training, A Necessity, Rev. T. M. Johnson. The Intermediate Department, Rev. A. G. Dixon.

Friday.

9:30. Devotional—Conducted by Rev. D. A. Highfill. Business session.

2:00. Examining Board meets. Various other committees holding sessions.

3:30. Church Extension—Addresses by members of the Board and others.

7:30. Our Orphanage—Miss Auman. The Woman's Work—Mrs. W. C. Hammer.

Saturday.

9:30. Devotional—Conducted by Rev. C. H. Whitaker. Business session.

2:30. Business session.

3:30. Oratorio, "The Holy City"—By special choir..

7:30. To be arranged for.

Sunday.

9:45. Sunday School.

11:00. Conference sermon—Rev. S. W. Taylor.

2:30. Memorial exercises. Revs. W. L. Harris, J. H. Turner, the deceased.

Monday.

9:30. Devotional—Conducted by Rev. W. D. Reed.

This program may be changed, of course, but we believe it will save time to adopt it. The committee may find it necessary to change it in many items, but we shall do our best to have the evening sessions as they now appear.

Observe the times for Faculty and Committees to meet. Not day before Conference as heretofore, for the faculty.

Special Request—All who come from west on Tuesday, please arrive here over Southern train at 4:15 p. m. To do this leave Durham at 1:55 and change at Oxford. This will greatly help the Committee on Entertainment.

All invited guests and those who have business with Conference will be gladly entertained, but we are sorry not to be able to provide homes for others who might desire to come.

R. M. ANDREWS.

ATTENTION, W. F. M. S.

The N. C. Branch has sent Miss Mallett to Japan, and she is dependent on us for her support. On December 1st the next quarterly payment of $150.00 on her salary is due, and we must have at least $100.00 in order to meet our obligations on that date.

Will not all our auxiliary treasurers send in what money that have on hand and will not those who have not paid their treasurers do so at once. This is a very important matter. Please do not overlook it.

Yours in the work,
Velna McCulloch, Treas. N. C. Br.

Patient Service.

An old painter of Siena, after standing for a long time in silent meditation before his canvass, with hands crossed meekly on his breast and head bent reverently low, turned away, saying: "May God forgive me that I did not do it better!" We may all say that of our past service; not despondently, but hopefully, believing that he will not only forgive us, but enable us to do better the things that remain to be done. He calls us to no strange, impracticable tasks, but to the steady tread of the patient servant, the faithful doer of daily good. "Patient continuance in well-doing," that is all. That is not too much for any of us. Let us step out strongly, bravely, steadily. Look no longer with sad eyes at the failures of the time gone by.

"Go, sin no more"—these are the Saviour's words.
The past is past. True life is here and now.
With zeal of God's forgiveness on thy brow,
Greet life's new morning, happy as the birds
That lift their songs when sunshine fills the air.
For God is Love, and love is everywhere.

The happiness of a home is the concern of everybody within its doors. Much more than we fancy depends on gentle speech, self-restraint and genial manners. These are as incumbent, so far as responsibility goes, on young people as on their parents. A busy physician carries in his pocket a bit of verse written for children, and once in a while reads it to a patient, young or old.

"I wouldn't be cross, dear, 'tis never worth while;
Disarm the vexation by wearing a smile.
'Tis a thousand times better to laugh than to cry.
What is tangled today will be smooth by and by.
"I wouldn't be cross, dear, with people at home,
They love you so fondly, whatever may come.
And since the fine gold far outweigheth the dross,
I'd always be cheerful, I'd never be cross."

OUR BIBLE SCHOOL.

Lesson for Next Week.

Second Chronicles, chapters 1-7.

A member of the class suggests that we assign a lesson from the New Testament each week also. Would it not be better to let each one choose his own place in the New Testament until we reach it in course? We submit the case to the class.

THE LARGER PRAYER.

At first I prayed for Light:
Could I but see the way,
How grandly, swiftly, would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heavens' serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in His peace.
Though foes were all abroad.

But now I pray for Love,
Deep love to God and man:
A living love that will not fail,
However dark His plan;

And Light and Strength and Faith
Are opening everywhere;
God only waited for me till
I prayed the larger prayer.

—Edna Dean Cheney.

There is no sort of wrong deed of which a man can bear the punishment alone. You cannot isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe. Evil spreads as necessarily as disease.—George Eliot.

From Pastors and People.

LIBERTY CIRCUIT.

Pastor's Report to the Fourth Quarterly Conference, Liberty Church, November Eleventh.

Dear Brethren:—Time in its onward march has brought to the terminus another year's labor in the Master's Vineyard, and we are here assembled to review and make a final report of the year's endeavor, and plan for the coming year. As each one reviews his work of the year he will doubtless feel that he has done well, but that there has been much left undone that ought to have been done.

Your pastor has a share in this feeling, and is humbled because no more has been accomplished, yet he rejoices in what has been done and resolves to begin the new year with renewed zeal and courage.

The spiritual condition on the charge is far from ideal, but there are some noble Christian men and women on Liberty circuit, who have a high and exalted conception of what it takes to constitute a true Christian. They are doing what they can to bring about an ideal environment and thereby help to hasten the coming of the Master's Kingdom. We trust that this number has been increased this year, and that it will continue to increase until each and every member of Liberty circuit has been filled with the fullness of God.

There have been this year thirty-eight conversions and thirty-two accessions. Eleven have died, seven have been discontinued, and there have been granted certificates, making a loss of twenty-one. This leaves a net gain of eleven. The total number of members now on the roll is 613.

There is a prayer-meeting held each Tuesday night in the Liberty church, that is being fairly well attended, and can be made a great help to the church if all its members would take more interest in it. There is also held in Mt. Pleasant church a prayer-meeting two Sundays in the month. If there are others I have not been informed of the fact. In my judgment no church can develop spiritual life in its members without a good prayer-meeting, and no church can live and prosper long without a Spirit-filled membership. I therefore urge you to see to it that a good prayer-meeting is kept up in the several churches on the charge.

Sunday-schools are being run in all the four churches constituting the charge, and in the Liberty church it is as good as the best. Here again let me urge faithful work, for a church that neglects its young people will soon be a dead church—yea, is already dead.

Early in the year the Pleasant Union church voted to build a new church, and the board of trustees elected the pastor a building committee, and he has now standing a neat little church 45X30 with recess pulpit, Sunday-school annex 26X12 with folding doors which can be opened, making this annex a part of the auditorium when needed. The tower is 8X8X45. There are two large memorial windows in it (or will be when they come, there has been delay in making), one for the late Rev. G. W. Bowman, and the other for the late N. Ruffin Bowman. These windows are donated by the children of these two fathers in Israel exclusive of their contributions to the building fund. This new church cost about $1,500. This has all been paid except about two hundred dollars, and this is pledged.

This is a splendid achievement for this church and is worthy of the highest commendation.

The finances are somewhat behind, but we are still expecting them to come up in full. To date the following amounts have been paid:

On Pastor's Salary.

Mt. Pleasant, $254.09; bal. due, $69.51.
Pleasant Union, $70.00; bal. due, $62.00.
Liberty, $97.25, full amt. assessed.
Liberty Grove, $36.90; bal. due, $9.85.

General Interests.

Mt. Pleasant, $116.74; bal. due, $43.10.
Pleasant Union, $38.09; bal. due, $20.21.
Liberty, $47.98, full amt. assessed.
Liberty Grove, $6.87; bal. due, $8.19.

In order to a better and more satisfactory adjustment of conditions pertaining to the welfare of our church in this vicinity I suggest the following:

1. That the demands of this quarterly conference as to the pastor living in the parsonage or being permitted to rent it for his own benefit be made definite.

2. That this quarterly conference recommend to the Annual Conference and to the circuits mentioned some change in boundaries, something like the following: Make a charge of Julian, Liberty and Siler City; attach Pleasant Union to Tabernacle to compensate for the loss of the Julian church; attach Mt. Pleasant to Rock Creek, Flint Ridge and Hickory Grove, making a charge, calling it Alamance; attach Bethel, Center, and Sapling Ridge to Chatham. This would create no more charges nor call for any enlargement of an appropriation by the Board of Church Extension, *and be more workable and satisfactory than the present arrangement.

3. Liberty circuit should increase its salary for the pastor. The circuit does not pay enough to enable its membership to realize the blessings of true benevolence.

With thankfulness to our Heavenly Father for His blessings during the year, and to you my brethren who have been faithful and true, I am your humble servant,

W. D. Fogleman.

*This suggestion has found a responsive cord here, and I am assured that if the circuits affected will agree to it, that Siler City, Liberty and Julian will take care of themselves without any help from the board. Think about it. W. D. F.

HENDERSON STATION.

We are closing up our third year here. We have not done all we had hoped to do, but we believe some progress has been made. The special meeting was in many respects very good, although the results to our church were small. We believe that the spiritual condition of the church has improved and we wish for our successor many returns from what we have tried to do these past years. This is the fifteenth year since we were admitted into the conference class, thirteen of these have been spent in the pastorate; two working under the direction of the Board of Church extension. They have been years of happiness, we have given ourselves unstintedly to the work and are glad that we did. And now that we have decided to drop out of the pastorate for at least one year, we want to say this word; we have the best of feeling for all the brethren, many of them we love fondly. We have received every consideration at the hands of our church. Our first charge paid just $193.75, but it was a happy year and from then till now we have gotten a little more than a support. We are not quitting the church nor the ministry, we want to hold our Credentials till death.. But for the present we shall leave the pastorate, entering an untried field, but with faith and a clear conscience.

Looking forward to having the Conference with us with pleasure,

I am very truly yours,

R. M. Andrews.

NEWS ITEMS.

FLAT ROCK, VANCE CT.

The last quarterly conference was held at Flat Rock Saturday before the first Sun-

day in this month at 11 o'clock. All the churches were represented. Finances not all in yet, but think it will be paid in before Conference. Pastor's salary raised one hundred dollars on Vance Ct. It was the unanimous desire of the conference for the return of the pastor. Work during the year has been very good, improvements along several lines. Our pastor will fill his last appointment at Flat Rock next Sunday for the Conference year 1911. We hope to have our pastor return to us, for we feel that his place could not be easily filled. Bro. Stubbins has won the hearts of the people on Vance Ct. during the two years he has been with us. We have heard many favorable comments about his work. He is enthusiastic in every movement pertaining to the upbuilding of God's kingdom and our hearts would be made to feel sad to see him leave our midst, but we feel that God knows best how to supply our fields, so we are willing to leave it with Him to say who is best suited for our work.

Mr. and Mrs. Sam Satterwhite spent last Sunday with Mrs. J. P. Satterwhite. Mrs S. H. Satterwhite will leave Tuesday for Durham to visit her sister, Mrs. Aibright. Mr. G. H. Pegram visited Mr. J. W. Reavis last week. He left Sunday for Lexington, Ky. Miss Gussie Finch went home Friday to spend Sunday with her parents, Mr. and Mrs. Henry Finch.

Mr. John Satterwhite spent Sunday at home. Mr. Perry Rose of Henderson spent several days with Mr. Lewis Reavis last week.

Josie Reavis, Rep.

Henderson, N. C., R F D 3

Yarborough Ct.

Another year almost gone. We are closing our pleasant year's work on Yarborough's Ct. We are glad our lot has been cast among such a good people. Brother and Sister Jane Yarborough have put in another faithful year's work for the Master. May the Lord comfort them as the days go by. Sister Knox, the well-known, devoted Sunday school worker, is still in the battle. Bro. and Sister L. H. Wilson have certainly made it pleasant for us by their continued kindness in remembering us in substantial gifts. Sister Wilson's words of appreciation of our efforts have been greatly appreciated and helped us to strive harder.

Brother and Sister Tensley's faithfulness to the church is worthy of note.

Many others of course that are loyal and true, but space won't allow one to mention. Pastor's eyes have been giving him trouble of late. Couldn't do the work that was planned, but have tried to fill the appointments.

Our last appointment at Harmony was enjoyed very much. A surprise birthday dinner was given to Mrs. M. J. Medlock, Wednesday, October 26th. It was a very happy day after Sister Medlock understood she didn't have to feed them all herself.

When pastor and family arrived she was out searching for chickens as a good number had already made their appearance. But soon she was informed it was only a surprise birthday dinner. Twenty-eight present; eight children; the most of the rest were sons-in-law, grandchildren and two great grand children. There were two great grandmothers there; Sister Clio Valentine, and Sister Medlock bearing the distinction. Sister Medlock is 74 years old, enjoys splendid health. She seldom ever misses a preaching service at Harmony church, night or day. Her daily Christian walk is a light in this community. We have three saintly mothers in Harmony to be proud of: Sister Kate Reeves, Sister Medlock, and Sister Clio Valentine, all of whom have lived out most of their days on earth, and are going to be missed when they are gone. We have a strong church here, not in money or number, but is loyalty and purity. I consider this church figures largely in the molding of character in this community.

The Medlock family have done their part to make this church what it is.

We held our fourth quarterly conference November 9th. All claims will be met on this charge. W. A. Lamar.

Orange.

Dear Bro. McCulloch:

Our fourth quarterly conference was held at Chestnut Ridge Church on Saturday last. The attendance was good considering the coldness of the weather plus a stoveless church.

Prof. J. C. Pender was declared elected as delegate to Annual Conference. The reports were fairly good with the exception of Union Grove. Only one member from that church present and he did not bring any report. We are a little behind on pastor's salary, as the following will disclose.

Pastor received from Chestnut Ridge to date, $339.55. Amount still due, $86.45. Union Grove paid on pastor's salary to date, 25.35. Amount still due, $34.65.

We hope our Union Ridge friends have not forgotten their pledge, but will make a special effort to meet their obligations. Our General Interests account is not very promising at present at Chestnut Ridge, but we are working and expecting, hoping to come clear by the 22nd.

We are looking forward now to Annual Conference and are praying for a good soulstirring and inspiring Conference. May we each one help to make it so.

We are sorry to hear this evening of the death of Bro. Robt. Turner of Union Grove Church. Bro. Turner was a bright and promising young man, and one who took an interest in the work of the church at Union Grove. We deeply sympathize with those who are left to mourn their loss, and trust they will find in "Jesus the Man of Sorrows" the needed strength and support in such a trying hour.

Pastor.

Granville.

Everything is nearly up on Granville and unless something unforeseen takes place, we are expecting to come up with a clean sheet. Mt. Carmel has paid in full and the other churches have everything in sight I understand and they tell me there has been less "chipping in" than for some time. Good progress has been made in several ways. Everything is encouraging.

There are no kinder people to serve and none that I have known whose response is more hearty and generous than these, when an appeal is made to go forward in any good cause.

We have been remembered by the following brethren and sisters with such things as make the madam of the parsonage smile, the children happy, and the parson feel that he's eating away from home: Bro. G. N. Hicks and wife; Sisters Lizzie Barnes, E. T. Bobbitt, Whitly and Rogers, also, Bro. Alonzo Woodlief. Thank you, friends; it was all good.

May the Lord's presence be with us in great power in our approaching Annual Conference.

Sincerely,

N. G. Bethea.

Henderson, N. C., Nov 12.

Caroleen.

Our fourth quarterly Conference was held at Caroleen November 11, 1911, with good reports from Shelby, Caroleen and Lincolnton, though there was no one from Lincolnton but Bro. Braswell has given a good report from there.

The churches will all have good reports to carry in. There has been something like from fifteen to eighteen hundred dollars raised by this work this year.

The quarterly conference fixed the pastor's salary on this work next year at $500.00, and Bro. Braswell said if he came back here he would not take any less than that for the pledge. Caroleen will pay $250.00, Lincolnton, $100.00, and Shelby, $150.00.

The conference voted for Bro. Braswell

to come back next year. We shall be glad for the Conference to send him back.

Our church seems to be in the best condition it has been in since its foundation. We have had three good revivals this year. Bro. Braswell has held two of them by his faithful preaching and bringing members into the church, and we had another one today by letting members down and out at the back door. Fifteen were let out by the church Sunday while there were two who joined at the same service.

Our attendance Sunday was 83 in Sunday school, and the collection $2.36. We were glad to have with us Bro. Davis, Superintendent of S. S. at Shelby, and Bro. J. A. McKinney, who is Superintendant of S. S. at Gastonia.

After Sunday school Bro. Braswell preached an able sermon on "Our duty as members of the church."

We hope and pray that God may direct the Conference in every thing they do and the quarterly conference of the work asks the boards to help Brother Braswell on his salary and on the churches at Shelby and Lincolnton.

This church at Caroleen promised to pay $175.00 and paid $208.61 on salary and has paid up the claims and we want to pay more claims next year.

So we are expecting better work and more of it next year at our church here.

H. E. Waldrop.

Hobbs' Chapel, Greensville Ct.

Brother Ashburn preached for us again last Sunday afternoon; using for his text Isaiah 35:8: "And a highway shall be there, and a way, and it shall be called a way of holiness; the unclean shall not pass over it; but it is shall be for those: the way faring men, though fools , shall not err therein."

Bro. Ashburn always preaches good and interesting sermons. We like Bro. Ashburn, and we want Conference to send him back to us next year. We enjoy his presence in our homes.

After preaching Mrs. Sallie Tudor, wife of deceased Mr. J. T. Tudor, and Mr. Tom Mitchell were united in matrimony. Hope them a happy time here and a happier one when life's voyage is over.

Our S. S. attendance is improving and we hope it will continue so.

Dora Pair, Reporter.

November 10, 1911.

Uwharrie Circuit.

Bro. W. E. Swain:

We held our fourth quarterly conference at Cid Church last Saturday, November 11th. Every church well represented except two, and it was a very unlikely day. But quite a number came and it was one of the most instructive services I ever attended and other representatives remarked the same. The business was transacted in a business-like way. The salary was raised some for next year. The circuit is but little behind and I believe that before the minister starts to Conference that all will be paid up, as part of the churches have paid up and the rest is almost insured. The circuit is in the best shape it has been for a good while, spiritually and financially. There were very good revivals on the work and good Sunday schools and we instructed our delegate to bring back Brother Trogdon without fail, as he has got this work we believe in such a shape as there will be great things in store for him and the people too. The people have become so attached to Bro. Trogdon that I believe it will be a throw back to this work not to get him back again. So now, Bro. Swain, do your best and send him back to us again if the Lord is willing. We had the pleasure of having Bro. G. F. Cashatt, of Mt. Pleasant, in our home Saturday night and it was a pleasure to us to have such a spiritual talker with us. So come again.

Mr. and Mrs. Wm. Briles and son, of Mt. Zion, attended the Conference Saturday.

Brother Moses Morgan makes us a faithful secretary. The first quarterly conference was appointed to be held at Jerusalem.

The Pastor's report was most excellent.

Bro. William Cecil accompanied Bro. Trogdon to Denton, where he went to assist Bro. Hulin at Alleghany is a protracted meeting. I must say in conclusion that our pastor has been faithful to fill his appointments, and he has our prayers and if we never meet again on earth, we have a hope by the grace of God to meet in heaven. May God's richest blessings rest upon the Conference and all of God's people everywhere.

Yours for Christ,

N. W. L.

Mt Carmel, Granville Ct.

Rev. Mr. Bethea filled his regular appointment with us last Sunday, it being his last appointment with us till Conference. Bro. Bethea and the members were "made to smile" because of "Carmel coming up in full," financially (as she usually and always does).

The Sunday school is in good condition. Have succeeded in enrolling the hundredth one.

Rev. G. W. Holmes, a former and appreciated pastor of this church, will preach for us the fourth Sunday of this month. A large congregation is expected.

Polk Garrett.

Nov. 14, 1911.

LIBERTY CHURCH.

Dear Herald:

Our church is still alive although the weather has been disagreeable. Mr. Fogleman gave us a splendid sermon Sunday morning on "The Church," from the text, "Except these abide in the ship, ye cannot be saved." Acts 27: 31. Preaching at night also.

The fourth quarterly conference was held in this church on Saturday afternoon, Nov. 11th, and there was a good number present. Every church represented except Liberty Grove.

Dr. Swain, president of our Conference, will preach here next Saturday night. Everybody is cordially invited to be present.

I understand that all of the assessments for this church have been paid. We wish to commend Mrs. Shelly Pickett for her faithfulness in furnishing flowers for the church services. She is so thoughtful of this, and we all know that flowers add to the service.

We had a good number out at the prayer meeting last week. Mr. Fogleman announced as his subject for this week, "Repentance," and asked that we would prepare something on the subject and take our Bibles to the service.

Mr. John Kimrey of Liberty Grove church has recently died. He was a faithful S. S. and church worker and will be sadly missed.

On the fifth Sunday in October, Rev. "Billie" Kennett preached for us. He is always ready to help and to fill the vacancies.

Wishing much success to the Herald, I am yours in the work,

Nannie Hunter Wells.

Liberty, N. C., Nov. 13 1911.

Friendship, Haw River Ct.

Bro. Raper filled his regular appointment Sunday, and preached us a good sermon, as he always does. Everybody seemed to enjoy his sermon so much.

Oh, Bro. Raper is so in earnest, and we all love him so much. This was his last appointment for this Conference year. May the Lord send him back to us next year, as we think that he is the man for this circuit, as he has done such good work since he has been with us.

We have not had any Sunday school for several Sundays, on account of rain and diphtheria. We hope to start again next Sunday. We were to have had children's day the fifth Sunday in last month. On account of diphtheria we

could not have it. I will close by saying we will gladly welcome Brother Raper back next year.

Blanche Weatherly, Rep.

Tabernacle Ct., Moriah Church.

Our regular Sunday school service was held Sunday afternoon, as usual. We only had seventy-six present at this service, owng to the fact that the weather was very inclement. Our collection for the Denton Orphanage amounted to $6.89.

At the close of the Sunday school service, Mr. Cecil gave us another good sermon, using as his text Psalms 133-1, "Behold how good and how pleasant it is for brethren to dwell together in unity." This discourse was enjoyed by all who were permitted to hear it.

At the close of the sermon, Mr. Cleo Burgess was receeived into full membership. We are very glad indeed, to welcome him into our church.

As this was the last appointment for this Conference year, officers for the ensuing year were elected. Rep.

Denton.

In the name of the Methodist Protestant Church, I beg of you, dear readers, that you come to the rescue of our Orphans' Home. Cold weather is here, the children are not properly clothed, funds are low and it is hard on those who have charge, they can hardly buy the bare necessities, much less little comforts that make home life sweet to a child.

We, as a church, have taken seventeen little lives and souls to train for the Master; are we going to forget them?

If you ever expect to help the Home, let me beg of you, for Christ's sake, help now. Don't put it off another day. These children are ours, we will be held responsible. Please do not read this and let it pass, send something, no matter how small, if it is the best you can do. God will bless it and you according to the spirit and not the amount.

One who has the interest of the work at heart. M. W. R.

Caldwell Ct.

The fourth quarterly conference was held at Shady Grove, the 11th of November with a very good attendance considering the rainy day. We held services at 11 a. m., and after a suitable intermission the business of the conference was transacted. Reports not as good as they ought to have been. Burke's Chapel has let class meeting Sunday school die, during the last quarter. Shady Grove reports no class meeting, but an interesting Sunday school. Pleasant Grove, no reports at all.. The new church at Shady Grove is getting on very well. We have a building 28 x 40, 14 ft. high, up and weatherboarded all but just a very little, and all covered but a few courses of shingles on the top, and expect to soon put them on. I think that when this building is done it will be a credit to the community. It is located on a very nice elevated place and on a public road where it can be seen from a very long way off and in a thickly settled community, one mile from the town of Connelly Springs.

Yours fraternally,

J. B. Bivens.

Henry, N. C.

Orphans' Home.

We want to thank all who have sent us contributions. We have received a dozen nice pumpkins from Mr. Taylor, also a package from the Ladies' Aid at Clark's Chapel containing two quilts, 2 sheets, 1 pr. pillows, 1 pr, pillow cases and one union suit.

We rec'd a pr. of shoes minus the name of the giver. We supposed they were from Burlington judging from the wrapper. Mr. Trotter, a hardware salesman, has given a nice water cooler. Mr. J. R. Peace, one load of wood, and others have been kind to us and cheered our hearts by kind words and acts. May the Lord bless each one.

The time has now come when we must provide winter shoes and clothing. This means extra expenses. Some have written for sizes of different children, saying they would send clothing. Others have said they were going to get up Thanksgiving boxes, might I suggest that you enclose some peas and beans in these boxes. Our children are very fond of these. We have gathered our sweet potatoes, and although we only had fifteen bushels, yet it looks large to the children.

My brother continues very ill of typhiod fever. We are trusting that God will restore him to health. We have two sick ones in the Home. Pray for the sick ones and for the Orphans' Home.

We are glad to have Mrs. Fannie Page assistiing in the Home now.

Yours in the work,

Etta Auman.

Treas. Report.

Bethel S. S.	1.00
Fairview	.68
W. F. M. S. Bethel Church	2.15
Alamance Ct.	
Mispah Church	6.05
Brown Summit	4.00
Enfield S. S.	3.00
Pensacola S. S.	1.05
Asheboro Church	12.10
Chestnut Ridge S. S.	3.00
Mrs. J. E. Diviney	1.00
Asheville S. S.	3.00
Fair Grove S. S., Why Not Ct.	1.00
Mrs. Dixon, Mt. Hermon Ct.	.50
Mr. R. A. Coble	.10
Mr. Jas. P. Sharp	.25
Mrs. Green A. Nicholson	.25
Mr. H. G. Nicholson	.50
Mrs. H. G. Nicholson	.25
Mrs. Jane Sharp	1.00
Mrs. Callie Hawk	.50
Tabernacle S. S.	2.76
Tabernacle S. S. Baraca Class	1.16
Tabernacle Church	5.00
Total	$50.40

In a recent S. S. lesson in our Winston church as we sat in the senior Bible class we were much impressed with the emphasis that our excellent teacher, Brother W. L. Spoon, gave the subject of Haman's conduct towards Mordecai, the Jew, and the fatal consequences attending Haman's hatred and the great effort he made to overthrow Mordecal, resulting in his own fearful doom. Our teacher himself seemed deeply impressed at the thought of us poor mortals trying to assert ourselves, and how when some one has offended our dignity either by accident or on purpose how prone we are to harbor the insult and try by various expedients to get even with such an one thereby risking the displeasure of a sin avenging God who knows the thoughts and intents of every heart and will surely reward us according to our deeds. My brother, my sister, our dignity, much as we may value it, is of immeasurably little consequence when pitted against the commands of Jehovah who has declared that if we forgive not men their trespasses neither will our heavenly Father forgive our trespasses. Are we willing to risk eternal death and banishment from the presence of a just and merciful God by trying to resent every fancied insult, and like the wicked Haman bring destruction to our own souls. Some day in the light of eternity we must review every thought, word, and act of our lives. Does it not behove us to watch and pray lest we enter into temptation.

—Bro. W. H. Neese, our capable Mt. Pleasant correspondent, entered school at Elon College this week.

—The Southern had a derailment near Benaja a few days ago in which Engineer Kenny lost his life. Now another is reported between Dry Fork and Chatham involving the serious injury of a number of freight cars, but no loss of life.

WESTERN MARYLAND LETTER.

The North Carolina Club held its first meeting of the year in the Seminary Library Nov. 9 at 4 P. M. and was called to order by the president, Mr. W. A. Ledford. All of the North Carolina students were present except two. Dr. Forlines of the Seminary Faculty and Miss Lease of the College Faculty were present. An interesting program consisting of recitations, music, and extemporaneous discussion was carried out after which cream and cake were served. Every one seemed to enjoy the occasion very much. It seemed to be the opinion of all that the N. C. Club was a great factor in promoting a closer fellowship among the N. C. students.

On Friday evening, Nov. 24, Misses Fishel and Ogburn will appear in a musical recital at the College. These recitals which take place every year are looked forward to with a great deal of pleasure by all except the participants.

Dr. C. E. Forlines is sufficiently restored to health to take up his work in Seminary again.

Conference is approaching! Several of the boys here are very anxious to attend, however, none of them will go so far as the writer knows.

Rev. C. W. Bates and the writer, both of the senior class, will apply for permanent work and Revs. L. W. Gerringer and W. Ledford, both of the middle class, will no doubt, apply for work during the summer.

Jesse E. Pritchard.

Seminary, Westminster, Md., Nov. 13.

WESTMINSTER SEMINARY NOTES.

Believing that the Methodist Protestant church is interested in her educational institutions and particularly in the one which has for its sole object the fitting of her sons for the service of the churches, a correspondent has been appointed to furnish items for the church papers. The purpose of this is not only to satisfy a desire for information, but to stimulate more interest in the Seminary on the part of the church and especially on the part of any of her young men who are contemplating the gospel ministry.

The Methodist Protestant Church was founded by trained men and it is needless to say that one of her greatest drawbacks has been the lack of such men to fill her pulpits. She has always had a goodly proportion of representative and efficient men but how much greater would have been her progress had that proportion been larger! Education and special training are no longer luxuries but necessities. In every field of activity the one who is prepared is the one who has the advantage and the greatest opportunity and is usually the most efficient. Many, because of native talent and untiring industry, are very successful without the special preparation—that is, in spite of the lack and not because of it. But where one thus succeeds scores fail. In order that the Methodist Protestant Church might have an educated ministry she established her colleges. In order that she might have trained men capable of filling her more responsible pulpits, or any other position to which she might call them, she took another step in advance and established Westminster Theological Seminary. For twenty-nine years this school has been trying to "keep the faith" once delivered unto her that the young men who go from her halls might be "thoroughly furnished unto every good work".

The Seminary was organized in 1882 with Rev. T. H. Lewis, D. D., as principal. He served till 1886 when he was succeeded by Rev. J. T. Ward, D. D. Dr. Ward died in March, 1897, and in April of the same year Rev. H. L. Elderdice, D. D., was chosen president which position he has held ever since.

During the early years of the Seminary the attendance was not very large nor were many of the Conferences of the church represented, but under the leadership of such men as those who have been its presidents and professors those conditions could not long prevail. The attendance has not only been increasing, as well as the number of the Conferences represented, but the proportion of college men has been gaining. During the first eighteen years the Seminary granted sixteen men the degree of Bachelor of Divinity. Since that time, or during the last eleven years, thirty-six have received the degree and sixty per cent. of the present student body are college men.

The increase of the number of students necessitated the enlargement of the Seminary building which was done in 1907. The number of the volumes in the library has been increasing so rapidly of late years that last year new cases were put in which now amply accommodate and protect the books. It is worth remarking that the Seminary now possesses a very valuable library. To one contemplating taking a Seminary course that is something worth considering.

Another addition has also been necessary, but this time it was in the faculty. Rev. Harlan L. Feeman, D. D., who was for two years president of the Adrian Seminary and till its consolidation with Westminster last spring has accepted the chair of Practical and Biblical Theology. It is hardly necessary to say that he is filling this position with credit to himself and the entire satisfaction of all. He is loved by all the students and it is their earnest prayer that he may be granted that degree of health which will enable him to spend many years in a position of such great usefulness to the church and the Kingdom. His presence adds more strength and efficiency to that which was already strong and difficult to improve upon, for the Seminary faculty is composed of men the character and ability of whom the church may well be proud and may rest assured that when young men are entrusted to their care they are in safe hands.

It is interesting to note that the Seminary has been making progress along other lines. Until three years ago a student was required to spend but two years in the Seminary, providing he were a college graduate, before he would be granted the degree of Bachelor of Divinity. At that time the course was enlarged and greatly improved and now extends over a period of three years. Other improvements also have been made from time to time until now the work done will compare favorably with that of any Seminary in the country.

One of the pleasant features of the Seminary life is the strong Christian fellowship existing among the students and between the students and faculty. The result is that brotherly love prevails and discord and contention are unknown. This spirit is cultivated and strengthened by the strong devotional atmosphere which pervades the school in all its varied activities. In the class-room, the chapel exercises and the prayer-meeting there is kept ever before the minds of all a clear vision of Him whom we love, of Him who is the head of the Church, of Him for whose service the most thorough preparation is needed.

THE LOCAL PREACHER.

We could wish, of course, that the people all would take our paper—or their paper, but all do not take the paper—and thus, so many fail to read. However, I again want to write in behalf of the local preacher. I could have put the subject in shape by writing about a local preacher, but I venture as above. I failed in a former article to do as well for the local preacher as I could have wished, and I feel to come again.

I wish that those who are well able to help according to this "ideal" for the case could be prevailed on to do so. The plea that I would make (the amount of money in view) would stagger some, perhaps, but I do not hesitate to say that my proposition is very reasonable.

If the local preacher had an abundance of money he could not hire a hand to do his individual work—nor could you itinerants. Men that must have plowing, etc., done could, with the money, hire

their work done, but you must do your own work—and of course you are glad of the honor of having such a peculiar work that you must attend to it in person. I often wish that my local preacher was well able to hire the boys to do his secular work, so that he could be free enough to wait on us better in spiritual things—but he has been hampered, up to the present time. He would be very helpful to us if those who are so well able on their "line of life" would help him.

I do not have to ask any man about the ability of our local preacher to help us, nor do I have to ask about the financial ability of the class who should help him, but he is able and so are they. There are others, of course, to be respected, but the above has a subject at issue in view, and those who read will please allow this cal'

By the other call several weeks ago, there was not much money asked for, but the "standard," the "ideal" has gone up much higher, and will stay up on the side of justice however the success or not; and, in this world, in many cases, success is not the evidence of righteousness.

I wish that we could, at once, raise the amount of four or five hundred dollars for the benefit of our local preachers, and I am sure that it could be done, and I take the responsibility to say that it would be gain for those who are responsible to do so. I have been thinking right closely on the "generous side of life," as those who have been reading up know, and I am also thinking closely about the responsible side of life—and inside of all this I venture to urge the above. I, as the local preachers and others of you, as you may perceive, could not hire, with the money, any "work hand" to do my main work, such as the above, but the work must be done in person. If I had the money in bank I would not be obligated for it, (not for the little amount of ten dollars) because there are enough to meet the claim, the obligation, whose work is in shape to be done by the "hired servant." The local preacher, and you preachers who may read this with some interest, and this scribe, are not belonging to the class that have the liberty to employ "the other fellow" to do their work.

The "well-to-do class," whose work is in shape for the "hired man," are the ones that this appeal is being made to.

The gospel is so full, and salvation is so free, that there are men and women who can't stand in the state of regeneration if they just simply stop at some standard that belong to "tithing," or "living and letting live," any "sinner" could do all that. If one or two, or more, of the well-to-do, those who are so shaped as to "hire their work done." could do so "strongly" as to raise the amount of $500. for our local preacher, they would succeed to throw light on the above subject, and such of "the true light" as some have never seen. As for the "needy one," he is not hid out, but is at work, and can be found.

Some there are, who are not able to understand the seventh and eight chapters of Romans—or they had as well make the confession. However, if they will help to round up the above claim, much of the needed light will come to their h arts. The above case is very urging, and those who should respond are more in need of the grace that must of necessity come by such acts or routes of self-denial, than is the needs of our local preacher. But under the wise providence of God, all are able to perform the duties in reach.

This is a real case, and one urging, but we are at liberty to act out our convictions. W. F. Grabs.

P. S. Our local preacher may be plowing, or doing secular work these days, such as the "boys" could and should do —and such as they are called to, if they were industrious enough to look up to their calling. Plowing is a high and honorable calling for those who should be called to it, but it is not the calling really for my local preacher and because of being bowed down to that which he should not do the object of this "object lesson" will quite likely never be liberated enough to read this article. He may really need two or three religious papers, but is not able to take one.

CALL NO. 11.

Previously reported	$42.00
Rev. S. Simpson, D. D.	3.00
Rev. N. G. Bethea	3.00
Rev. J. A. Burgess	3.00
R v. C. L. Whitaker	3.00
Rev. E. A. Plyler	3.00
Rev. W. E. Swain, D. D.	3.00
Rev. W. C. Kennett	3.00
Rev. Geo. E. Hunt	3.00
Rev. C. A. C eil	3.00
Rev. J. D. Williams	3.00
Rev. R. M. Andrews	3.00
Rev. G. F. Millaway	3.00
Rev. W. R. Lowdermilk	3.00
Rev. J. E. Hartsell	3.00
Rev. G. L. Curry	3.00
Rev. J. H. Bowman	3.00
Rev. C. E. Forlines	3.00
Rev. C. J. Edwards	3.00
Rev. W. M. Pike	3.00
Rev. J. N. Garrett	3.00
Mr. S. V. Pickens	1.00
Mr. J. E. Stafford	1.00
Mr. L. C. Hine	1.00
Mrs. H. G. Kime	1.00
Mrs. W. C. Whitaker	1.00
Dr. W. R. Goley	1.00
Mr. Geo. B. Harris	1.00
Mr. J. W. Gibson	1.00
Total	$110.00

If any other brother expects to pay his assessment on account of the death of Rev. J. H. Turner please let him send it in at once so I can make out full report before starting to Conference.

A. G. Dixon, Sec. Treas.

High Point Nov. 14th, 1911.

THANKSGIVING.

How many Sunday schools or churches will join with us in taking a special offering on Thanksgiving or Sunday following for our Orphans' Home? I don't think we could do anything better than take a thank-offering for these little unfortunate children. We have some two hundred schools and let's see how many will take this special offering on Thanksgiving. Now Bro. Superintendent, put this before your schools next Sunday, and if you do not have any service on Thanksgiving day, take the offering on the Sunday following, and insist on every pupil bringing something for this special occasion.

We notice only a few schools have joined in sending the first Sunday collection to the Home. Why can't we get every school in our church to join in this? I think if we were all interested in this work as we should be, we would see that ev ry Sunday school pupil in our church had the chance once a month to give something to this cause. I think our schools would prosper more. and they would grow in numbers as well as in interest

Now, Mr. Superintendent, do not forget this as soon as you have read it, but begin talking it right now, and let's see how nice a sum we can get for these little children on Thanksgiving.

Also do not forget to ask your school if they don't want to give something once a month. Leave it to a vote of your school if you can't settle it any other way. Very sincerely,

M. F. Vuncannon.

Star, N. C., Nov. 13th, 1911.

TRUSTEES MEET.

Notice is hereby given that Trustees of Denton High School will meet in M. P. Church in Henderson, Friday, November 24, at 2:00 P. M.

Geo. L. Reynolds, Sec...

This Nov. 13, 1911.

THE MINISTRY OF LITTLE CHILDREN.

Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there

Some while ago, in a mood for such thoughts, our eye fell on the item that in one year the deaths in four Eastern cities amounted to 43,432; and of this number, 24,767 were children under five years of age.

The last sentence fixed our attention—twenty-four thousand, seven hundred and sixty-seven children died during the year! This in four cities only! Of the rest of the forty-three thousand four hundred and thirty-two, who can tell their destiny? Some went to heaven, some went to hell. But concerning these little ones none can doubt. Taking the aggregate of other cities, villages, and the country at large, we comprehend a fact that finds expression at the Saviour's lips: "Of such is the kingdom of God." And in a sacred couplet:

Millions of infant souls compose
The family above.

The adults had worked out their mission or failed to do it. But these little ones! Had they no mission? Was their being a failure? Lived they and suffered and died, and is the world all the same as though they had not been? Nay, verily. Theirs was a precious ministry, and one that they only could fulfill.

"What a waste of life!" exclaims the worldly economist as he figures up the statistics of the population. "They lived in vain" is the thought of the man ambitious of making his mark on the age. "Mere blanks, flowers that came to no fruit, broken off, fallen, faded" is the thought and feeling of many.

But Christian philosophy presents a more ennobling and comforting view. Cold and selfish would this world of ours be without these children. They preach the evangel of beauty and innocence: they break the incrustations of worldliness: they come to love and to be loved; they touch chords vibrating solemnly, sweetly, which are reserved only for their tiny hand: they stir in the heart the hidden wells of feeling: they preserve human sympathy from utter ossification; they deeply subsoil our hard natures. Geologists often show us, far down under the earth's layers, the clear and well-defined print of a frail leaf or the track of a bird made in the dim ages past. These have left imperishable memorials of themselves on the fact of a world from which whole species and races and kingdoms have passed away without a record.

The Bible makes mention, minute and kind, of the death of little children. Take the case of David's family. We lose sight of the sickness and death of the unweaned child in the effects produced upon the royal parent. It is not saying too much that a large portion of those who are saved will be saved by the ministry of little children.

Summing up the moral results of the year, we must not credit all to orators and papers and books and institutions. These little preachers have visited homes, softened the hearts of the indwellers, and drawn them heavenward, where other voices have not been heeded. The strong man, unused to tears, has bowed over the little coffin and wept. Under what sermon was he ever so melted down? What other preacher ever availed to bow that pride of strength and unseal that fountain of tears? The gay, worldly-minded sits silent and sheds secret tears and prays; and, peradventure, as these two hearts are drawn closer by a common grief they think of a common tie in heaven and resolve "through grace, as the babe cannot come to them, that they will go to it."

"When our little boy died" has been the beginning of a pilgrimage of many bereaved parents. The death and burial of the babe dates impressions on the whole family circle that have matured to godliness.

The old may outlive their friends, the middle-aged may make enemies who are glad to be rid of them, or, wandering off, they may die where none lament; but the babe is without prejudice in life and mighty in death. It is God's messenger of reconciliation, his flag of truce in this world of enmities, envies, wrath, and strife. It has a strong hold on two hearts, if no more. The empty crib, the half-worn shoes, the soft locks of hair that few may see prolong the painful yet pleasing memory of the angel visitor that looked in upon us and smiled, and went to heaven, bidding us, amid care and sorrow to follow on.

There is something so peculiarly affecting in the loss of a child that we sympathize with the parent who said that he believed no minister was prepared to bury another's child who had not buried one of his own.

"It was only a baby." Ah! they know not, who talk so slightingly, how deep and long a shadow that little form can cast. "In the death of children heaven is receiving large contributions from earth. Next to the conversion of a soul, the enemy of God and man may take least pleasure in the death of a child. His snares are prevented and his prey lost."

We bless God for creation. The opening of a career of immortal existence is in itself a great event—a mission of life and glory which death cannot frustrate. Though the voice of praise swell as the sound of many waters, and the celestial harpers are numberless, yet his ear detects every new voice and joyful string, and the praise of these little ones glorifieth him. In this view the babe, even of a few days and sickly, that goeth from the cradle to the grave, is of more intrinsic importance than material worlds.

The mystery of pain is one of the hardest trials of faith. It is natural to associate suffering with guilt. But what have they done, the innocents? Even here there is a lesson and a consolation if our hearts can receive it. He who knew no sin was made perfect through suffering. May not our children, who cannot confess him before men, be permitted at this one point to have fellowship with their Saviour and ours? May not this refining fire chasten and prepare for the eternal heaven the fallen nature which they, with us, inherit? A drop of this baptismal fire falls even on them. By a brief experience of pain in the mortal body, before they quit it for the immortal, even they came to some knowledge of the price of their redemption, and the contrast of a few painful hours may heighten the joys of eternity.

A Hindoo woman said to a missionary: "Surely your Bible was written by a woman." "Why?" "Because it says so many kind things about women. Our Shastas never refer to us but in reproach." "Parents, watching by the couch of suffering innocence and seeing the desire of their eyes taken away at a stroke, have found themselves busy running over the Scriptures for comfort and gathering up, as a stay of their hearts, what God has said about their little children." How full and precious and unequivocal are the passages of comfort! The conclusion is: Surely the Bible was written by a parent. And so it was. He knows the heart of a parent and works by it to the glory of his grace.

"O, prattling tongues, never formed to speech, and now still in death, how eloquently you preach to us. O, little pattering feet, leading the way, how many are following after you to heaven!" We thank God for your ministry. And if it be in vain, the fault and the loss will be all our own.—Bishop McTyeire.

WANTED—To correspond at once with a dress maker or good seamstress who is willing to come and live in Winston for a while at least. Single lady preferred. Address promptly Mrs. B. F. Norman, No. 845, Patterson Ave., Winston-Salem, N. C.

THE BOY'S COMPANIONS.

"Where is John?" Father, who had just returned from his day's work, made this inquiry concerning his five-year-old son.

"I thought he was out in front watching for you," mother replied

"I did not see him."

"He must have gone down the street then. I cannot keep track of him any more. He is off every chance he gets."

"He'll be back in a few minutes," father remarked indifferently.

Why be concerned about the child's absence? There was no danger. The street was a quiet suburban one, with no cars and few vehicles.

No danger? Ah! but John is more than physical body. He is mind and soul as well.

John returned as father said he would. He had been in a neighbor's house, and there was no harm done.

No harm? Then why did John hurry so with his supper and leave the house so quickly when the meal was ended?

Ah, well, the neighbors liked him. Of course they did. Who could help it? His absence had its advantages also, for father had time toread the afternoon paper and mother to do her evening work.

"Where is John?"

Five years later father asks the same question.

"I think he went down to Anderson's," mother replied.

"Why does he go there so much?"

"The boys have built a cabin in Anderson's yard."

"Which boys?"

"O, the Andersons' and the Griffiths' and Will Hamer and Sam Van Leer and a few more."

Boys from the best familes in the neighborhood. No cause for alarm here.

But come, father, and see that cabin. Come quickly, for the moments are precious. This is it. Open the door. Whew! What an odor of stale tobacco smoke! Do not hesitate on the threshold, for your boy is part owner here.

What is that small box behind the rafter? And thes papers, father! what are these? Dime Novels. And this little book with no title on its yellow cover, which is pushed away back beneath the other papers; what is this?

Quick, father! Have you a match? Burn them—the booklets, the papers, the cigaretts, the shanty—all of them!

But stop a bit. The nicotine poisoning, the lies, the false conceptions of heroic manliness, the vile stories, the impure thoughts, the corrupt practices! Can you burn these things out of your boy and leave him unscarred? Can you gather them together in one hideous mass of corruption and so utterly destroy them that he will know them no more forever?

Can you? Say, father, if you can do this, come with the speed of the lightening's flash and the glory of the morning's light to show us other fathers how to do it.

"Where is John?"

The same inquiry is made when another five year is past.

"He went down to the creek," mother answered.

"Why does he go down there so much?"

"They have a boat and a boathouse."

"The Anderson and the Griffith boys and Will Hamer and Sam Van Leer."

The same old crowd—boys from the best families in the neighborhood. But, mother, did John forget to tell you that a few more boys had joined that company—Jack Quinn, whose father keeps the notorious saloon; Mike Donnelly, son of a low-bred politician; and more of that type? No matter. Perhaps they are not so very different from your boy after all.

"But this is Sunday," father suddenly remembers. "Doesn't he go to Sunday school any more?"

"He hasn't been there for several weeks."

"Why?"

"I suppose he thinks he has grown too big."

Go after the boy, father. To the boathouse? Yes, or to any other place he may be this Sunday afternoon. Do not go in anger, with stern reproach or arbitrary command, but go with loving pity and sympathy and bring him back. And wherever he goes, be his companion. Let his interests be your interests. Learn his ambitions. If he has none, create some.

Another five year pass, and there comes the same old query: "Where is John?"

"I do not know," mother replies. "He never tells me now."

Ah, the pathos of it! But try as you will, sweet mother lips, you cannot utter the sob that is in the heart. It seems but yesterday that those same lips sang baby John to sleep while the heart built magnificent castles—virtue, love, achievement. They seemed so sure, so strong, those castles; but now they are blown over with the breath of these few words: "He never tells me now!"

"Where is John?" You have asked that question many times in the past, father; and you were satisfied when mother answered. You will ask that question many times in the future; but there will be no answer. Long after the lips have ceased to repeat the query your heart and soul will reiterate it, for in your innermost being will be the bitterness of a fearful disappointment. How gladly would you recall the days when the little fellow romped through the house while you complained of his noise or shunned his society! Because you shunned his companionship then, you will one day yearn for a fellowship which you cannot win.—Harry E. Bartow, in Mother's Magazine.

Andrew-Brewer.

Married on November 7th, at the residence of the bride's father, Mr. W. H. Andrew, Miss Mollie Nora, to Mr. Rufus R. Brewer. The attendants were Mr. Walter Brewer with Miss Lala Andrew; Mr. Chas. Andrew with Miss Kara Jonston, and Mr. Jasper Jones with Miss Kara Andrew. The bride and groom were raised near Siler City and are most excellent young people.

After the ceremony a sumptuous dinner was served, and then the happy pair, accompanied by friends, drove to Siler City where the bride and groom left on the southbound train for Washington and other points.

The ceremony was performed by the undersigned.

May this happy pair have a long and useful life. J. H. Bowman.

Breedlove-Kittrell.

At the Granville parsonage, November 12, 1911, at 10 o'clock, A. M., Eugene R. Breedlove, and Pearl Kittrell, the writer officiating. The bride is one of our best and most industrious young ladies, a member of Rehobeth Church, and the groom who is an industrious young farmer is to be congratulated on winning such a prize.

We reminded them as they started on their journey that it was the folks and not the day that made the success in life. While the day was cloudy, we predict for this happy couple a bright future, for energies turned in the proper channel always means a life of influence and usefulness to those who are willing to make the best of their opportunities.

May heaven's richest blessings attend them along life's way. N. G. Bethea.

Bro. O. W. Hanner is critically ill at his beautiful home in Winston. He is attended by two or more good physicians. He has been confined to his bed for about three weeks. His many friends are quite anxious for his recovery.

—Mrs. Maggie Hicks Cozart drew a 40 dollar prize at the recent Oxford Fair for the best household exhibit. It was said to be very fine.

NOTES ON C. E. TOPIC, NOV. 26.

By Charles A. Hines.

Subject: "Peace and Blessings." I Thes. 5: 14-24. (Thanksgiving Meeting).

Daily Readings.

M. David's thanksgiving, I Chron. 16: 8-36.
T. Thanksgiving proclamation, Ps. 100.
W. A Thanksgiver, Luke 17: 11-19.
T. A backward glance, Isa. 63: 7-9.
F. Eternal thanksgiving, Rev. 7.9-17.
S. Daily thanksgiving, Phil. 4:6.
S. The topic.

Hints for This Lesson.

You are anxious to have a most delightful meeting for "Thanksgiving." All of you will be needed to have the "most delightful" meeting. The leader should begin early to plan a good strong program, and all the members should help by doing what has been planned. It takes more than a president to have a successful society; it takes more than a chairman to make an active committee; and it takes more than a leader to have a good meeting.

Topics for Discussion.

1. Why do we have Thanksgiving day?
2. Tell of the origin of the day.
3. Why does the government recognize it?
4. Is it a national or a religious holiday?

Topical Analysis.

1. Peace comes by obeying Christ.
2. The world can give no lasting peace.
3. The Gospel is a message of peace.
4. Blessings rest upon the obedient.
5. Storms pass away when Christ comes.
6. Is Christ dwelling in you?
7. Is your society a blessing to the church?

ABOUT THANKSGIVING.

Thanksgiving day carries us back to one of the Jewish Feasts. When all the crops were gathered, all the tribes journeyed up to the mecca of their nation and religion, Jerusalem, to spend a week acknowledging God's goodness. In this busy day, we think we cannot give so much time to a period of thanksgiving and service, so we take just a day. Even at Christmas only a part of our people take more than a day, while those engaged in the service of big corporations or public work do not get even a single day.

Among the Americans, Thanksgiving day had it sorigin in 1621. This was at the end of the first harvest, after that brave band of pioneers had landed from the Mayflower. Governor Bradford gets the credit of making the first proclamation. We know not what the Jamestown colony had done, but our good opinion of them leads us to believe that they must have had similar services.

The period of the first American Thanksgiving was a week, and was mutually enjoyed by the Pilgrims and King Massoit, with ninety of his braves. Many souls of the Mayflower had been harvested by the "grim reaper." A thousand doubts, misgivings, hardships and dangers had befallen them. A writer of the time says that "the barley crop was good, but the peas were not worth gathering." The cold of the long New England winter was upon them when that week of Thanksgiving came. Still they found much to be grateful for, and their expressions of appreciation of God's infinite goodness were something more than mere lip service. If they had much to praise God for, surely we can give thanks from the depths of our hearts for so many bounties.

Thanksgiving was irregularly observed by the colonists, "as unexpected prosperity or unhoped-for aid in adversity moved them to special acts of praise." In 1874 it became national, but was not observed regularly except in New England. In January, 1895, President Washington set aside February19 as a time of special thanksgiving and praise. In 1863 President Lincoln issued a proclamation for a day of the kind in the autumn and since that time the occasion has been regularly observed. It is now considered a stated holiday for the last Thursday in November.

Says one writer: "It is a great thing for a great nation, intoxicated with the hum of the wheels of industry and charmed by the **glitter of gold, to** close the throttle and sit still in the cab for a day, and meditate upon and render thanks to God for all His mercies." May all Christian Endeavorers regard the day so highly.

For the Christian Endeavorers.

1. And we exhort you, endeavorers, admonish the disorderly, encourage the fainthearted, support the weak, be long-suffering toward all.

2. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

3. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus concerning you.

4. Quench not the Spirit; despise not preaching; prove all things; hold fast that which is good.

5. Abstain from every form of evil.

6. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved, entire, without blame at the coming of Jesus Christ.

7. Faithful is he that calleth you, who will also do it.

FARMING FOR THE MASTER.

This article is to suggest to pastors, officers and members of country churches a plan of service that will be wholesome, interesting, practical and of untold helpfulness to the cause of our Lord and Master.

About two- thirds of our members live in the country and their families are engaged in the cultivation of the soil. Most of the number are owners of their own homes, but this plan will work whether one is landlord or tenant, or both.

On every farm, why not set aside a certain plat of land, say one-fourth of an acre, or two acres, or even more, and agree to give the crop raised upon it to the church of Christ. There is no farmer in our country too poor to do this. If he is to obey the scriptural injunction, he will make the plat of the church, one-tenth of his entire crop.

If the finance committee, deacons or pastors of the church will take up this matter and get a good-natured rivalry between ten or more of the prominent members of the church, it will, I verily believe, spread to every family represented in the church. With proper encouragment such a plan ought to double the income of any church in one year.

Imagine the enthusiasm and spirit that would bring to the church to have the familes represented in it, raising some crop that could be given to the work. It would be well in the outset to limit the amount each family could have, and in no event should a man be allowed to let his zeal cause him to undertake too much. Let the size of his plat for the church be governed by the amount of land he cultivates.

This suggestion will probably be hailed as a dream—as something impracticable. But I ask in all seriousness, why is it not practicable and something more than a mere dream? The idea is not wholly original. It has been suggested by reading of its trial on a smaller scale by Sunday school classes, young men's organizations, etc.

If the church, or a laymen's league, is not willing to push the plan, this would be a splendid opportunity for an organized class or C. E. Society to get in some work. Let this suggestion be taken by some organized class. Get every member to agree to give a certain amount of land to the Lord's service; then agree to give it just such cultivation and care as he

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Ma n. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m.. No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m.. No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

would give some crop planted for himself.

What would the harvest be? Something more than bushels of corn, pounds of cotton, or dollars and cents. There would be something of the man's self in the gift that would follow it like a benediction and help the work the dollars was to do. A certain amount would be for the expenses of the local church and a proportionate part for the extension of the kingdom throughout the world.

Imagine a week-day meeting at the church of the Laymen's League of Blank chapel to receive the reports by the farmers or their children as to the Lord's crop. Every one would be so happy over the service rendered that he would have no envy against the man whose acre had produced the most money.

This movement ought to be advanced by the laymen, for if the ministers attempt it there will be somebody ready to say it is a plan of theirs to get more money. Why not take this upon yourself, members of the finance committee and deacons? Give it a trial; it can certainly do no harm.

Say to your members, "How much will you plant," and you will relieve yourself of asking them, "How much will you give?"

During the first year of the trial members of the church should not let up in their cash gifts to the church and wait until the end of the year to pay with their crop. Get a year ahead, so that the crop may be marketed in the winter and be for the church's expenses the ensuing year.

A Card of Thanks.

I wish to thank Bro. Ed. Finch for the lead he took in securing from several members of Granville Charge funds sufficient to purchase a fine tailor-made Prince Albert suit, together with a fine hat and pair of shoes, for the writer. I wish to thank all who helped in this and especially Bro. Finch in the time he took from his work and home to secure the amount necessary to do this. Such acts make a pastor feel good to know that his services have a reward even above the salary promised. The spirit that prompts such acts is appreciated even more than the gifts as much as they are needed and as helpful as they are. May God bless the leader and the donors.

Sincerely,
N. G. Bethea.

Women's Toes in Danger.

"American women will have only four toes on each foot in 1,000 years from now, because they wear shoes too small for them. This in time will pinch the little toe of each foot out of existence," said Dr. Franz Bargman, a physician of Berlin, visiting the United States to study American life.

Dr. Bergman has been in America one year and is about to return to his home, where he will file a report on what he has found with a board of medical research.

"The great pity in the loss of the little toe will be that the men will have to suffer for the folly and the vanity of the women," said the doctor. "It will take generations to bring about this change in the anatomy of the foot, but it is coming; in fact, it is already in progress."

PELLAGRA: CAUSE AND CURE.

"Pellagra is a disease due to eating semi-drying oils (as cottonseed oil, etc.), in quantities that cannot normally be disposed of, in which case they are deposited as fat foreign to the human organism and in their final disposition (by oxidation) there is developed a series of products that act in a deleterious manner upon the cells and intracellular tissues of the body.

"Glyceride of linolic acid (linolin) is the constituent of this group of oils that places them in the semi-drying class. This acid readily combines with the alkalies forming salts that undergo oxidation even more readily. The oxidation products are the cause of pellagra.

"A casual glance will convince those inter sted that the cottonseed oil industry parallels the development of pellagra in this country. Occasional cases may have occurred before this period, from eating adulterated olive oil. (For years this and other edible oils have been so adulterated).

"Now, linolin has a strong affinity for sulphur and forms a compound which does not oxidize. In other words, it antagonizes the oxidation of linolin. Calcium, given in combination with it, is especially indicated. Hence, as a specific agent, we give calcium sulphide.

"Given in doses of one-half to two or more grains, three times daily, it shows its effect in a few hours. In fact the results are so prompt that I feel like claiming specific action for the drug. We began the use of calcium sulphide eighteen months ago and have never been disappointed with the results.

"Under its influence I have seen stools reduced to normal; the redness of the tongue fade; the eruptions on the hands disappear; the intense burning and fever (so often complained of) yield readily, usually in less than twenty-four hours. One case, in whom the eruption had been continuous for twelve months, although treated by arsenic, was relieved of suffering in twelve hours; was out of bed in three days; and had no erythema in ten days.

"The best way to administer calcium sulphide is in the form of one-sixth grain granules. They may be given in a capsule, as many as you like."

(Extracts from Dr. George C. Mizell's article, which appeared in the Journal-Record of Medicine, June, 1911).

Note. When applying this treatment our readers are cautioned to use an active preparation of calcium sulphide; a good many are practically inert. The Abbott Alkaloidal Co., of Chicago, have for years made a specialty of this drug and their granules are reliable.—Char-Medical Journal.

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ELON COLLEGE (Co-educational).

The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

Courses are offered in Literature, Mathematics, Science, History, Modern Languages, Ancient Languages, Pedagogy, Biblical Literature, Philosophy, Music, Art, and Elocution. The regular college courses lead to the degrees of B. A., M. A., Ph. B., and L. I.

Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

FIVE COUNTIES IN NOVEMBER PROVIDE FOR FREE DISPENSARIES.

A Total of Twenty-four Counties Lend Aid to Fight the Hookworm.

Raleigh, N. C., Nov. 13.—Five counties have provided the funds necessary to have free dispensaries for the free examinatiop for and treatment of hookworm disease since November 1st. These are the counties of Wake, Vance, Beaufort, Bertie, and Edgcombe. Prior to November 1st, nineteen counties had made provision for them, making a total now of twenty-four counties. The work has been finished in ten counties and is now in progress in Pitt, Brunswick, Pender, Harnett and Hertford.

How the Work is Conducted.

Five widely separated points in a county are selected. At each point an available building, usually a public school house, is secured for the dispensary. On advertised days of the week the Field Physician and his Laboratory men spend about six hours at each dispensary. On corresponding days of the five subsequent weeks that the county work continues the dispensaries are similarly opened. Thus people in every section of the county are afforded an opportunity weekly for free examination and treatment until the successive treatments needed to effect cures have been received. The people are cured, and the educational work goes on by actual demonstration.

—Winter came on us unexpectedly, did it not?

—Our Annual Conference meets in Henderson next week. Don't forget the place or the time.

—The M. E.'s went and adjourned to meet next year in High Point, and now High Point won't invite us!

—Henry Clay Beattie must die on the 24th. The governor of Virginia has refused to interfere with the execution of the sentence. Many will be sorry for the doomed man, but few, if any, question his guilt. The crime was a most atrocious one, and if capital punishment is ever justifiable, it would seem to be in this case.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

CONFERENCE NOTES.

—Bro. Swain was re-elected president on the first ballot.

—Rev. S. W. Taylor was unanimously elected secretary.

—President Swain and Captain A. M. Rankin, of High Point, were elected Stationing Committee.

—Rev. G. L. Curry is reporting for the Raleigh News and Observer.

—Miss Mamie Bays, the well known and capable newspaper correspondent, is taking notes of our Conference.

—A. J. Harris, Esq., made the address of welcome in behalf of the Henderson church in a meeting on Tuesday night.

—We are pleased to give our readers President Swain's annual report in this issue.

—On last night, Dr. C. H. Beck, made a strong appeal for home missions, he being secretary of the Board, and Dr. Klein spoke on foreign missions in his usual eloquent manner.

—Conference sermon to day at 11 o'clock. Tonight Dr. Hubbell is to speak of the young people's religious work.

—We wonder where Rev. Tobe Shepherd will be sent. How would it do to assign him to Jumping Off Circuit?

TO THE NORTH CAROLINA ANNUAL CONFERENCE, METHODIST PROTESTANT CHURCH, HENDERSON, N. C.

Dear Brethren:—

In the providence of God we are permitted once more to meet to transact the business of the church and report what we have done during the Conference year now closed.

During the year two of our members have been called to their reward. Early in the year Bro. W. L. Harris, whose genial spirit had made glad so many lives went to the center of Joy. Later Bro. J. H. Turner, at a ripe old age answered the roll call in heaven. Committees appointed to write obituaries have been appointed and will report at the proper time.

Releases and Appointed.

Immediately after the last session of Conference Bro. W. P. Martin was released form Caldwell at the request of some of the brethren of Monroe, where, so far as I know he has been faithful to his trust. Bro. J. B. Bivins was released from Mecklenburg and assigned to Caldwell. Mecklenburg then being without a pastor, Bro. J. W. Self was assigned there and has done a good work. East Winston being unsupplied at the last Conference Bro. Mansfield Owen of Yadkin College was asked to give work what time was at his disposal. Being in school he gave the work Saturdays and Sundays till vacation during which time he devoted all his time to the charge till leaving school at the opening of the fall term. Rev. Homer Casto asked to be released from his charge during the summer months which request was granted.

The pastors have been faithful in the discharge of their duties and where prayer and perseverance has obtained at last some satisfactory degree of success has been enjoyed.

Not all the charges in the district have been visited. The new plan of work for the executive has not been all new nor has it been old. It has been found difficult in some sections to make the new plan work. So many seem to think that what they contribute to the president is for the sermon he preached at the church to which they happen to belong, and claim to be under no obligations to the president unless he visits and preaches at that church. It is believed by many that the executive can do more good to have the general oversight of the whole district than to spend so much time on the road. Doubtless the plan inaugurated at the last Conference is a good one, but it will take more than one year to make it workable every where.

Two Special Needs.

Again it becomes necessary to emphasize the great need of more money and men. The great coffers of the country are full. The volume of money in circulation seems to be increasing as commercial demands require. The people verbally assent that the claims of God upon what we have and are must be the first consideration and all secular interest secondary, and yet the church so often lags for want of the best that professing christian men and women might give and be. No worthy minister of the gospel of Jesus Christ expects to lay up much for a rainy day. Often when worn and weary with the long years of arduous toil, living or tyring to live on a salary so alarmingly small that the faithful pastor in old age faces a condition so appalling that young men of ambition and spirit are deterred from the ministry even when they feel the call for that work. Some may say that if he feel the call to the ministry he cannot afford to ignore the call if he does it is at his peril. Granted, but what of those whose stinginess and conceit in some measure at least thwarts the purpose of God, deflects a promising life and at the same time greatly imperils the salvation of all whom this deflected life might have helped. But money aside from men counts for little. The knowledge of men regarding matter is going forward at a prodigious rate and unless the church can draw into its service at least some of the trined minds of the day it will not be long till we shall be a nation of pronounced materialists. To be sure the church has enlisted very many of the masters, but the per cent of trained men in the church giving their time to the futherance of the Kingdom is not as large as it should be. I would suggest that all our pastors

CONTINUED ON PAGE 4

MR. PARKSON'S MISSIONARY DONATION.

Edith M. Russell.

"Sorry, but it seems impossible to help you this year. Of course, you understand, Miss Clark, how I feel in the matter. My sympathies are still with the missionary cause, but this has been an exceptionally hard season. The price of living has increased considerably, as you know. Meat, alone, has advanced nearly"—

Here the speaker paused for breath, while the collector murmured a feeble assent, at the same time glancing around the well furnished room that showed no sign of having suffered for dearth of funds.

"Excuse me for interrupting your flow of argument, Mr. Parkson, but could you give even half the amount of last year's donation? It was fifty dollars according to the last printed report."

"I think not, Miss Clark. You will have to excuse me this time. Here's a compromise—if you let me off, I'll give the double subscription next year with interest on the first fifty. How'll that suit you?"

Reluctantly the collector took her departure, having tried her best to convince Mr. Parkson of the pressing need in heathen lands where time is of such paramount importance, thousands passing daily into the Great Beyond without having received the Gospel compass to guide them.

Left to himself, Mr. Parkson endeavored to appease his conscience by pulling out his cash-book and making comparisons with the past year. He reasoned that he had been fully justified in his refusal. Was there not an increase in expenditure and a decided decrease in receipts, owing to dull trade?

"Miss Clark is a good little soul," he admitted, "but few women understand these matters readily. They accept a statement without really grasping the logic of it," and Mr. Parkson lit a cigar and gave himself up to more congenial reflections.

"Harold, dear," whispered a musical voice beside him, a moment later, "I feel sorry for Miss Clark. She needs a little encouragment. This is her first year as collector. It was so hard to get any one to undertake the work, and she volunteered for service."

"Then she deserves the rebuffs and disappointments that she receives," was the teasing rejoinder. "Besides, it's not a personal affair of Miss Clark's. You should regard the heathen's loss rather than the mission collector's discouragement. Eh, Marion?"

"So I do, Harold, but I thought that perhaps since the far-off heathen do not appeal to you as they should, our own church member and neighbor might for courtesy's sake and friendship's sake find the door to your pocket book."

"Hard times, my love, hard times. By the way, dear, I had almost forgotten to tell you that Frank Ellison phoned me this morning to buy tickets for that grand concert Thursday evening. It's a chance of hearing some celebrated artists. Such an opportunity does not come our way every day. I booked a couple of the best seats in the house; not that I care particularly for music myself, but I know how you appreciate anything good in that line."

"It was very thoughtful of you, Harold," acknowledged his wife, in a subdued tone. "I always enjoy anything of that description, but I would rather have foregone the pleasure and had you give the amount to Miss Clark."

"Nonsense, you unselfish mortal! The concert will do you good. The price of the two seats was only three dollars. That would look insignificant as a missionary subscription, wouldn't it?"

"It would be better than nothing," was the gentle reply. "Besides, the earning power of one dollar in America has a greatly multiplied force in heathen lands. I was reading the other day that in China two dollars will send a boy or girl to the mission school for one year."

"Incredible!"

"It is really so, dear. It is stated on good authority."

It was a few days after this conversation that Mrs. Parkson, watching her husband's enjoyment of his after-dinner smoke, remarked upon the pleasure that so many men derive from the weed.

"It seems deplorable to see so much good money going up in smoke."

"A fellow must have a little enjoyment in life."

"Don't you think it's a selfish kind of enjoyment?" quried his wife. "Why not share it with me?"

"What! Do you contemplate smoking?"

"Hardly, though I suppose women have as much right to indulge as men. I just want the cash equivalent, that's all."

Mr. Parkson glanced admiringly at his wife's dainty form. "Don't I give you enough pin money, dear? Or am I a niggard with regard to the household running expenses?"

"Plenty for both purposes," was the ready admission.

"Well, here goes!" and Mr. Parkson tossed a shining quarter into his wife's lap. This will keep you in smokes tomorrow."

"All that! You don't mean to say that you spend a quarter of a dollar every day on tobacco? You are not an inveterate smoker, either."

"No, dear, only three cigars a day. That's quite moderate."

"I thought they cost less than that?"

"Many brands do, but I don't care for a cheap cigar. Three for a quarter is my standard until I can afford better."

"Do you mean to give me this amount every day for my special pleasure?"

"Certainly."

"Those ice-creams, chocolates, or whatever they are, seem to be doing you a world of good," was a frequent remark of Mr. Parkson, as he watched with growing delight an added interest in life on the part of his wife, who showed more animation than was her usual wont. "It's well worth a quarter a day to see you in such good trim. I never made a better investment."

Compliments such as this were passed over with a good-natured laugh, excepting the investment statement, which always met with the same reply: "Indeed you never did!"

Mr. Parkson was nonplussed when the annual missionary report came to the house to find his name opposite the handsome sum of $91.25, and asked his wife if she could solve the mystery.

"Easily. Can't you see, Harold, that it's only my cigar money for one year?"

"Marion, you don't mean to tell me that"—

"That some people spend nearly a hundred dollars a year on tobacco," finished his wife, archly.

"I couldn't bear to have your name dropped from the list after it had appeared for several years. Besides, the money was earned by you, so that you are actually the true donor."

"How like a women! The prime mover in a good deed, and giving the credit to another. Is it possible that I have spent this amount each year for a luxury and never missed it, given the same sum to you and felt no loss, yet told Miss Clark that I could not afford the missionary cause the paltry sum of twenty-five dollars?"

"I think I would be better without tobacco, any way. What do you say to our united cigar money next year—say $200 for good measure?"

For answer Mrs. Parkson could find no words, but her smile of approval gave decided assent to her husband's scheme.—Zion's Herald.

—The American Exchange Bank of this city has applied for permission to organize as a national bank.

LOVE SWEETENS ALL IT TOUCHES.

Some things which must be done are very disagreeable to those who have to do them. The tasks of study, the tasks of business, the tasks of professional life, are often irksome. We have heard that the duties of home are irksome to some people. There are mothers who loathe the work which occupies their hands, their brain, and their time, and sigh for freedom from the drudgery of home. There are young people who are not happy in their home life. They spend as much time away from home as possible; and when they must go home they count the hours tedious which they are compelled to spend under the parental roof.

Religion is irksome to some men and women who, nevertheless, would not be willing to give it up. Prayer is to them a disagreeable duty. They fetch a sigh of relief when it is over, and do not return to it again for many days. The Bible is a dull book which they read only once in a long while, when they have nothing else to read. The Sabbath is a dreary day and the services of the sanctuary are a bore. They find no luxury in their religion from first to last. They give grudgingly and worship reluctantly. Why is it so? Is religion a disagreeable thing? Is it not sweeter than honey and the honeycomb? So the Bible teaches. Why, then, is it irksome to so many people? Why this contrast between the theory and practice of religion? The reason is not far too seek.

Why is the home life irksome to so many? It is because one note has been dropped from the music, the note of love. Let love be the keynote of the home-life. Drop the note of love, and, no matter what you substitute in its place—fine music, fine preaching, fine society, or what not—you can't save it from becoming a weariness to the flesh and the mind. But sound the note of love clear and strong, and it will sweeten every prayer, every Sabbath day, and every good work. Even the bitter things of life will be sweetened by love. A lady in the hospital, who had suffered much, said she was glad that she had been ill, because the letters, the calls, the flowers, and other tokens of sympathy and appreciation she had received made even her suffering a blessing. She did not know that she had so many friends, that they cared so much for her, or that friendship was so sweet in adversity. The bitterest cup of sorrow and affliction with love is sweeter far than the best wine at Satan's banquet. When love rules in the heart, there will be something at the bottom of every cup which is sweeter than honey and the honeycomb. —Australian Christian World.

A CONDITION OF RECEPTION.

While very much of skepticism is being indulged in by a large number of professing Christians, aside from multitudes of others, it is eminently necessary for the true ones to keep insisting upon the Bible requirements of personal faith in God as an essential condition of one receiving the great blessings that he needs

Reflect upon the fact that Christ made a constant practice of demanding faith in Him as one condition of ones receiving healing from Him. When two blind men went to Him to receive sight. He ask them this question: "Believe ye that I am able to do this?" They replied positively that they did beleive. It is most certain that they would not have received that great blessing without a trusting faith in Christ's ability to give it. And Christ insisted upon a personal compliance whether it pertained to a reception of physical or spiritual blessings. He said that one would be saved by Him if one believed on Him. He that believes shall be saved This was the universal rule then, as it ever has been since that time. He who would not have faith in Christ was deprived of any and all favors that he might ask for. And why was Christ so insistent upon a personal compliance with this condition? Because for one thing he knew that there was a great inclination in human nature to indulge in unbelief. He knew that it was from unbeleif that Adam and Eve fell from their state of innocency. Eve believed in Satan's words more than she believed in God's word, and this resulted in her ruin. And ever since that day there has been a proneness in fallen man to disbelieve God's word. Hence the requirement by God that sinful people should have decided faith in Him, and also in Christ. Another reason is that sinners must be saved by faith, and never by their works. God must have the glory and not man; therefore sinners cannot become saints by spiritial evolution, but by simple faith in the Divine Son, the crucified Lord, to whom shall be the glory for ever and ever.

C. H. Wetherbe.

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth." —Drummond.

Life is short and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. O! be swift to love, make haste to be kind.—Amiel.

IT IS NOT FAIR.

"The outer world is dark; my room is bright.
It is not fair that I should have the light
While others wander on in darkness still.
I'll place my lamp upon the window-sill
And keep it burning brightly, that its ray
May cheer some traveler on his homeward way.
"The outer world is dark; my world is bright.
It is not fair that I should have the light,
My life be free from sorrow and from care,
While others faint with burdens I might share,
I'll keep my heart's lamp burning, that its ray
May cheer some soul upon his lonely way."

A CRY FOR HELP.

Keep me from turning back!
My hand is on the plow, my faltering hand;
But all in front of me is untilled land,
The wilderness and solitary place,
The lonely desert and its interspace.
What harvest have I but this paltry grain,
These dwindling husks, a handful of dry corn,
These poor, lean stalks? My courage is outworn;
Keep me from turning back!
The handles of my plow with tears are wet;
The shares with rust are spoiled, and yet —and yet,
My God, my God, keep me from turning back! —Selected.

A GOOD SORT OF HONESTY.

She was a bright little woman, and when some one apologized for an occurrence at which she might have taken offense, she laughingly disclaimed any such thought. "I am honest, you know, and so I never pick up things that don't belong to me—not even slights," she said merrily. "I don't like them anyway, and I have to be quite certain that one is intended for my use before I appropriate it." So many people spend wearisome days and nights in nursing grievances that they have only "picked up," and in brooding over slights which were never designed for them, that this sort of honesty is heartily to be recommended.—Selected.

BEGUN ON PAGE ONE.

preach at least one sermon at each church served not only on the call of the ministry, but especially on the call to prepare for the ministry. It seems that the great need of the church today is more men and better prepared men.

Some Hopeful Signs.

That benevolence is on the increase is evident from the fact that there are more eleemosynary institutions in our country per capita than ever before, much of the energy that once went to noise alone is now being turned into pratical channels of real helpfulness. In our own Conference there have been some great steps taken this year. High Point has paid off the debt on the church amounting to nearly a thousand dollars. Chapel Hill on Davidson work has been painted at a cost of fifty dollars and a new organ for Elbaville seventy-five dollars. A twelve hundred dollar home was bought in Mocksville for the pastor. On the Caroleen work two churches have been built, one in Shelby —one in Lincolnton, the two costing two thousand four hundered and ten dollars. On the Denton charge the following: Land for Orphanage $2,200.00. Church, $2,300.00. School building improvements $450.00. Lot and material at Southmont, $300.00. Other improvements not reported.

Rocky Mount.

It seems that no satisfactory arrangement can be made for this place. It has been the desire of the executive to find a supply for this charge, and the situation there has for two years been of deep concern. During the year just past both the church and parsonage have been rented, approximating twenty-five dollars a month. Whether any of this sum has been paid on the parsonage debt or not I can't say. Possibly there will be some report from this place made to this Conference which will enable the Conference to see what is best to be done under the circumstances. There are some loyal Methodist Protestants there and the problem demands the prayerful consideration from this body.

The Orphanage.

This institution though young has appealed to our people and some of them have come up strong in its support. During the past year the people of Denton have purchased additional land costing Two Thousand Dollars. The number of children cared for at this institution steadily increased, many applicants being denied a place there for want of room. It is the first, and so far as known, the only orphanage we have undertaken. For these reasons it should be regarded as belonging to the whole church and should be fostered and supported by the whole church. The orphanage in many respects is on stronger ground than ever before and the work it has already done should appeal to the entire denomination.

Our Literature.

That we have as good as the best no one will deny. That the cost of blank paper has increased is evident. The cost of labor and material has increased. Yet we are offering the best at a price lower than that charged for similar productions. It might be well for pastors to bring the matter of our literature continually before the people in some public way and state its merits along the highway and by the fireside. It is feared by some that we are so very modest that we fail to let the world know who and what we are. Because of the peculiar position occupied in the great ecclesiastical historic movement today our convictions and our attitude should be more clearly understood by all both of our church and others. There is no open channel so well suited for this as our church literature. The Methodist Protestant Herald, published in Greensboro, N. C., at one dollar a year is equal to similar publications at one dollar and fifty cents. It is clear in tone and clean in manner and strong in expression. It should go to every Methodist Protestant home in the N. C. Conference and many outside. The Methodist Protestant, published in Baltimore, Md., is admittedly one of the strongest religious journals to be found. This much is admitted by many not of our communion who are in a position to know. This able perodical is cheap at $2.00 a year and may be had for the sum of one dollar and fifty cents. Why all of our people do not take them both some cannot understand.

The Vance County Methodist Protestant, edited by three of our ministers and devoted especially to the interest of our church in the neighborhood of Henderson, N. C. deserves more than passing notice It is worthy of a stronger support than it has yet enjoyed.

The Methodist Recorder, published in Pittsburg, Pa., is a strong paper and while circulating largely in the North and West should be read by our people in the South and East. It is painful some times to find Cook's Sunday school literature in what claims to be a Meth. Protestant Sunday school. It may be that in some cases this is the best than can be done, but if possible Meth. Prot. Sunday school literature should always be used in Methodist Protestant Sunday schools.

Educational Work.

Yadkin College Institute continues to do splendid work. Prof. Totten and his assistants are faithful and those who complete the course there stand well in whatever college they enter. Denton High School has really been over crowded and yet the work done has been of the best. Prof. Reynolds and his assistants deserve the hearty co-operation of the whole church. In consideration of what Oak Ridge has done for the church and many of the members of this Conference in particular the thanks of the whole church should be tendered and the path to its door made as smooth and straight as possible for every young man who can be induced to go there As a matter of fact, West Maryland College stands in the front ranks of Southern educational institutions. As a result of its intrinsic worth it has steadidly grown. We should have double the number of students there that we have. This institution with the Theological Seminary is doing a great work for our church and deserves hearty support. Rev. T. H. Lewis, D. D L. L. D. president of Western Maryland College and Rev. H. L. Elderdice, D. D. president of Westminister Theological Seminary deserves the fullest endorsement of this Conference.

Pastoral Support.

—To be sure we are improving in a sense, that is more is paid the average pastor than formerly, but when the actual cost of living is considered it is doubtful whether the average pastor receives more than he did twenty-five years ago. It is believed by many that he does not really receive as much. Probably there is not a charge in this Conference that is not able to pay every cent of every claim. To pay all claims would naturally generate more self respect and greatly help in the onward movement of the kingdom. Some do nobly and justly deserve the highest esteem of their fellows. Let us all learn to mulate the example of those whom we praise.

The Outlook.

We are facing the future. What that future for the Methodist Protestant Church in North Carolina means is for us to determine. Questions of larger volume are daily before us. Christian Endeavor, Epworth League, Baptists Young People's Societies and similiar organizations are being multiplied and the scope of their operations enlarged, yet no one of these nor all of them seems to be doing what ought to be done. There seems to exist deep in the restless realm of soul a hungering for more than these have brought. Sometimes the soft refrain of a song has strangely stirred this speechless impulse. Our machinery is all that human learning and inventiveness can make it and yet the stifled cry of the soul finds no verbal expression. What lack we? Perhaps that in the mad rush of the strenuous age, when the demands are for specializing, we are allowing the altar fires to burn low. Indeed it might be well to ponder. A small engine

well charged with steam is much stronger than a large one cold.

It is more clearly seen now that human ability alone can not do the work than ever before. The task before us transcends all human power. It might be well during the session of Conference to take time to look within. There is no time lost in earnest prayer.

And now, with a prayer to Almighty God for the guidance of the Holy Spirit during this session of Conference, and with profound gratitude to the ministers and laity of the district for their uniform kindness, I am, Fraternally,

W. E. Swain.

CONFERENCE COMMITTEES, 1911.

Colleges

Geo. L. Curry, Chairman.
G. W. Massey
G. F. Milloway.
J. H. Moton.

Conference Treasurer.

J. R. Hutton.

Christian Endeavor.

C. H. Whitaker, chairman.
W. F. Ashburn.
A. P. Morgan.
R. U. Nice.

Credentials.

J. F. Dozier, chairman.
G. L. Amick.
C. C. Riggans.

Financial Statistics.

1st. Sub. District.
C. L. Whitaker, chairman.
J. H. Harrison, Jr.
2nd. Sub. District.
C. J. Edwards, chairman.
Elbert Kittrell
3rd. Sub. District.
C. E. M. Raper, chairman.
G. S. Kernodle.
4th. Sub. District.
J. H. Stowe, chairman.
W. L. Ward.
5th. Sub. District.
H. L. Powell.
J. W. Cartner.
6th. Sub. District.
W. D. Reed, chairman.
Edward Suits.
7th. Sub. District.
J. S. Williams.
Robt. L. Troxler.

Conference Sermon

S. W. Taylor.

Fraternal Relations.

Jno. A. Burgess, chairman.
R. C. Stubbins.
W. D. Shoffner.

Literature.

Thos. E. Davis, chairman.
A. M. Rankin.
A. H. Bryan.
T. A. Hunter.

Minutes.

W. A. Lamar.

Ministerial Moral Character.

W. D. Fogleman, chairman.
S. M. Hines.
E. A. Plyler.
G. E. Matthews.

Missions.

J. F. McCulloch, chairman.
N. G. Bethea.
C. W. Patterson.

Official Character.

C. A. Cecil, chairman.
C. G. Bivins.
L. H. Hatley.
J. A. Turner.

Ordinances.

A. G. Dixon, chairman.
C. C. Lineberry.
W. C. Kennett.
J. C. Morris.

Pastoral Work.

T. F. McCulloch, chairman.
J D. Gault.
J. E. Hartsell.
Thos. E. Pender.

President's Report.

A. L. Hunter, chairman.
C. V. White
W. R. Lowdermilk.
G. A. Nicholson.

Pulpit Service.

R. M. Andrews, chairman.
Geo. S. Kernodle.
J. B. Ogburn.
Walter Bivins.

Statistics.

T. M. Johnson, chairman.
J. F. McAdams.
E. F. Seagrove.
B. F. Bulla.

Sunday Schools.

W. C. Lassiter, chairman.
Numa E. Morris.
H. W. Braswell.
A. L. Foust.

Temperance.

Geo. W. Holmes, chairman.
G. A. Webster.
W. M. Pike.
S. M. Speas.

To Receive Reports.

J. A. Ledbetter, chairman.
W. L. Holt.

Unfinished Business.

E. G. Lowdermilk, chairman.
J. H. Harrison, Jr.
T. A. Plyler.
C. H. Hill.

For chairmen of various other committees see Minutes , 1911, pages 3 and 4.

THANKSGIVING DAY.

Next Thursday is our national thanksgiving day. It is fitting to give thanks every day. Every day brings its blessings, fresh from the hand of God. No one should fail to appreciate God's constant goodness or fail to respond to its daily outpour with a hearty giving of thanks. But while this is true, it is also true that we as a nation should lift up our hearts to God in grateful remembrance for His gifts to us as a nation. The past year He has given us peace. He has given us plenty. He has given us health. He has given us opportunity to labor with Him for the uplift of humanity and the enlightenment of the world. He has given us a national hope and His own sure promise that He will be our God if we will be His people.

Let all who can meet in places of worship next Thursday and publicly and gratefully acknowledge God's goodness to our American nation.

JUMPING OFF CIRCUIT.

This circuit is located in another part of the State. Some years ago Rev. Mr. New was sent there, and before the year was off he leaped over into the Baptist Church. The next year, Rev. Mr. Unstable was appointed by the Conference, and he made one round, and concluded that the Presbyterian Church was more of his faith and order, and away he went. The president then sent Rev. Mr. Noexperience, thinking it was a good field for his development; he remained six months, concluded he had had development enough for a larger field, and leaped over into the M. E. Church, South. Thereafter the circuit was called "Jumping Off Circuit." We wonder who will be sent to it this year.

I learn that you are agitated by many tempests, and that your soul is tossed to and fro by the waves.—The cross of Christ is divided among all the world, and each man has his share. You should not, therefore, reject that which has fallen to you. Receive it rather as a holy relic, not in a vessel of silver or of gold, but in what is far better—in a heart of gold —in a heart full of meeksness.—Luther.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Second Chronicles, Chapters 8-14.

—Governor Mann is said to have offered to postpone Beattie's execution for a month if he will confess that he killed his wife. Beattie's father is said to oppose his making any public statement.

From Pastors and People.

Burlington.

The past two Sundays have been good ones for our church and Sunday school. The attendance at Sunday school was off somewhat, but the offerings were excellent. The Sunday school paid off $6.80 for reparing the furnace, and also a pledge of $18.00 to the North Carolina Cottage, on these two Sundays. The congregations at preaching services were excellent, and last Sunday we cleared away a small deficit which had been unprovided for on pastor's salary and general interests.

Our fourth quarterly conference met Thursday evening, November 9th, and also on Tuesday night, the 14th. The pastor gave the following synopsis of this year's work; Pastoral Visits, 520; Times Preached, 183; Taught S. S. Class, 39; Conducted Prayermeeting, 30; Funerals, 26; Marriages, 12. He has not missed a single appointment this year on account of sickness, and only one in the three years he has been here. The church register shows a membership of 339, and about $1,800 has been contributed for all purposes during the year. The conference instructed the delegate, by a unanimous vote, to ask for the return of the present pastor. The salary for the coming year was fixed at $800.

The Sunday school is beginning to make preparations for the Christmas exercises. A committee was appointed last Sunday to make the necessary announcements.

The Ladies' Aid Society and the Philathea Class will have their annual bazaar on next Friday. They will have on sale useful articles suitable for Christmas presents and also will serve dinner and supper consisting of oysters, chicken, " 'possom and 'taters," etc. It will be in the building between I. J. Mazen's clothing store and the Grotto. Everybody is invited to come and help make a success of the event.

On Thursday evening, November 30th, at 7:30, we will have a Thanksgiving service at the church. There will be a sermon, and an offering will be taken for the Denton Orphanage. Anyone wishing to contribute anything other than money can bring their gifts to the church and they will be taken care of until the next day when it will be packed, and sent to the orphans along with the money collected. We hope every member of our church will contribute to this cause either in money or provisions.

Bro. Williams received five members into the church at Carolina on last Saturday night, and four joined at Glen Raven on Sunday afternoon.

Bro. Williams and our delegate, Bro. G. L. Amick, left yesterday for Henderson to attend Conference, which convenes today. We hope the Conference will have a pleasant meeting, and that the best things only will be done.

T. T. Stafford.

Burlington, N. C., Nov. 22, 1911.

Pine Grove Church, Oak Ridge Ct.

Our pastor, Rev. W. R. Lowdermilk, preached his last sermon here yesterday for this Conference year, using for his text John 3:7—"Marvel not that I said unto thee ye must be born again." His discourse was good and enjoyed by all. He begged his congregation not to put faith in the things of this world, but to have faith in God, and lay up treasures in heaven. There was a very good congregation out. If he is not returned to this charge, may he be blessed with a long and useful life. We will not forget him and his good work while serving here

Our Sunday school has stopped for some cause. They just failed to come out.

There were two little infants dedicated here last week: the little son of Henry and Rosa Ingram, also, the child of Mr. and Mrs. William Vernon.

This closes another year as reporter. Hope they will elect another for the coming year who is better qualified for the place.

May God's blessings be with all and our Conference.

G. A. Ingram, Reporter.

Flat Rock.

That vision—have you had it? A M. P. College in North Carolina! Not by military strategy, no. But diplomacy, persuasion a universal diplomacy throughout the Conference and civic and municipal contingents acceeding. All past failure and inertia overcome by this subsequent impetus. A soliciting agent in the field from this Conference. A Conference pulsating with prayer. Did you note Mr. Dixon's success phenomenal success? All small subscriptions paid within two years, large ones in four years.

Twelve of our wealthy men guaranteeing his salary each one month, or seventy-five dollars. Every Methodist Protestant home in North Carolina visited. Then that Carnegie fund (in subdued tones). Have you thought of it? Investigate the terms. Greensboro Female College has utilized one hundred thousand, also Salem Female Academy the same. O, church of our fathers, awake! And with zeal commendable, rare and commensurate, advance, and undeterred your efforts can but culminate in success. These plans will materialize. This is only an idea—you formulate plan. And our church shall be forever established, a church of our national ideal. "Of the people, and by the people, and for the people." And that condones not with evil. And this chaos and approaching ignorance which will (you will pardon irony) soon be profound among us, will absolutely disappear.

We have our men of wealth and they are not mammon worshipers.

But there personages are distinguished for the urbanity of soul and love of God and man, that flows out from their personality.

May this largeness of heart flow out in philanthropy to a suffering and disintegrating church.

Twelve of our wealthy men two thousand each, twenty-five men two hundred each, , ten men one hundred dollars each, ten dollars from each remaining home, would make a total of some seventy thousand. Add this to present amount, and it will aproximate one hundred thousand. Duplicate this by the afore mentioned fund and the grand total of two hundred thousand will sum up.

Mrs. Fannie Kirkpatrick, Rep.

Denton.

Dear Brother McCulloch:

We have had a very pleasant year with our good people. I can truly say I have enjoyed the work. My people have been very kind to me for which they have my heart-felt thanks. I believe they have prayed for me in my work. We have some as good people on the Denton Mission as you will find in the State. And I am sure that you will find some as loyal Methodist Protestants among them as you will find anywhere, and they are a people that want to grow, they are not satisfied with just living, they want to branch out and do greater things for God and His cause. And we have some most noble people of other denominations in and around Denton, and they have been very kind to me, and they have given to our cause. They also have my heart-felt thanks.

We have had 71 conversions and reclamations on the work, and 51 accessions to the church. There has been invested in the Methodist Protestant cause on the Denton Mission this year, $5,550.58, not including what has been paid out on the school building or the miscellaneous report. I do hope all our people will respond to Sister Hammer's call for the Orphans. I feel like it is the call of God for His little ones. I believe our good people will heed the call of Sister Hammer and Sister Auman. God bless the good women in their good work.

Conference is at the door; let us all pray for God to lead the Conference.

May heaven's blessings rest upon the entire Church. D. A. Braswell.

Kistler's, Cleveland Ct.

Dear Herald:

Bro. Reed filled his regular appointment Sunday, as usual. He gave us a good sermon as he always does. Everyone seemed to enjoy it very much. Bro. Reed is so in earnest, and we love him so much. This was his last appointment for this conference year. May the Lord send him back to us next year, as we think he is the man for us on this circuit, as he has done so much good work since he has been with us.

We have not had Sunday school for quite a while, but we hope for it to start again very soon.

I am very sorry to say that Rev. A. P. Ivester is right sick and was unable to go to church Sunday. We hope for his recovery very soon.

I will close saying we will gladly welcome Bro. Reed back next year.

Yours in Christ,
Lola Ivester, Reporter.

Graham and Haw River Tidings.

Fourth quarterly conference convened in Haw River Church November 12. Business was transacted in a very harmonious manner. Every one seemed to be encouraged and very much interested in the work. The people all hope for better things another year. All the officers of both churches have been elected for next year, and are now hard at work planning for the better things hoped for. Both churches will pay their pastor more next year than this. The stewards are now at work to see that promises are fulfilled and that the pastor is paid as the work is done. Graham will pay by the week and Haw River by the month. The pastor has been over paid this year and every other interest has been paid in full.

The year is now over and I am glad to say that I have never met a more responsive people. I appreciate this kindness and only wish I could have served them better. God bless the people of Graham and Haw River. Whoever is their pastor next year, I can congratulate him.

Geo. L. Curry.

Pinnacle and Mt. Zion, Mt. Zion Circuit.

Our pastor filled his last appointment here Sunday for this Conference year. We hope to have our pastor return to us again, for we feel that his place could not be easily filled.

Bro. Hunter has won the hearts of the people during the time he has been with us. We have heard many favorable comments about his work. He is enthusiastic in every movement pertaining to the upbuilding of God's kingdom and our hearts would be made to feel sad to see him leave our midst, but we feel that God knows best how to supply our fields so we are willing to leave it with him to say who is best suited for us. Our Sunday school is doing very well at present, but it is not as good as we would like for it to be. Mr. R. S. Barber, who has been very ill, was able to attend church again Sunday, we are glad to say.

Hattie Wall, Reporter.

Nov. 19, 1911.

Bethany, Haw River Circuit.

The fourth quarterly conference assembled in Midway church Oct. 21st, to transact business mainly pertaining to the work on this Haw River Ct. All the churches were represented except Sandy Cross. Some of the officials of Brown Summit were present and stated to this conference that they wished to be detached from this circuit and be annexed to St. Paul as a mission point, subject to the decision of the Annual Conference. This conference granted their request. The quarterly conference by a large majority raised the pastor's salary from $550 to $600, and the major portion of the officials of said conference said they believe that it would be best to return our present pastor. From the fact, near all the members of the circuit think it best and earnestly request Annual Conference to send the same pastor, Rev. C. E. M. Raper, back to this charge, Haw River Circuit.

Brother G. S. Kernodle, delegate elect, I think will verify this statement.

T. R. Totten.

Oct. 26, 1911.

Mr. J. S. King was born August 13th, 1888, and departed this life November 12, 1911. He professed faith in Christ Aug. 1905, and was waiting the summons of the death angel. He requested his relations to meet him in heaven. It was inspiring to stand by his bed side and see the bright seraphic gleam on his features play. He leaves to mourn their loss, father, mother, three brothers, two sisters, These are: Rev. and Mrs. H. B. King, L. R., T. T., J. A.; Mrs. Cora Killough, and Miss Dora L. King. Justice was a good boy and would read his Bible and hold family prayer. He loved to sing; the last song he sang on earth was, Safe Within the Vail. He was laid to rest in the grave yard at Pleasant Plain. The grave was was covered with beautiful flowers. The funeral service was conducted by Rev. J. J. McClendon and Rev. Mr. Davenport, of Matthews, N. C., on the 13th, inst. A very large congregation showed the tender esteem in which Justice was held in his community as they passed around the casket and took the last look. He was loved in life, remembered in death. The bereaved family have the sympathy of the community.

One who loved him.

Mt. Pleasant, Liberty, Ct.

Dear Herald Readers:

Yesterday was Rev. W. D. Fogleman's last appointment here before Conference. Mr. Fogleman's stay among us has been short, but we have learned to know him and appreciate his work among us. We hope that Conference will see fit to send him back to us for another year.

Dr. W. E. Swain preached for us yesterday in place of Pastor Fogleman. Dr. Swain gave us an interesting and well prepared discourse from the text, "Work out your own salvation with fear and trembling." We are always glad to have Dr. Swain with us and we feel sure that all who heard his discourse were very much benefited.

The Ladies' Home and Foreign Missionary Societies are planning to send a box to our orphans at Denton sometime between Thanksgiving and Christmas. This is a matter that we think every true Methodist Protestant should be interested in and should try to aid in any and every way possible.

The new president of the societies, Mrs. Robert Amick, seems to be doing much to get the people interested in mission work.

We were sorry to lose Mrs. W. L. Spoon from the society. She had been president since the society was first organized and made a faithful and earnest leader. Mrs. Spoon and little daughter, Miriam, have gone to spend the winter with Mr. Spoon at Winston, where he has his headquarters for the winter. We miss them all very much and hope they will be with us again in the spring.

The public school opened here on the 13th with a right good attendance. Miss

Dovie Mendenhall is principal and Miss Estelle Jones assistant. We are very glad to have these two ladies with us in our church and S. S. work. We think they will help all they can.

Mrs. Emily Amick, the widow of the late A. G. Amick, recently left this community to make her home with her son, Mr. G. L. Amick, of Burlington. We are very sorry to lose Aunt Emily from our church and Sunday school.

Our Sunday school is still alive and we hope will increase both in interest and in attendance.

Mr. S. A. Alexander conducted the prayer service the second Sunday. His talk was interesting and helpful as they always are. We wish we had more men that would take the interest in Sunday school and church work that Bro. Alexander does.

Let us all be more interested in our Master's work.

Mrs. Will H. Neese.

Liberty, N. C., Nov. 20, 1911.

WINSTON STATION.

Not long ago Rev. G. L. Curry came to assist us in a special meeting. Our one regret is that he could not remain with us longer. He preached 4 or 5 nights, also in the afternoon. His preaching was the kind that gets the attention of hearers and holds it. Our people were edified, refreshed, and strengthened by his sermons. The weather was very unfavorable was a special meeting, but good was done. May he live long to preach the everlasting gospel.

Pastor.

YADKIN COLLEGE, CT.

Dear Brethren:—The year of nineteen hundred and eleven is almost gone and we will soon be in Annual Conference to receive appointments for another year.

I am closing a good year. There has been the worst drought in this section of any other in the state. Mills have not run, yet we are confident at this time of a rounded up report. I have a good people to serve on this work and they appreciate the feeble efforts of their pastor.

They came in on us last night and filled the kitchen with good things to eat, dresses for children and some brought bags of corn for horse and some said there is some corn for hogs. The fragments of this pounding will not all be gathered up by Feb., 1912. A sum of money. I will not call names. I know and God knows. (It was my neighbors the people of Bethesda). Many thanks for these good things. May God bless every one of them with richest of His blessings.

I closed my last special meeting at W. Lexington last Tuesday night. It commenced on the Wednesday night before. Rev. D. A. Braswell from Denton charge came on Thursday night and did all the preaching to the finish. Bro. Braswell is spiritual, has great faith in God. He preaches the strong simple truth of God and does not fail to cry out against all forms of sin. We were glad to have him with us and the good, the real good, will be seen later.

May God bless him and send him this way again.

We had some 60 conversions and many reclamations. The church is greatly built up. It has indeed been a good year.

There are many things worthy of mention but I must stop. The blessings of heaven rest upon the entire work. God bless the Conference.

Yours &c.,

H. L. Powell.

HAWKINS CHAPEL

Littleton Circuit.

Der Herald:—

Sunday Nov. 12, was the ending of the Conference year at this church. And to us it was a real sorow to feel that it was, perhaps, the last time our beloved pastor would preach for us. He has indeed won for himself a tender memory in the heart of every one at this place.

Bro. Taylor's subject for Sunday was "Thanksgiving," and a splendid sermon it was. Our blessings were pictured to us so beautifully, that we could but feel glad and thankful, yet deep down in our hearts was the regret lest we in the future be deprived of the loving counsel of so gifted a man as our dear Bro. Taylor.

I am sure that I but voice the sentiment of the entire congregation and community as well, when I say that it is our sincere desire that the Conference will see fit to return him to this charge for the coming year. Yet we will abide the will of God in all things, should He send him elsewhere.

It is to be regretted that we are behind some in our finances. The general interest fund is about ten dollars behind and the pastor's salary eleven dollars. This, however, will be collected before Conference I am quite sure.

Our S. S. at this church continues in a flourishing condition, and we hope to keep faithful during the coming winter.

The Young Men's Prayer Meeting seems to be thriving, and we feel confident that great and lasting good will result from their effort.s

On Oct. 28, death entered the home of Mr. and Mrs. John Hale, near here, and claimed for his own Mrs. Della Hale. She had been sorely afflicted for years, and death was but release from suffering for her. She was a member of the Baptist Church and a consistent Chirstian; also Mr. Jim Shearin an aged man, uncle of the writer, died Nov. 8, and was buried in the old family burying grounds near here to await the resurrection morn. He was a good man.

Miss. Mamie Glasgow was married to Mr. Hayes, of Newoprt News, recently. We wish for them a long and happy life.

Mrs. Tempie Shearin has returned home from a two months' visit to her daughter Mrs. Geo. Gaither, of Rocky Mount.

We are planning a "suprise" in honor of Grandpa Jim Hawkins, on his 93rd, birthday. He is the oldest man in our church and community. This will take place the 17th of November. Everybody send him a post card.

Wishing the Herald and all its readers success I will close.

Vannah Shearin.

Aurelian Spgs., N. C.

THE MOTHER'S OPPORTUNITY.

God and mother have the children first. Before the world has a chance to mar the purity and innocence of the little one in the cradle, the mother may lead the child by the hand straight to the feet of the Master. The earliest impressions are indelible and in the first three years of life a child receives and retains them with amazing quickness. Before children are old enough to go to Sunday School, the mother at home may teach them to pray, tell them about the Saviour and make them familiar with the dear stories of the Bible. Here too, the father may lend assistance. A woman who is herself a grandmother recalls with vivid delight the days when she sat as a small child on her father's knee with his arm around her, while in the gathering twilight of a Sunday evening he told her about Jacob and the vision of angels, about Joseph sold into Egypt, about Samuel, Elijah, David and Daniel, so that the heroes of Bible history were familiar figures to her before she ever took her seat in a Sunday School class. Those who are afraid to tell children that sweet story of old because they fear the immature mind will not understand it, have not themselves received the Saviour into their hearts with the simplicity of childhood.

How fitting it is that all our people should make a gift to our orphanage on Thanksgiving day. Remember the fatherless ones most kindly and generously.

—Capt. S. B. Hunter, of Washington, N. C., was recently in Greensboro on his way to Liberty to visit his daughter, Mrs. Wells.

A GLIMPSE OF HOME.

There is much in my mature years I would gladly forget, but the memory of my early home life strikes a chord in my soul that awakens the best impulses of my nature. Every morning after breakfast, no matter how busy the day was to be upon the farm, we waited a few minutes at the family altar, as father, mother, and the children read a few verses from the Bible, and father thanked God for life and health and asked for divine guidance during the day. Somehow after this family worship we went to the field with a greater appreciation of life; we were not confined during the day to the dirt in which we dug, but our thoughts went up toward God, out towards our fellow-men, and away in to the great possibilities of life.

And after the week of hard toil was ended and the Sabbath greeted the household, we prepared for church. In rain or shine we drove five miles to church and stayed to Sabbath-school—father and mother were never too old to attend Sabbath-school, in fact to-day my father is seventy-three years old, but he is still a Sabbath-school scholar, learning the great truths of God's word.

Then the glorious Sabbath evening came. We did not usually attend service at night, but we sat around the fireside and listened as mother read to us from a religious paper (we had no Sunday papers) and the Bible or talked to us about being obedient to God and loving Jesus Christ. After a time the hour for retiring was at hand. Then we knelt in close embrace around the old hair-cloth sofa, and sought strength for another week. Father would pray first, then the voice of mother was heard, the sweetest music in the world. Next my oldest brother would pray, and after him the other children in order of their age, until the youngest boy would breathe a few simple words which told of his childlike faith in God. If the time ever comes when I doubt God's care and Christ's love, when faith grows dim and I am in danger of losing my way in the gloom of doubt, I will ermember those sacred moments spent with father, mother, brothers and sister around the family altar on Sabbath evening; I will remember the prayer my mother taught me, and then I shall have new hope and victorious faith.—Lewis E. Carter, in Herald and Presbyter.

WHY THE FEMININE MAJORITY?

The "Men and Religion Forward Movement," of which we hear much in these days should be conducted with great caution and delicacy, lest the sisters should be led to think that their membership is a detriment to the churches. There are various reasons why the men are outnumbered by the women. There is a sense in which Christianity has done more for women, in the present life, than for men. In all pagan and Moslem lands woman is degraded and enslaved. In those countries the birth of a daughter is a calamity. To a Hindu neighbor, Dr. Wm. Butler, knowing that a birth had just occured in that pagan home said: "What hath God sent?" The reply was "Nothing!" In the vast kingdom of China millions of these "nothings" have been thrust into a tub of water and their bodies thrown into the streets to be scooped up, in the morning, by the daily scavenger and carried off to the dump heap. Christ has changed all this, wherever His Gospel has prevailed, becaused He has emancipated woman and lifted her to her God intended equality with her brother, in education, in inheritance, in social standing, and at last (according to the trend of progress) in civil rights.

Morover women, especially mothers, feel more the need of Divine help because of their greater sufferings. It has been said that the women of the United States, in giving birth to children, suffer more daily than the men suffered in the dreadful battle of Gettysburg, where scores of thousands were killed, wounded or taken prisoners Again, the mothers feel a higherobligation to train their children aright because they are with them more than are the fathers. Hence they regard Christianity as their powerful ally in their religious training.

But all women are not mothers; many are not even wives, having preferred self-supporting maidenhood to ill-assorted marriage with a godless Dives, it may be. Miss Helen B. Calder pays a high tribute to such women when she says: "The highest product of Christian civilization is the "old maid," because such are never found elsewhere. These are drawn to Christ for companionship, and may sing what John Wesley (tinged with the Romish error that celibacy is holier than matrimony) wrote before his hasty and lamentable hymeneal venture:

"I have no sharer of my heart,
To rob my Saviour of a part,
And desecrate the whole.
Only bethrothe'd to Christ am I,
And wait His coming from the sky,
To wed my happy soul."

Again women have fewer vices to abandon in becoming Christians. They are not frequenters of the dramshop, nor are they generally addicted to the poisonous and stupefying cigarette, nor to other narcotics. Neither are they tempted to substitute the lodge for the church, as many respectable men do, claiming that it is a religious institution, frequently having Christian ministers for their chaplains, who thus unwittingly strengthen a rival to their our churches. The moral intuitions of woman are so clear a sto keep her from confounding any of her social organizations with the church, "the body of Christ."

Again, some hundreds of thousands, possibly a million, of men are religiously at a disadvantage, being required to labor on the Lord's Day, in transportation, in journalism, and in the postal service, which latter Postmaster-General Hitchcock is commendably reducing. The leaders of the "Men and Religion Forward Movement" should endeavor to emancipate this vast multitude from Sunday labor as much as possible.

And when these men are induced to come to church, they must be addressed in a way to lay the foundation of Christian character. The preacher should not philosophize about Christianity; he should not deal in negations or in abstractions. He should preach repentance, and should magnify Christ as a present Savior. In Pauline style he should enforce his words by his own testimony to Christ's transforming powers: "I was not disobedient to the heavenly vision;" "I am crucified with Christ; it is no longer I that live, but Christ that liveth in me;" "I know whom I have believed;" "I am in a strait betwixt two: whether to depart and be with Christ, which is very far better." The preacher should remember that this style of address is best adapted to the masculine mind, which is disposed to be argumentative; whereas the feminine mind is naturally intuitive. This difference may be more favorable to the masculine mind in things temporal, while it is certainly less favorable in spiritual matters. A very significant event occurred at the recent session of the Wesleyan Conference in England, a few weeks ago,, when, for the first time in nearly two centuries, that body listened to the voice of a woman, Mrs. Hugh Price Hughes. True to a woman's intuitions, she magnified the superior converting power of testimony. And this was spoken to preachers by one who knows what Christian testimony has done, instrumentally, in London, in rescuing many regarded as beyond reach. From the beginning testimony was the right arm of the power of Methodism—testimony by preacher and laity. Meetings for testimony—the watch-night, the love-feast, the class-meeting, the prayermeeting—flourished in vigor. The condition of these means of grace is a good thermometer, indicating the spirituality of the church. Happy are our foreign missions, and those sections of the home land, in which this instrument registers a warmth attractive to souls benumbed by the chilling blasts of worldliness, to which men are more exposed.—Dr. Daniel Steele.

IN MEMORIAM.

In Loving Memory of Little Vaughn Thompson.

Vaughn, son of Alson and Minnie Thompson, was born Oct. 19, 1908, and departed this life November 19, 1911, aged 3 years and 1 month.

Funeral services were very impressively conducted by Rev. H. S. B. Thompson, and, in the presence of a large number of relatives and friends, he was laid to rest in Bethel cemetery today, November 20.

Vaughn was a sweet and affectionate child; the darling of the home, and beloved by all who knew him. How much his sweet little face and childish prattle will be missed by the loving parents and brothers and sisters; none can tell, only those of us who know by sad experience what it means when baby has gone home.

How our sympathy goes out to them in this sad trial. May God comfort and help them.

His sweet little voice on earth is for ever stilled, his chair at home is vacant, but in heaven he has joined the angel's choir, and the mansion prepared by our Lord for Vaughn is filled, brightened, and glorified.

His life was short and sweet, perfect and complete. His mission on earth is finished and he has now gone to his reward. To him it was a happy day, when the angel of God bore him into the presence of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

His life was short, but not in vain. In our minds will live always the memory of short, sweet lives of little children and through them our lives are made better, and we thank God for the ministry of little children. "Behold an angel came and dwelt among us and we knew it not."

Dear sorrowing friends, think not of the little mound so newly made where rests so peacefully his sweet little form, but rather let your minds in imagination picture little Vaughn in the spirit which is not dead, but changed, glorified, and beautified in the transfiguration of immortality. Forever at rest in the glorious paradise of heaven, he sings to music no mortal can sing; the music of heaven so pure and sweet. Dear little one, Papa's' and Mamma's darling baby; the sunshine of the home, 'tis so hard to give him up, but we could not wish him back, for he is so happy in Jesus' love; up very near the throne of God, for, "In heaven their angels do always behold the face of my Father which is in heaven." Matt. 18:10.

God's will is best. In submission we humbly bow, and sometime we'll understand. Sometime, when God will, we will meet our loved ones in heaven.

A Relative.

A Card of Thanks.

We thank our many friends and kind neighbors for th ir kind helpfulness and and nice presents given during the long and fatal illness of our son and brother, Justice, and we ask Heaven's sweetest blessings to fall on all of them..

Rev. & Mrs. H. B. King, Miss Dora L. King.

RESOLUTIONS ADOPTED BY 9th QUAR. CONF.

Liberty Ct., Nov. 11, 1911.

Whereas, Our Heavenly Father hath permitted Bro. J. J. Kimrey to be removed from our midst by death, Oct. 23, 1911, be it resolved;

1st. That in the death of Bro. Kimrey, this Quarterly Conference has lost one of its most faithful members, the church at Liberty Grove a consecrated Christian and the community a good neighbor.

2nd. That a copy of these resolutions be spread on the journal of this Quarterly Conference, a copy sent to the Methodist Protestant Herald for publication, and a copy be furnished the family of the deceased.

Rev. W. C. Kennett,
S. A. Alexander,
Committee.

The Quarterly Conference of Grace Methodist Protestant Church, Greensboro, N. C., having lost one of its valuable members, Mr. A. H. Stack, desires to place on record this expression of appreciation of his life and character.

For several years Brother Stack has been a member of the Board of Stewards and of the Quarterly Conference of this church. By his faithful attention to his duties, and his consistent life, he won the esteem of his associates, who recognized in him a man of a broad Christian spirit, quite, unassuming and sincere. Therefore, be it:

Resolved, by the Fourth Quarterly Conference of this Church, that the sympathy of this body be expressed to the family of deceased, in the great bereavement which they have sustained, and that as an evidence of the esteem in which he was held, this resolution be spread upon the minutes of this Conference, a copy sent to Mrs. Stack, and a copy furnished to the Methodist Protestant Herald.

J. Norman Wills,
J. M. Millikan,
J. M. Stone,
Committee.

CONFEDERATE BALLS.

We do not think that it is well to give pubilc balls for the entertainment of Confederate Veterans.

Three Bishops in North Carolina, twenty-one Presiding Elders and nine Editors of the Religious Papers of the State have signed this statement.

Let the dancers stay away from our meetings. Let us Vetrans talk, sing and pray and help each other toward God and Heaven.

A. D. Betts,
Chaplain N. C. Division Confederate Veterans.

BARNHILL-LOCKE.

On Wednesday afternoon, Nov. 15th. The home of Mr. and Mrs. Lucian Locke was the scene of a very pretty marriage, when their daughter Miss Lelia, became the bride of Mr. Walter Barnhill.

The parlor was beautifully decorated with autumnal leaves, chrysanthemums and potted plnts.

Just before the bridal party entered Miss. Annie Bell Dickens sang; All that I ask is love. After which to the lovely strains of Lohengrin's wedding march rendered by Miss Sallie Barnhill, came the attendants, Miss Lila Whitehead with Mr. with Mr. Roy Pike. Miss Blanche Hardee Dawsy Hardee, Miss Pat Lou Whitehead with Mr. Thomas Locke, brother of the bride After these had formed a semi-circle about the altar, the groom came in with his brother, Mr. Kerg Barnhill, as best man, following these came the bride leaning on the arm of her sister, Miss Jennie Locke, who gave her away.

The cermony was impressively performed by Rev. J. E. Holden, of Enfield.

The bride was attired in white messaline and carried white carnations. The maid of honor wore blue messaline and carried white chrysanthemums. The other bridesmaids were gowned in white embroidery, carrying carnations and chrysanthemums. The bride is a young woman of many sterling qualities. The groom is a prosperous young farmer near Enfield.

They received many handomse presents, attesting in some degree their popularity.

Amid congratulations and many good wishes, they left on the North bound train for Petersburg and Richmond. After their return they will make their home near Enfield, where Mr. Barnhill in his thoughtfulness has already furnished his home.

—J. P. Caldwell, for a long time the popular editor of the Charlotte Observer, died yesterday at Morganton. He had a stroke of paralysis two years ago, from which he never recovered.

THE CALL O' THE CRIMSONING HILLS.

"Yes, to be is infinitely better than not to be," and to emphasize her splendidly optimistic observation Lorraine Floyd gave a joyous little sniff at the air, in which there was an exhilarant tang that set her blood tingling to roses in her cheeks.

She stood still in the middle of the park and looked about her. The sun was spilling its autumn gold over the earth, for October's bright blue weather was at its best. Sauntering on, she found a tree and stood with her back against it that she might better drink in all the morning glory of the world about her. As she did so a swife change came over her mood. Shadows seemed suddenly to gather about her, and the old uneasiness crept back.

It had been partly through the influence of a friend and partly through a desire for something, she knew not what, that she had left ease and luxury behind in a beautiful country home and had come to the city to investigate and study for a time in a school where women were trained as specialists in the great field of Christian social service. Four weeks had been to her a startling, almost sickening, revelation of the blighted, bewildered lives in the congested city underworld. She was haunted as never before by the cry of human need, and she realized as never before the tragedy of an aimless life in a world where there was so much waiting to be done. She knew that good men and women were giving their lives up to the rescue of these helpless ones. She knew there was nothing to prevent her from doing the same. But she knew that at home—that beautiful home in the beautiful country—the maples were now flaming to scarlet, and that all the joy and charm of the leisurely life were there. For days she had been hearing the insistent call of the crimsoning hills of home, and for days she had been weakly wavering between duty and desire. She loved physical freedom and chafed under the exactions and restraints af a work-a-day life. "If I were a Buddhist I could easily believe that I had been a gypsy in some previous incarnation," she had laughingly confided to a friend once, when she felt a sudden seizure of the autumn wanderlust.

But today there was another reason for her restlessness. It was an anniversary sacred to herself. There had been an autumn in her life when in an outburst of hurt pride she had ruthlessly put from her all that a woman cherishes. When God wants to discipline a woman for a great work he does it through her heart. He makes her suffer until she is bowed into tenderest sympathy with all suffering. That was His way with Lorraine Floyd. But she was beginning to understand that her pain was of a kind that held distilled in it something of the joy of deep self-revelation.

What she was remembering today was just a hurt, surprised look in a pair of human eyes.

"O, what a little thing
To remember for years,
To remember with tears."

No, not a "little thing," for because of it suffering always touched her quickly, and of this was born that divine thing—a desire to heal and help.

In the school, the work and purposes of which were so amazing to her, she had been studying the women who set service above self; and it had been borne in upon her that service is the measure of true greatness. She understood as never before that self-denial is one of the crosses on which the strong are fastened for the help of the weak and faithless.

"I must decide to-night," she kept repeating to herself on her return from the park. And always, over and against the calling of the hills and home, there was the more insistent cry of the slums and the sin-sick multitudes.

That night at prayer meeting when she faced honestly what she knew to be the will of the Master, she made her decision.

"I have seen too much to ever again be happy unless I am doing my part in the world's great work. Even in the little I have been able to do I begin, in the work of the Master, to find my own self. I understand with one who has said, "If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.'"—Deaconess Advocate.

THE MINISTRY OF WOMEN.

The address of Rev. William Bradfield of the Wesleyan Methodist Church, delivered at the Ecumenical Conference.

Having once had to do with the preparation of a hymn book in England, I discovered a very interesting thing. Almost all the great hymns in the hymn books are by ministers or women. If it were not for the English poet Cowper and the American poet Whittier, laymen would have a poor showing in our hymn books. That throws a light on the phrase "the ministry of women." From the beginning they had a share in the ministry. These women who ministered to Christ cared not only for his clothes and food but for his gospel. They belonged to the apostolic company who gave us the New Testament and had their share in it. Who told the story of the first two chapters of Luke but a woman? Who told the story of what happened on the cross when the disciples all ran away but the women who were there? People refer sometimes to St. Paul as if he were somehow an enemy of women. But Paul in his work found two oppressed classes, slaves and women. He gave them both the same advice and told them both, "You are free." He told them, "In Jesus Christ there is neither bond nor free, male nor female," and advised them both to make the best of the present social order. He did this because a social uprising of slaves and women at that time would have ruined the chances of the new religion of Jesus in the world. You have no more right to quote St. Paul as limiting the activities of woman than to quote him as a slave owner.

I want to plead that women should have every opportunity. I will tell you why they have not exercised their ministry in some ages of the Church as well as they might have done. You find two teachings concerning women in the New Testament. When the day of Pentecost comes it is "Your sons and your daughters shall prophesy." When you get a Church like that in Corinth, with ugly social conditions inside the Church, it is "Let the women keep silence." All through the Testament, when Pentecost comes it is, Let the women keep silent." We have to expect for our women and from our women infinitely greater things than have yet been received, when we are good enough. Meanwhile, we have to wait. I do not think we shall have to wait much longer.

—J. W. Scott & Co., wholesale dry goods merchants, are having the best business they have had since the panic of 1906.

—W. B. McIlwaine, Presbyterian pastor at Asheboro and Thomasville, goes to Maxton to become co-pastor with Dr. H. G. Hill.

—Rev. J. W. Goodman, pastor of Buffalo and Midway Presbyterian churches, has resigned to accept charge of the Hawfields and other churches near Mebane.

—A number of brethren on their way to conference had time to stop in Greensboro and see where the Herald comes from. We were sorry to be unable to go with them, but hope to reach Henderson before the end of the week.

—London policemen arrested 223 women recently for breaking windows. They were suffragettes, and when restrained from entering the House of Commons, they took to window smashing. Women have a hard time to get their "rights." They have our sympathy in contention for the right to vote, but not in their use of violence. Gentleness becomes women.

THE LITTLE BLUE SPOOL.

There was once a little blue shuttle in in a great loom that was weaving a beautiful silk cloth of many colors.

You have seen a loom, have you not? You remember the long rows of silk threads called the warp, and the shuttles with the spools of different colored threads. The little spools were shot through between these threads from right to left, from left to right, making the woof that bound the whole into a firm cloth.

But one day a little shuttle, or spool, that carried a certain shade of blue thread said to himself: "There isn't very much blue that I can see in this silk. I don't believe that I am of much use and I don't believe that I will work any more."

And he didn't. And when the silk was taken from the loom, it was found that the silk was ruined for there were great gaps in it where the little blue spool should have run through.

We all have a part in the great loom of life; and like the little blue spool that spoiled the beautiful silk, we must do our share of the work or spoil the whole web. —Jewels.

THE ANIMALS' MOVING PICTURE SHOW.

There was a great commotion in the brown and green woods, for Sir Bruin was to give a moving picture show in the old school house. Bless your dear hearts, the show was to be given on Saturday, when not a boy or girl was within sight or sound.

It was a grand procession which wended its way to the little red school house. The squirrel family was out to the very tiniest, the newest baby chipmunk. The woodchucks, the foxes, and the deer took their places, some on the chairs and some on the desks. Fancy if the teacher had caught them! The field mice came and sat on the wide window sills, and a blackbird perched on a map that hung on the wll. Hippity—hippity—hop, hurrying for fear of being late, came the toads, little ones and big ones.

A crow, dressed in his best, black, shiny coat, stood at the door and took the tickets. Now what do you suppose was the price of admission? Why, the squirrels brought nuts, the birds, red partridge berries; the bunnies clover tops. Each one offered his choicest treasure from his woodland storehouse.

Then Sir Bruin commenced to throw pictures on the screen. O, dearie me, the pity of it all, for the very first picture was of a boy, a boy who went to the little red school house, stoning a fat brown baby woodchuck.

"O, my poor little chuckies," sobbed mother woodchuck, wiping her eyes with a gossamer web which she had plucked from the grass on her way to the show.

"Poor chuckies," echoed Papa Woodchuck "I told him boys were bad and to run home if he saw one."

"Boys are bad," and the big bear's voice, which was usually so kind, sounded quite growly, "look at this."

It was the picture of a mother doe crashing through the woods in search of her fawn who had wandered away. Back and forth, back and forth, up and down the woodland paths ran the mother, until by and by, through the trees she saw two boys, and in their arms they carried her baby.

You have all seen squirrels scampering in the park and many of you have seen them in the real, truly woods, but I hope none of you have ever seen one living in a cage. Yes, there are poor little squirrels who are made to dwell in cages, when they are longing to be free and at play with their brothers and sisters. No cage however large, is equal to a leafy tree in the fragrant pine woods. And this was the picture which Sir Bruin next showed—a large store on a busy street and in one window of the store were seven cages, and in each cage was a squirrel running round and round and round, looking for a way to escape.

There was not one in the audience but who had lost a brother or a cousin or a friend in this way, and great was their indignation. But the effect of the next picture caused a great surprise—to Sir Bruin at least.

First you saw Mr. Rabbikins hopping through the green ferns, suddendly he stops and sits up and sniffs the air. "Carrots!" he says to himself, and there, sure enough close at hand, under a box—a very funny place for carrots to be growing—Mr. Rabbikins spies a nice, yellow carrot. Under the box he steals, nibbles, nibbles, nib—bang down comes the box, and Mr. Rabbikins is a prisoner.

"Daddy daddy," cried the little white rabbit, "I want my daddy."

"That explains why papa did not come home to us last nigh," cried the white rabbit's mama. "I must go and release him."

"We'll all go " shouted all the animals together, and away they scampered and hopped and glided and ran, each in his own way.

"Very—unusual, very unusual," said the big brown bear as he scratched one ear and looked around at the empty seats. "It's the first time that my audience ever took to its heels in this fashion. However, I'll just slip in another picture, and sit down and wait."

He did not have long to wait, for with such a number to the rescue of poor Mr. Rabbikins, the prisoner was soon freed from the trap and with his little white rabbit on one side of him and Mrs. Rabbikins on the other, was given a place of honor in the front row of seats.

When the show was over, and I cannot tell you all the pictures which Sir Bruin showed, the question was how could they punish the cruel boys.

At last a robbin-red-breast spoke. She it was who had her nest robbed of three tiny blue eggs. "I think," said the robin, "that if we were to leave the pictures here and let the children see how cruelly some of their playmates have treated their woodland brothers, the naughty boys will feel so ashamed that they will never bother us again.

And what the robin said came true.—Gertrude Winham Fielder, in Our Dumb Animals.

HOW BIRDS DRESS.

Birds think a good deal about their dress and are careful to keep themselves tidy and in good order.

Of course their fashions differ because birds themselves differ by they do not change. A robin today dresses just as her grandmother did, and none of her neighbors would dream of calling her old fashioned.

Neither do birds have many suits. Two a year is quite sufficient for most of them and many are quite contented with only one.

As a rule the gentlemen dress more gaily than their mates, though they spend less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled and looked over, and how all the loose ones are pulled and dropped.

All this is done by the bill, for a birds neck is so flexible that it can be turned in all directions, but the bill cannot reach the head, and so Mr. Canary uses his foot.

With it he combs his hair, first on one side, and then on the other, scratching very fast, as if to get all tangles out. Then he uses his hair oil, for, although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen alike carry it about with them. They have a little pouch or sack on the back near the tail for the purpose. When Madam Bird wishes to use it, she squeezes it out with her beak, just as you press rubber bulbs; then she lays the oil on her back, just above her wings, and rubs her head against it, turning her neck until every feather in her head is straight and shining.—Selected.

THE BLOOM OF THE MORN.

The beautiful bloom of the morning,
Standing spotlessly fair and white,
Lies stained in the dust. Was blown there,
By the fierce wind ere the fall of night,
The stem that upheld the fair blossom
Proved weak in the blinding storm,
And before we knew that it was falling,
We found it, all bruised, and alone.

So like the fair flowers, we pilgrims,
Oftimes prove weak in the gale,
And soon we are found beginning
To waver, to falter, to fail,
We fail to hear the dear Voice,
Of Christ calling us, thro' the storm,
And soon we, like the sweet blooms,
Are found bruised, weak and forlorn.

We gaze on the bloom, lying dust stained,
Its loveliness now is concealed.
Who will stoop down to lift up, and cleanse it
That its beauty once again be revealed?
No one makes an effort to touch it,
Each one thinks it useless to try,
To place it with standing companions,
So forever in dust it must lie.

But not like the flower, dear pilgrims,
Are you if you've fallen today.
Don't think that you, too, must be there
In the dust of the earth to decay;
There's One who will tenderly lift you,
There's One who will hear your weak cry,
'Tis Jesus, He gladly will cleanse you,
Just call Him, He'll pass you not by.

Anon.

—Beattie has made a profession of religion, and says he does not want his execution deferred. Tomorrow is the day set.

—The Norfolk and Southern has bought a number of roads, including the Page road from Asheboro to Aberdeen, and is developing into quite a system.

—China is in a state of political upheaval and it seems that the Manchu dynasty must go. China is not ready for republican form of government, but that her people are determined on some sort of constitutional government there can be no doubt.

—The Central Carolina Construction Co. is suffering the annoyance of a number of petitions for bankruptcy or a receivership. Its business has become greater than its capital, and it is consequently embarrassed. We hope it will come out of the difficulties. It has built a large number of important buildings. Bro. W. C. Bain; its president, long ago proved his capability as a substantial and honest dealer.

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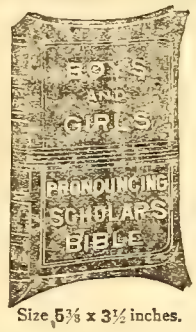

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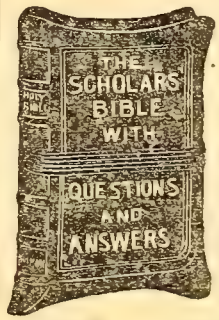

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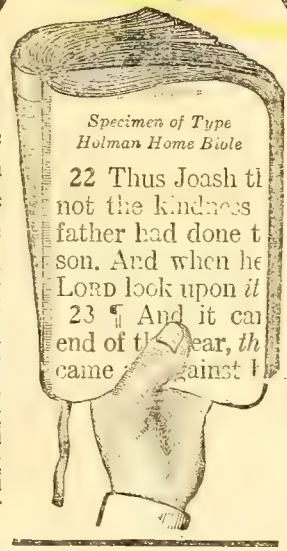

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SPECIMEN OF TYPE

the priests, the Lē'vites, the the singers, the Nĕth'i-nims, they that had separated then

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METHODIST PROTESTANT HERALD, GREENSBORO, N. C.

Subject—Lessons from Paul—II Tim. 4: 1-8. (Consecration Meeting).

M. His conversion, Acts 9:1-20.
T. His labors, II Cor. 11;22-33.
W. His earnestness, Rom. 9:1-3;10:1.
T. His devotion, Acts 20:31-36.
F. His independence, Gal. 2:12-21.
S. His one theme, Gal. 6:14-18.
S. The topic.

Paul.

I. Early Life.

1. Born a Jew and a Roman citizen.
2. Was Pharisee of the tribe of Benjamin.
3. Grew up in schools with good instructors.
4. Was leader of persecutions against Christians.
5. Enthusiastic, ambitious and energetic.
6. Was converted while persecuting the church.

II. After His Conversion.

1. Began to preach Christ immediately.
2. Began preaching where he had persecuted.
3. Was a special apostle to the Gentiles.
4. He was ever enthusiastic in his work.
5. Was stoned, shipwrecked and imprisoned.
6. Carried Gospel to Europe—foreign missions.
7. Wrote fourteen New Testament books.
8. Labored more abunlantly than all the rest.
9. Suffered martyrdom, as the chopping block.
10. He was faithful—a crown awaited him.

III. Reflections for Us.

1. He was always in earnest.
2. When he saw he was wrong he changed.
3. He did his duty regardless of consequnces.
4. He followel Christ all the way.
5. I wonder if I can say as much.

Hints for this Lesson.

1. Have some concert feature in the meeting, the Lord's prayer, a favorite Psalm or other scripture. The concert feature might be near the close.

2. Leader keep your hand on the reins of the meeting; a nod here, a bright smile there, a look of animated attention from you, will alone almost make the meeting a success. Have something for associate members to do.

3. Have chain prayer concerning the example Paul gives us. Have some member begin, and close, yourself. Arrange for roll call and response of quotations from Paul's instructions to the young men, Timothy and Titus.

Something of His Life.

Paul was a native of Tarsus, a city of Silicia, and a citizen of the Roman empire. He was of Jewish nativity and was schooled in the doctrines and teachings of his people. His early education was that of other boys of the city, but when a youth he went to Jerusalem and became a pupil of the eminent Gamaliel, who was a profound scholar, though more liberal in his views than the more orthodox of his race.

After his Rabinnic training he returned to Tarsus to learn a trade. It is probable that he continued his studies in the Gentile schools, for which Tarsus was noted. From Silicia he went back to Jerusalem, where he became prominent in the councils of the Jewish church, and apparently was chosen a member of the Sanhedrin. Though in Jerusalem for some time and about the same age of Christ, he was probably not at the capital during the ministry of Jesus, for he seems never to have seen the Great Teacher. He knew, however, of the Messianic claims of Christ and was clearly conscious of the opposition to Judaism involved.

He threw himself into the fight against the new faith, and with his characteristic impulsiveness and determination did all he could to stem the tide of Christianity and exterminate the believers. He consented to the death of Stephen, if he did not actually participate in the stoning. This he followed up with an inquisition that made him conspicuous among his fellows.

In the year 34 or 35 A. D., while on his way to Damascus, he went through a supernatural vision that brought him under deep conviction of his sin. Out of this experience he came a Christian disciple, convinced of the Messiahship, distinctly conscious of having been commissioned to preach the gospel among the nations of the earth. He did not immediately begin preaching, but retired to Samaria for two or three years, where he engaged in study and preparation for the work.

His first preaching was in Damascus and Jerusalem, but he was soon called to the Gentile nations. He went first to Antioch and there had Barnabas associated with him. After a few months he returned to Jerusalem, where he entered into a controversy with certain of the Sanhedrin regarding the question of whether or not certain forms and ceremonies were necessary to salvation. Paul believed that justification was by faith and not by ceremony. He finally won and the Jews accepted the Gentiles who professed to be Christians as such. Paul continued his missionary work in all the neighboring countries. He touched all the more important cities of that time and region and probably preached the gospel to more people than any man who has lived in all the tide of time.

Paul was often disconsolate, though his work in the main is now considered marvelously successful, as compared with other apostles of his day or missionaries of later years. He swung far afield in his doctrine and preaching from the church at Jerusalem, though his views of Christ's teachings seem far more in accord with modern views than did the majority of other early preachers and leaders.

In 56 A. D., after some years of successful work in the principal cities of his day, he returned to Jerusalem. He was then called upon to show his belief in the ideas of the home church by conducting certain ceremonies. This he did, but was misunderstood and came near losing his life. He was soon after arrested and remained in jail or in custody of officers for two or three years. He was before Felix and Festus, then Agrippa. Appealing to Caesar he was carried to Rome, from whence he wrote several of his epistles. He was eventually released, only soon to be re-arrested, tried and sentenced to die upon the block. While in prison the second time he wrote the remainder of his epistles.

There are many things in the life of the man that call for comment and give food for discussion and an interesting meeting.

He was a man of education and culture. Learned in the old scriptures, upon his conversion he studied zealously the doctrines of Christ. His conclusions, based upon his study and his visions, were unlike others of his time. Some of his views have been accepted by the church as unquestionably right. Others on matters of church polity were subjects of variance throughout the ages that have followed. He was a profound and sympathetic man, but not a metaphysician.

He was enthusiastic. He was daring. He cared not for the beaten paths; he preferred to travel the undiscovered territory. He accepted no man's views; he followed his own convictions. He was sensitive, but unflinching when duty demanded bravery.

"It is easy, in the world, to live the world's opinion; it is easy, in solitude, to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

"Training is everything. The peach was once a bitter almond; cauliflower is nothing but cabbage with a college education."

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Ma[illegible]. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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A RAINBOW QUEST.

"Br- r Br'r!" buzzed the new automatic telephone. There was a psychic urge, a sound of compelling importance in the ring that brought a deaconess hurrying to answer it.

"A woman has just arrived from Los Angeles. She believes her daughter is here some where in the Chicago red light district. will you please call for the woman at No. — and bring her with you to the Midnight Mission to-night?" It was the superintendent of the mission who made the request and the deaconess's response was of course an eager assent.

To help a heartbroken mother find her lost child—was there anything under the wide heavens that she would rather do? Many times she had aided in similar searches, and sometimes, alas, in vain. But hope is always high in the hearts of those who consecrate their lives to the service of a supreme cause.

The story of the anguish-racked little mother enlisted at once the tenderest sympathy. Separated from an unfaithful husband a few years ago she had been left with the care of four children. The oldest, a girl, through some trick of circumstances came to Michigan and there in two different cities had tried her luck in the ranks of the bread winners, but that life was hard and dull and she was young and loved gayety and brightness and—well, the instince of her mother discerned in the letters that later came from Chicago something of the peril touching the life of her child. Wildly and even without sufficient means, she started her rush half way across the continent Angels must have accompanied her opening the way. When her journey was but half completed her money was gone. But an old check her husband had given her, the value of which she had doubted, was unexpectedly honored and she found herself at last in the great city where her child must be.

Inquiries at the house, the number of which the girl had given, brought the information that she was out—in fact, that she was very rarely in. There was nothing to do bnt to go on to the missions. Darkness had fallen when the little party descended from the car on their way, the mother hurrying on a head.

"Pardon me but the woman who just got off the car with you looks so much like my mother I can't help asking you about her." The speaker, a dainty slip of a girl pulled the sleeve of the deaconess timidly.

"Did she?" The surprised deaconess took the girl's arm and tactfully drew her into conversation. By the time she had reached the little mission house she had learned the girl's name and was convinced that something like miracle was happening, Gently she persuaded the girl to enter with her and dramatic indeed was the scene that followed. There is no word in any language living or dead to tell just what that moment meant to her mother. Only those who have been delivered from the uttermost depths of suffering can know what real thanksgiving is. Such prayers of gratitude as went up from those hearts that night! Such rejoicing as there was! Many and fervent are the prayers sent up for this girl that she may not only win final victory for her herself but that she may be the means of helping and saving others. For to such sevrice the grateful mother pledged her at that memorable Thankgiving celebration of her life.

BRO.. PICKENC CALLS ATTENTION.

I have been thinking for some time that I would ask the use of the generous columns of the Herald to bring to the attention of the Annual Conference at its approaching session the importance of making some provision to meet the payment of the amount apportioned to North Carolina for the purpose of creating a fund to be used by the General Conference in paying the assessment upon our church by the federal council of the several denominations that organized for the purpose of effecting a closer union or a more effective system of cooperation. I do not recall the amount but it was brought to the attention of the Conference at its last session, I think, and is of record, I presume. If our church is to continue to participate in these meetings it is necessary for the conference to furnish the money, as there is no general church fund to meet this expense. Our representatives have gone at the instance of the church and participate in the meetings and relying upon the support of the denomination, and our failure to meet our part of the expense of that organization will place us and them in an embarrassing position, to say nothing of the obligation incurred. If the conference has an adverse opinion upon the question of continuing the connection I think it would be proper to instruct the delegates to the next General Conference in regard to it.

I also think that there are some other matters that will come up in the General Conference upon which this conference might well give an expression to guide its representatives in their action.

Another may be the consolidation of the general church organs.

Perhaps the rearrangement of the several church Boards so as to eliminate some of the expense in the administration of this part of the church work may suggest a change in the law. Doubtless the delegates would like to know the wish and judgment of conference in regard to all possible questions upon which they may be called upon to vote. They might thus be better able to represent the people who intrust them with the responsible mission.

The progress our denomination is making demands some material legislation, and the coming session of the General Confeernce will be a most important one. Those who are keeping in touch with the awakened spirit of our people, and appreciate the important position our church has assumed, or into which it has been placed by the virtue of its principles and doctrines, better than I, know the importance of a correct and conservative expression of the will of the membership of the church in all legislation at thi time.

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The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

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Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

As a church we are face to face with responsibilities and duties that must be met. Conditions have arisen, especially in some other sections of the church, that demand prompt solution. The wisdom that comes only from sincere devotion can determine the happy destiny of our church. In her loyalty and wisdom may not the North Carolina Annual Conference give counsel.

R. T. Pickens.

--According to statistics recently issued there are 157 pastorless Presbyterian churches in North Carolina. Statistics for other denominations would likely show corresponding number of vacant churches. More ministers, more ministers, is the cry on every hand.

—President Finley of the Southern Ry. announced November 13th that, in recognition of the value of their service and their loyalty to the interests of the company, the management had authorized an advance in the salaries of its clerical employees heretofore receiving $70.00 per month, or less. This advance is to be effective from November 1st, 1911.

A GIFT WITH A THOUGHT IN IT.

What other Christmas present cost so little and means so much as a subscription to The Youth's Companion—52 weeks for $1.75? It is a gift that not only benefits the one that receives it, but every member of the same household.

If you do not know the Companion, if you are at all uncertain, just send us a postal card asking for sample copies.

Not only is the Companion the best gift that you can choose for the money, but the easiest to choose. Keep the loving Christmas thought bright and unwearied by making the gift The Youth's Companion.

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Methodist Protestant Herald.

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VOLUME XVIII. GREENSBORO, N. C., TRURSDAY, NOVEMBER, 30, 1911. NUMBER 2.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

J. F. McCulloch, Editor and Publisher.

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Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

THE HENDERSON CONFERENCE.

The session of our Annual Conference this year passes into history as one of the best yet held. The spirit was good, the time was occupied with legitimate business, and there seemed to prevail the feeling that our church has an important work to do. The Minutes will give reports adopted.

The splendid church our Henderson people have built made an uncommonly good place to attend to the business of Conference and committees.

One thing out of the ordinary was the appointment of a delegation to represent our church in the convention soon to meet in Washington to urge national legislation to protect prohibition states against outside liquor dealers. Rev. T. M. Johnson, T. T. Hicks, and A. J. Harris constitute the delegation.

ANNUAL CONFERENCE—ADDRESS OF WELCOME.

By A. J. Harris, Esq.

Mr. President, and Brethren of the Methodist Protestant Church of N. C.:

Years ago I read a poem in which the story ran like this: The blind and venerable Bede was being led along by a mischievous boy who halted the venerable priest and said: "Father, a vast concourse of people are here assembled who are anxious to hear you preach and receive your blessing." There was nothing really present except a great number of large boulders and stones. Yet in his blindness this was unknown to the man of God who immediately opened up and gave a sermon and concluded it with, "Thine is the kingdom, and the power, thine the glory now and forevermore," to which every boulder, stone and clod, responded with a fervent Amen! They boy was completely overcome by this miraculous response from the stones and confessed his double-dealing and the old father replied, Be not surprised, my son, for is it not written that if "these should hold their peace, the very stones would cry out." Were I this evening to refuse the pleasant task assigned me and remain silent, the larders and pantries, the turkey gobblers and hams, sausage and backbones, the lights in the windows, the smiling faces and extended hands would bid you welcome.

The common place and customary platitudes of the address of welcome may not well be dispensed with, so I say to you, Mr. President, and brethren, the Methodist Protestant Church of Henderson bids you welcome. The churches of Henderson have thrown open their doors. Our homes are your homes. Our tables your tables. Our pleasures, your pleasures.

The town, individually and collectively, greets you; we hold out our hands to you; we shake hands; we press and squeeze your hands; we pay attentions to you; we touch and take off our hats; we doff our caps; we present arms; we make a leg—that is all the ways the dictionary gave and so the burden is off and we all say, Welcome.

We welcome you to this place where men of God have erected an altar of sacrifice; we welcome you to our temple of justice where you may attend to the routine of Committee work.

We welcome you to this time which our loving heavenly Father has blessed and set apart, in the economy of nature, for gathering the fruits of our fields.

We welcome you to this opportunity to build into the life and character of our people a knowledge of what you are, and for what your fathers stood.

We bid you hearty welcome for the sake of the old men we have known among you. We honor ourselves and them by this recognition of the part they took in the history of our past.

We welcome the glory of your history—the grandeur of your present opportunity and the joys of your future.

We welcome you with pride, because we believe that God has called this church to a "Manifest Destiny."

By this, I am reminded of the story told by Prof. John Fiske in a lecture at the Royal Institute of Great Britain in May, 1880. He said that at a great supper to a noted citizen of our country, three men were called upon to give a toast as sentiment to the United States. The first said:

"Here's to the U. S., bounded on the
North by British America;
On the South by the Gulf of Mexico;
On the East, by the Atlantic;
On the West, by the Pacific Ocean."

The second said:

"Here's to the U. S., bounded on the
North by the North Pole;
Bounded on the South by the South Pole;
Bounded on the East by the rising sun;
Bounded on the West by the setting sun."

Whereupon the third man, feeling the necessity of the case so urgently upon him, responded:

"If we are going to have the historic past and present and take our manifest destiny into the account, why restrict ourselves within the narrow limits assigned? I give the U. S., bounded on the North by the aurora borealis; on the South, by the procession of the equinoxes; East, by the primeval chaos, and West, by the day of Judgment."

In our abounding joy in this greeting, we welcome you from your beginnings as outcast seekers after Liberty; on to your tabernacling in the Union for Conference; on, further, to your assured place in the history of those who seek for truth; and yet on, to that glorious culmination of God's plan, when we shall all be free men because the truth we sought has made us free—when one chall be our Master and we all be brethren!

Mr. President, and brethren, if it

should be thought necessary to explain the universality of the welcome to this great brotherhood and to tell why all churches, all creeds, all mankind, look so kindly upon you, we would go back to the conditions of 1824 when those who held that a layman should be permitted to share in the government of the church, were looked upon as "stirrers up of strife," and rudely cast aside.

We would tell of the agitation which centered around the periodical called Mutual Rights; the Convention of 1827; the petition to the General Conference of 1828 and the unfavorable reply. We would then call attention to the present status of the sons of God, and point mankind back to the glorious shining of that star which caught its light as a reflex from Him who died to make men free, and with that shining has given a new impulse which has brightened the way of all mankind who walk toward Him, who is the source and fountain of all light and knowledge.

Let me paraphrase a saying of Woodrow Wilson, of Princeton, and say, a new age has come which no man can forecast; but the past is the key to it; and the part of the founders of Methodist Protestantism lies at the very center of all modern church history. From whatever point of view you approach modern church history you find it necessary to reckon with the facts which are resultants of the movement of the fathers whose demand for an open door was met with scorn and reviling.

This new age has new conditions, but the eternal truth of God must still find men for its exponents or linger unknown until they are found. It is still true that the Spirit of Christ must abide in the heart to purify the life and broaden the view, before mankind will know the truth which will make them free, a broader view which will teach them the new conception of God which in the last 75 years has driven out the harder Calvinistic interpretations which were so prevalent even in the reformed church, and substituted the Righteousness of God in the place of the Power of God in their definitions.

We welcome the representatives of the Methodist Protestant Church because of the part this grand organization has played and is playing in reducing the theology of all the churches to a moral science where the question of Abraham: "Will not the Judge of all the earth do right?" becomes the foundation of all the Ethics and the adopted philosophy of all the progressive churches.

There has been a wonderful broadening of church work in the last 100 years. Then the minister was supposed to do all the work of the church—organization for service to the community by the entire church was unheard of. Even Sunday school was in its infancy. There was no Y. M. C. A., no Y. W. C. A., W. C. T. U., C. E., or Salvation Army. There was none of these and only the occasional whispering of those who hoped in a brighter future day to be allowed to help forward the cause so dear to their hearts, The seeds sown by the liberty-loving sons of God of a former day, are now germinating in every field.

You, Mr. President, and brethren, are thus universally welcomed because your whole history shows that by your standard man was more than meat, and the body was more than raiment. and because there is gathered into your system all that the advancing light of knowledge shows of good—yet you are untrammeled by aught which may dwarf the lowliest among you. Your history shows that Methodist Protestantism has "purposed in its heart that it would not defile itself" with any portion of domination in spiritual things, but would, in true humility and godliness conform its government and control to the spirit of the teaching of the Master who taught that before ruling one must learn that higher lesson of obedience.

History tells us that for a thousand years the Jew looked and hoped for a messiah who should come to bind the broken hearts of suffering Jewry—and that when he came, their very brightest and best, who in prophetic ecstacy had cried, "Behold the Lamb of God that taketh away the sin of the world" had from his gloomy prison walls, wailed "Art thou He who should come, or look we for another?"

In repetitions of history may we not see the Christian church, for like centuries. standing on the tip toe forecasting a union of God's church where He should be the one vital connecting link which would make them all one,—and when "Freedom, equality and union in Christ" was really unfurled, asking, Shall we look for Another?

Your welcome is thus universal, Mr. President, because this church has incarnated the great ideas of religious freedom and complete personal service. Because it calls to the highest and best that is in man—and urges him to become unshackled by any ordinance, decree, dogma, or limitation of man's sceming or of Satan's devising. Because you nowhere acknowledge a higher sovereignty than fatherhood or recognize a greater law than love.

—Be of good cheer.

THE INFLUENCE OF THE CHRIST CHILD ON THE WORLD.

The Christ Child is the central figure in history; take Him away and you have lost the keystone of the arch; lose sight of Him and the foundation stone is gone; take Him away and peace departs; lose the vision of Him and there is no pardon. He is making impressions on each one of us every day we live. He is making his presence known in the songs we sing—you could not persuade me, as we pass up and down the streets and hear the snatch of song yonder and a bit of whistle of a tune here and there, that it is because the music is catchy and fascinating.

I know why men have been singing, "He will not let my soul be lost:" I know why they have been singing over and over, "He will hold me fast," it is the "Influence of the Christ Child." He has filled heaven with music and earth with peace and joy.

You may be a man of education or a woman of culture, but you will fail without the Christ. You may be indifferent toward Him, but it seems to me that a man must have a heart like stone if he could be indifferent to the Christ Child. All that makes life worth living you got from Him. We have the Home and Foreign Boards and fields as a result from the influence of the Christ Child. Through missionary efforts there has been produced a better civilization. Out of the missionary efforts have grown some of the largest movements of the past century. Beginning with Livingston's effort we see the slave traffic begin to crumble, missionaries all along the line have given their efforts in the abolition of this traffic. So, we are fighting the opium traffic in and India.

Another by-product of missions is, in the beneficent change in the position of women, the redemption of the home life. Christianity brings woman to her domestic throne and breaks the chains of custom which enslave her, giving her an equality with man, the education of girls giving them an equal opportunity with boys. These are object lessons with mighty uplifting power.

Foreign missions act on home missions. It produces an expansion of our thought to embrace the whole world.

It is just as much our duty and we are just as much under obligation to try to save the unsaved in the less fortunate portions of our cities and country as to save the Japanese or Africans—surely we are. Think of 110,000 people, ((mostly foreigners) in one district in St. Louis with only three or four feeble missions

among them to save their souls, and break to them the bread of life.

Contrast the Pagan estimate of the value of childhood, especially of girlhood, in China and India, contrast these with the great work Christians are doing in rescuing orphans, in these countries and in Turkey, Porto Rico, and other afflicted lands, to say nothing of the Salvation Army, and orphanages in England, America and other Christian lands.

The Play-ground movement is another outgrowth of the sympathy the Christ-Child has awakened for childhood. So, the juvenile courts, the recent legislation regulating child-labor. The vast sums of money invested in children's hospitals, asylums for imbecile children, the blind, deaf and dumb, and cripples.

Who could conceive of the whole civilized world becoming interested in the development of a defective girl like Helen Keller, if the Christ-Child had never come?

The immense number of childrens' story books, games, toys, and amusements is of the Christ Child. So is the Kindergarten, the children's songs, the Christmas trees, the Sunshine Society, the Band of Mercy, the Loyal Legion, and Temperance Education in public schools and the Sunday School; the graded lesson and the elaborate equipment for primary work; the Junior Endeavor Society, and all the rest along religious lines.

The Christ is still passing by, yes, but, oh, so slowly, as He is waiting to hear you say: "I am here, Lord; take me with you, for without you I am lost indeed."

P. S. Prepared by request to be read in December meetings of the Woman's Home Missionary Societies, by Mrs. Emma Ledbetter.

Cicero, Indiana.

THE MEETING OF THE BOARD OF FOREIGN MISSIONS.

The Board met in the Director's Room of the First National Bank of Henderson, North Carolina, on Thursday, November 23, 1911, at 10:30 A. M., with the President, Rev. F. T. Tagg, D. D., in the chair.

All the members were present except Rev. T. H. Lewis, D. D., and Mr. J. H. Baker. Rev. T. J. Ogburn, former Cor. Sec. and Treas., was, on motion, invited to meet with the Board, but important Conference duties prevented. Extending communication and maps explaining the Mission's plans for the Nagoya College Grounds, and changing and adding to the buildings, were carefully considered, and action was taken authorizing the Mission to take preliminary steps to secure at least a part of the land now so urgently needed.

It was further decided to give the Board's approval to the general plans for enlargement as outlined, and also to express the Board's regret that owing to the present state of the treasury, further steps could not now be taken.

The New Constitution for the Yokohama School, which was presented to the Board for its approval, was duly considered and approved.

A special communication concerning the Girl's Afternoon Department of the Yokohama School was read, and the Corresponding Secretary was instructed to write to our Woman's Foreign Missionary Society in reference to the same. The new Constitution for the Nagoya College, adopted by the Mission and submitted to the Board, was approved after due consideration.

The proposed new Constitution of the Japan Mission was amended and finally approved by the Board.

The purchase of the Ejiri lot, as explained in the Mission's communication, was approved, as was the purchase of the Yokkaichi lot.

The Cor. Sec. was instructed to send a suitable letter to Rev. E. H. VanDyke in reply to his request.

It was decided that Rev. E. I. Obee should return to America after the session of the Japan Conference in April, 1912, on a well-earned furlough.

The reports from the four Sub-Districts of the Japan Mission Conference, the Educational Institutions, and the Japan Treasurer were submitted, and approved.

The former reports show that we now have seventeen organized churches, three missions nearly ready for organization, and twenty-six other appointments, a total of forty-six. There were twenty-one baptisms, besides sixty-four applications for baptism, and fifty full members were received and five probationers—this was in the Quarter ending September 30, 1911. The total church membership, including enquirers enrolled, was 2109. There were forty-five Sunday schools with 2713 scholars, and 119 teachers, total, 2832.

The Nagoya College has an enrollment now of 327 young men. The Yokohama School of English has 204 young men enrolled, and 35 young ladies in the Girl's Afternoon Department.

Treasurer Klein's reports were submitted. The report of the Auditor, Mr. H. C. Staley, that the accounts were correct and in order, was accepted. The treasurer's Reports were opproved.

The president and Cor. Sec. were made a Committee to secure the services of a competent missionary.

The President and Cor. Sec. were elected Delegates to attend the Conference of Foreign Mission Boards in New York, January, 1912.

It was decided to held the next meeting in Baltimore, February 29, 1912.

A resolution of thanks was tendered to Mr. S. R. Harris, and the First National Bank for courtesies shown.

Fred C. Klein, Cor. Sec. Treas.
316 N. Charles St., Balto., Md.

THE FIRST FIVE YEARS OF THE LAYMEN'S MISSIONARY MOVEMENT.

A Message to the Churches.

On November 15, 1911, the Laymen's Missionary Movement completes five years of life. Its primary purpose has been the development of intelligent missionary interest among laymen. The joy of the Movement and its sufficient reward will be to see all the churches enlarge their missionary policies and resources, until they are adequate to the evangelization of the world.

The past five years has witnessed the most extensive and inspiring increase of missionary interest during modern times. The greatest series of union meetings for Christian men ever held in North America has occurred during this period, for the one purpose of considering an adequate missionary program. Several hundred thousand men have been reaeched directly, and many more indirectly, by the challenge to participate in world-evangelization.

Into thousands of churches thoroughgoing methods of missionary education and finance have been introduced. In a multitude of congregations and in some entire cities the number of systematic contributors to missions has been more than doubled by the methods recommended by the Laymen's Missionary Movement. Alongside of these direct results in the churches which bave been awakened on missions have come concurrently a general and successful effort for the payment of church debts, augmenting of pastors' salaries, increase in regular church attendance, and development of large numbers of inactive laymen into effective Christian workers.

It has been clearly proved that intelligent enthusiasm for world-evangelization is not a hindrance, but a distinct help to every other Christian activity. Along with the larger offerings toward missionary work abroad have also come largely increased gifts toward Christian enterprises at home. The message of the Laymen's Missionary Movement promotes in-

terest in every department of church work. Many thousands of men's missionary committees have been appointed as the result of its agitation, and all of those include both home and foreign missions in their plans and activities. The financial canvasses promoted by the Laymen's Missionary Movement always include more adequate provision for the needs at home as well as for the work abroad.

The financial gains to missions during the past five years are the greatest ever made during a similar period by the churches of entire nations. The churches of Canada have increased from $1,492,000 to $2,216,000 annually in their combined home and foreign missionary offerings. Taking the United States and Canada together, the increase to foreign mission work alone has been from $8,980,000 to about $13,3500,000 annually, or a gain of about 50 per cent. In addition to this increase in current revenue, more than $5,000,000 have been raised during the past two years in special equipment or endowment funds for foreign missionary objects, by different agencies in the United States and Canada. With the accumulated momentum and experience of the past five years, it should be possible to make a larger proportionate increase during the next five-year period. The Laymen's Missionary Movement hopes to render a much larger service to the churches during the future than it has in the past.

The genius of the Movement is the spirit of cooperation between the churches in behalf of the greatest task confronting Christendom. Co-operation develops sympathy, appreciation and confidence. The spirit of Christian unity has had a phenomenal development in connection with the conventions and work of the Laymen's Movement. Great communions are now co-operating with each other to a degree supposed to be impossible five years ago. All the churches have had abundant illustration of the fact that each can accomplish its best and largest work in sympathetic co-operation with other Christian bodies. They therefore require and cordially welcome the Layman's Missionary Movement to enable them to act together in the great world task.

The missionary program of Christ is the most powerful challenge that can be used to awaken and enlist men both within and outside the church. Many men have been led to Christ and into fellowship with the church by being confronted with the world's spiritual need and challenged to practical co-operation in the universal propagation of Christianity. Thousands of inactive men within the church have been aroused and set at work by the same appeal. The biggest thing in the world is the world. If the world-appeal fails to awaken and enlist men, no smaller appeal is likely to be effective. It is Christian strategy of the highest order to use the most powerful lever ever put into human hands with which to quicken and vitalize men's deepest convictions about the spiritual significance of life.

As a natural and inevitable result of the missionary awakening, far higher standards of Christian stewardship are coming to be recognized and adopted. Not only are many men beginning to use their possessions as a sacred trust, to be administered for the good of others and the glory of God, but they are giving their time, thought, energy and life, in increasing proportion, for the highest service of mankind. Prayer, the most expensive of all human effort, is being offered with multiplying frequency by laymen, including intercession for missions and all other worthy ends.

Best of all, the essentially universal in Christ and His message are coming to be more generally recognized. Christ is not a partial Saviour, either of an individual or of the race. No man has a right to share in Christ's redemption for the world unless he prays and works to share that redemption with every other person in the world. Between evangelization and world-evangelization there is no essential difference, except a difference in geography. Every man's appreciation of Christ and Christianity may be measured by his desire to fill the earth with the light of the world.

To meet the opportunities now confronting the Church in the non-Christian world the entire present force of missionaries and resources should be at least doubled within the next five years. The Laymen's Missionary Movement is glad to be among the influences that has to do with the creation of a new atmosphere, and expects to co-operate to the limit of its power with the missionary agencies of the various churches, until the work of evangelization is actually accomplished. At the present time there are twenty regular paid secretaries of the denominational and inter-denominational Laymen's Missionary Movement, who give their whole time to the work, and this number is steadily increasing. The Movement is not a spasmodic or temporary sentiment, but the expression of a profound and determined purpose to rally and hold the men of the churches to the patient accomplishment of the mightiest task ever committed to human agency.

"The life of a nation's commerce depends upon its export trade." strength and virility of a nation's depends upon the length and power o reach in the uplift of the depressed needy nations of the world.

In behalf of mankind, your fe worker, J. Campbell White,

Gen. Sec., L. M.

1 Madison Ave., N. Y., Nov. 14, 19

THE GREAT MISSIONARY MO MENTS OF TODAY.

At the Commencement of Yale Col June, 1909, the survivors of the clas 1853 placed marble tablets in Mem Hall in memory of the men whom thought most worthy to be thus hon The class of 1853 of Yale Universi one of the most famous classes of great school, and many of its men have risen to high places in private public life. This class with many fa members looked over very carefully list of their deceased to determine should be the ones most worthy to their names placed on tablets for a spiration to coming generations of students.

You, as I was, will doubtless be prised to know whom they chose. men honored were two humble fo missionaries who gave their lives to sions after their graduation—Dr. H Bingham, who was a missionary in Sandwich Islands and Micronesia, and Chas Harding, who died in missio service in India. Dr. Andrew D. W formerly President of Cornell Unive and later Ambassador to Russia and cently to Germany, made the addres the unveiling and he in part s "Among the class-mates we have were others in Church, in State, in L ature, in Scholarship, who held pl which the world considered higher the places held by either of these as things go in the world. And yet we wish to leave to our Alma Mater names which she must not willingly die we have named these two. We named them because their ideals the highst and because they sacri most to make these ideals real. Men these have given the world somet better than any material success in r ing savage races into 20th Century of labor and business. These two c mates of ours gave to our land, to u all our thinking fellow citizens, somet more precious than this! — Noble i of self-sacrifice, of the spirit of St. P something of the spirit, we may say erently, of Christ himself. These na therefore, we deliver to our Alma M for the inspiration of successive gen

ons in Yale University during all the ming Centuries."

This fact is so significant for mission ork that I thought I would tell it here night. It is good for us to know that ne of the greatest of American Univer-ties decided that the greatest man and e one most worthy to be remembered he who gives his life for his fellowmen d that this great college holds in holy onor and deep affection those who, not unting their lives dear unto themselves, forth to dare and to do for the up-fting of their fellows. It is well to re-ll those great words of the Master in hose name and for whose glory Bing-am and Harding went out into the world Missionaries when they had finished eir course at Yale. "If any man will me after me, let him deny himself and ke up his cross and follow me; For hosoever shall save his life shall lose it; d whosoever will lose his life for my ke shall find it."

At the close of the last hour Christ ent with his disciples on earth as He as about to ascend out of their sight to Heaven, He gave them his parting ords—the message that he wanted his isciples never to forget—saying: "Go e, therefore, and teach all nations, bap-zing them in the name of the Father nd of the Son and of the Holy Ghost: eaching them to observe all things what-ever I have commanded you." And en I doubt not at all that Christ looked own through all the coming centuries and aw all the loneliness, all the suffering, ne persecutions and the horrible tortures nat His missionaries of the cross would ave to endure—and he turned and said—can imagine, oh so very gently and ten-erly the Savior said it, "I am with you lways, even unto the end of the world." Had Christ omitted this promise from His ommand the history of Christian Mis-ions and the world would have been ritten very differently than it now is—sad and unprogressive history it would ave been—because without His promise e would not have had the courage to arry His Gospel to the ends of the earth. nd because of this promise no matter here you turn your canoe or go with our caravan, you will find the mission-ry preaching and teaching living in na-ive dress amid the filth of Manchurian illages; nursing on lonely isles the retched people sick with leprosy; rov-ng with the Nomad tribes of the Sahara; leeping in the Indian wigwams of the ar Northwest, and preaching in churches nade of seal skins amid snow, north of he Arctic Circle.

When Col. Younghusband with his En-lish troops ruthlessly forced his way in-o the mysterious and forbidden land of Tibet, he supposed that he was the first white person to ever enter that exclusive nation, but on his march to the North-ward there he found a little American woman who was carrying on all alone, her missionary work.

When Christ said, "Go into all the world and preach the Gospel to every creature" he gave into the hands of the Church the continuation of His work on earth. From that moment commenced the Missionary cause and God intended it to be the chief work of the Church The command is still with us to go and preach the gospel to every man who does not know of Christ and to persuade him to admit Him to the control of his life.

In 1806 four students from Williams College, Mass., met out of doors for a prayer meeting. A heavy rain and thun-der shower came up and they sought shel-ter under an old haystack. That prayer meeting held underneath an old stack of hay proved to be one of the greatest pray-er meetings ever held in the history of the Church. We call it now the "Hay-stack Prayer Meeting," and not long ago in New York City, great meetings were held to celebrate the 100th anniversary of this boys' hay-stack prayer meeting. After prayer, one of the boys, Samuel J. Mills, suggested that they should try and send the gospel to the heathen and he said: "We can do it if we will." Today, Missionary Societies are using these words as their slogan of inspiration. The boys agreed to give their lives to missions. Other meetings of ministers and students followed and their earnestness resulted in the establishment in 1810 of the Amer-ican Board of Foreign Missions the first organized effort for Missionary work in America. What a mighty work four boys were able to do for God and man be-cause they met in prayer-meetings!

During the last 20 years the missionary spirit has had a marvelous development among the colleges of the United States and Canada. The Student Volunteer Movement was born in 1886 and has swept through the colleges with its in-spiring watch-cry, "The evangelization of the world in this generation," familiar-izing the men and women in colleges with world conditions and leading thousands of strong college men and women to live with a dominating missionary purpose. Their watch-cry of the Evangelization of the world in this generation was not be-lieved by very many in 1886, but now largely under the influence of the stu-dents, the Church has taken hold of this idea of present duty and it has now be-come a part of the prayers and earnest hope of nearly all of the important Mis-sionary Societies in Christendom.

Within less than a generation there have sprung up in different countries all over the world, National Christian Stu-dent Movements banding in these coun-tries for the purpose of making the col-leges propagating centers of pure Chris-tianity.

A little over a decade ago there was formed the World's Federation uniting all of these National Students' Associa-tions thus fusing together Christian stu-dent in 2,000 universities and colleges scattered over 40 countries. These have a combined membership of 135,000 pres-ent members. Besides this great number there is possibly near half a million of former students who have graduated and carried out to the world the ideals and spirit of this Student Missionary Move-ment. Its principal object is to make Je-sus Christ known to the whole world in our day. To accomplish this purpose the native Christian students of Asia, Africa, and Latin America are uniting with the Christian students of Europe, N. A. and Australia. Isn't this wonderful? There has been nothing like it in the annals of Christianity. These students will be the leaders of the future and where is the prophet who is great enough to tell us the work that these educated young men and women of all countries will ac-complish for Christ in the very near fu-ture? Does it not look as if God is pre-paring the people of all nations for a large work to be done?

In the great Convention of the Student Volunteer Movement held at Nashville in 1906, the Spirit planted the seed thought that has resulted in another great and wonderful Missionary Movement. As a young business man from the city of Washington sat and watched over 3,000 students considering for several days their relation to the evangelization of the world, the thought came to him that if the laymen of North America could see the world as these students are seeing it, they would be inspired to provide all the funds necessary for the enterprise. The opportunity came for carrying out this idea and a few months later when the 100th Anniversary of the Hay Stack Prayer Meeting was celebrated in New York City by a series of Inter-Denomina-tional Missionary meetings, it was arran-ged that one of these meetings should be a prayer meeting to be held November 15, 1906. It was a stormy evening and only about 75 laymen were present. Most of the time from 3 to 6 was spent in actual prayer. The meeting was continued in the evening at which they discussed what practical steps should be taken for Mis-sionary work. Out of the discussion grew a set of resolutions, calling into existence the Laymen's Missionary Movement.

(Continued on page eight.)

From Pastors and People.

Mt. Hermon Ct.—Greeting.

Dear people:—It has fallen our lot to become laborers together with God. In such a great cause let us begin early and prove faithful. The Lord willing I will fill all the appointments beginning with the 3rd Sunday in December at Mt. Hermon.

Our first quarterly conference will be held at Mt. Hermon on Saturday before the 3rd Sunday in January.

Praying God's richest blessings upon every member, I am

Your Pastor,
E. G. Lowdermilk.

Tabernacle Ct.

As the Conference has assigned me for another year to Tabernacle Ct. I now announce through the M. P. Herald that I will preach at the following times and places, (viz.) Julian, 3rd Sunday in Dec., at 11 a. m. Tabernacle, on same day, at 3 p. m. Moriah, the 4th Sunday, at 11 a. m. Shady Grove, same day, at 3 p. m.

The first quarterly conference will be held at Tabernacle Church on Saturday before the first Sunday in January.

Hope the new boards will meet and elect a chairman, secretary and treasurer and that the stewards will hold meetings and arrange the financial part and be ready to make reports to the conference as to the assessments for pastor and general interests. The pastor's assessments at each church are as follows: Tabernacle, $367; Julian, $87; Moriah, $169; Shady Grove, $35; President's Salary, $35. This amount we want to raise at once. Trust we may have good congregations on first round, so we can give and suggest our plans, and I certainly do expect the officials from each church to be present at our first quarterly conference.

Fraternally,
C. A. Cecil.

Matthews' Chapel, Greenville Ct.

Dear Herald:

Will write a few lines to let the readers of the Herald know we are still alive.

Our pastor, Rev. W. F. Ashburn, preached for us yesterday. Quite a number out to hear his farewell sermon. It was the last time that he will be with us this year, but we hope he will be with us again next year. We were all sorry to see him leave, but glad to say he received his pay before leaving.

Our Sunday school is still going on with good interest and also good attendance; we are preparing for a Christmas tree and we hope to have a grand time.

As the morning breeze of October 29th was gently passing, the soul of Mrs. Fannie Ray, the wife of Mr. Jim Ray, also passed from its earthly to the beautiful home above.

She was 37 years of age. She professed religion and joined Matthews' Chapel M. P. Church, and there remained a member until death called her home. She leaves a husband and ten children to mourn her loss, the smallest child being an infant, one month old. She was sick only a few weeks. All that was possible for loving hands to do was done for her, but she continued to droop and fade until the end came. Her body was laid to rest in the burying ground near her home. Many flowers covered her last resting place.

Let us ask God to prepare us to meet her in heaven, for we know she is now singing redeeming love with loved ones who have gone on before.

"Gone from home and loved ones who weep;
Happy, she's walking the bright, golden streets,
Patiently stands on the heavenly strand,
Fannie is calling with beckoning hands."

Lottie Edwards.

Nov. 20, 1911. Vineland, Va.

Burlington.

Last Sunday we had 160 in S. S., and the offering was $2.66. Bro. Rogers, the Supt., announced the committee appointed by him to have charge of our Christmas exercises. It is composed of the following: G. L. Amick, Walter Thomas, T. A. Amick, O. W. McPherson, R. F. Williams, W. E. Crutchfield, T. T. Stafford, and Misses Jessie Heritage, Agnes Heritage, Flossie Loy, Cora Isley, Ila Stafford, Lena Lineberry, and Ivy Coble. We hope we will have a nice Christmas exercise and believe we can if the committee will all get together in earnest.

The Ladies' Aid Society and Philathea Class held their annual Bazaar yesterday and last night. It rained about all day and streets were very muddy, yet about $70.00 was taken in. There was some expense attached, so this will not all be clear. It was a nice occasion, and everyone seemed to enjoy it immensely.

The Annual Conference at Henderson saw fit to change our preacher this year. We regret sincerely to give up Bro. Williams and his family and we shall welcome our new pastor, Bro. T. E. Davis, with equal sincerity, and trust that next year will be a great year for our church. We understand that 1912 is the 20th anniversary of the building of our church here and we truly hope it will be the best year in its history. We are going to be glad to have the Annual Conference meet with us again next year. This will be the third time for our church.

Our Thanksgiving service will be tomorrow evening at 7:30. An offering will be taken for the Orphanage. We trust it will be large. Reporter.

THE POSTAL CARD.

W. F. Kennett, Editor.

For the fifteenth time the editor of The Postal Card has been assigned to the pastorate of Flat Rock Circuit. No better people are to be found anywhere then the people of Flat Rock Circuit and we have entered hopefully upon the work of the new year and with the determination to do the best year's work yet.

The Annual Conference. It seemed to be the universal verdict that the session of Conference just closed was the best we have ever held. There was a full attendance, the order was excellent, and the spirit of the Conference fine. Our home was with Mr. S. R. Harris, president of the First National Bank; Mrs. Kennett, by special invitation accompanied us. So many other guests were entertained in this splendid home that we cannot mention all here. Mr. Sam Harris, Jr., was voted the greatest man among us because, with his fine 36 horse power automobile, he became "servant of all," and whisked us to and from the Conference in great style. The ride to the depot the morning after Conference closed will ever be remembered. Bro. and Sister Harris and all the family know how to take care of a houseful of guests and to make every one comfortable and happy. We would here record our vote of thanks. May God's richest blessings abide upon the kind people of Henderson and may His grace come abundantly upon every worker and every field in the N. C. Conference and may 1912 be a greater year than 1911 which we believe was the best in our history as a Conference.

Horse and Buggy for $150.—The horse is a large pony, five years old. A minister moves and would like to sell. If interested, write the editor for fuller information.

CONFERENCE NOTES.

—Next Conference goes to Burlington. Shelby and Rehobeth also invited it.

—Rev. W. C. Kennett, at the age of 77, is remarkably young—one of the liveliest ministers in Conference. He took his first work 51 years ago, when there were but 17 fields and five or six thousand members in the N. C. District.

—Bro. Geo. B. Harris said that it is a disgrace that we are not doing more for our superannuated preachers. Let us do more.

—A. A. Hicks, Esq., of Oxford, attended Conference on Sunday.

—D. W. Hardee, superintending Sunday school on Sunday morning, said they had their people so well trained that they would do at once what they were called on to do. To prove it, he called on S. R. Harris to make a five-minutes speech, and he made it, but Bro. T. T. Hicks jestingly said that was made up between them.

—Greetings were received from and sent to the M. E. Conference at Kinston. Bishop Hoss is reported as saying to his Conference that more and more it is coming to be seen that the principles for which the Methodist Protestants have so stoutly contended are right.

—Dr. C. E. Wilbur, editor of our Sunday-school papers, was present and spoke on several occasions. He preached on Sunday morning. We were glad indeed to see him.

—Dr. Klein, Dr. Brown, Dr. Beck, and Dr. Hubbell and Rev. Mr. Broomfield added much to the interest of this session by their addresses. Bro. Broomfield is a member of the Board of Foreign Missions which met in Henderson.

—Dr. Tagg was with us again this year. He has not yet fully recovered his health but is much better than he was a few months ago. We were glad to have him among us.

—The preachers for Sunday at the various churches in Henderson and vicinity were Drs. Tagg, Wilbur, Brown, Revs. G. F. Millaway, A. G. Dixon, T. J. Ogburn, J. A. Burgess, T. E. Davis, W. D. Fogleman, J. H. Moton, W. F. Ashburn, D. A. Braswell, D. R. Williams, G. W. Holmes, C. L. Whitaker, J. D. Williams, H. L. Powell, Edward Suits, C. J. Edwards, some of them preaching twice.

—Sunday afternoon, memorial services were held in honor of Revs. W. L. Harris and J. H. Turner, and Bro. O. R. Cox.

—Rev. R. C. Stubbins was received into Conference and ordained on Sunday morning. Rev. Mr. Hoover, of Henderson, was also ordained as a local elder.

—The oratorio was enjoyed by those able to appreciate music of high order.

—Master Earl Harris reminds one of the old masters of music as he sits at the pipe organ, his whole soul intent upon bringing the best out of the instrument.

—The election of delegates to General Conference took much time this year. The folowing were elected: Ministerial—W. E. Swain, T. M. Johnson, C. A. Cecil, N. G. Bethea, J. R. Hutton, T. J. Ogburn, J. D. Williams, J. F. McCulloch, G. W. Holmes, G. F. Millaway, W. F. Kennett. Lay—A. M. Rankin, T. A. Hunter, S. R. Harris, G. E. Matthews, R. T. Pickens, J. N. Wills, Dr. W. R. Goley, M. H. Holt, J. D. Ross, A. J. Harris, Dr. J. H. Harrison.

—Rev. J. S. Williams, on request of the Ministers' Association of Asheville, was released to accept the position of chaplain of that body, he being charged especially with the duty of ministering to the sick of whom 4,000 annually come to Asheville. It is an important work, and Bro. Williams has peculiar qualifications for it.

—When the report on Pastoral Work was presented, Rev. C. A. Cecil made an earnest talk, urging that pastoral visiting should have a religious end, and that the poor should be given especial attention. Rev. T. J. Ogburn urged that children should be induced to attend church services and grown people Sunday school. Bro. Geo. B. Harris spoke of the pastor's duty to absent members. He should write to them and to the pastor to whose parish they have gone.

—Dr. Tagg and Dr. Brown invited our ministers to the Summer Assembly inaugurated last year by some of the younger ministers of the Maryland Conference.

—Rev. D. A. Braswell spoke in favor of fifth Sunday conferences, several ministers uniting.

—Rev. D. A. Highfill was elected to preach the Conference Sermon at the opening of next Conference.

—Bro. T. T. Hicks taught the visitors' class in Sunday school, and showed them how much interest a lawyer can take in Bible study.

—The entertainment in the homes of Henderson was princely. And in some cases, the capacity of the homes (and perhaps of the visitors) was amazing.

—Rev. A. O. Lindley's purse was taken from his pocket while he was getting off the car at Durham. A man following jammed his valise against Bro. Lindley to attract his attention while he picked his pocket. The man left on the train before the purse was missed. Some of the brethren partially made up to Bro. Lindley his loss.

—Rev. J. A. Burgess had the misfortune to have his overcoat taken from the hall. We believe some kind brethren bought him another.

—Mrs. W. F. Kennett visited Henderson during Conference, the first time since she left there as the pastor's wife.

—Miss Annie L. Forrest is to work in North Carolina as the field agent of the W. F. M. S. She is a "live wire," as they say, and will interest those who hear her.

—Mrs. A. G. Dixon said she dearly loves to raise money for the kingdom, and nobody disbelieved.

—Mrs. Edwards was missed in Henderson. We learned that she is in Durham, having a responsible place there.

—A brother in High Point this Thanksgiving remembers two of his daughters, one in Wilmington and one nearer home, with a year's subscription to the Methodist Protestant Herald. We thank him.

—The editor in company with President Swain, Dr. Goley, of Graham, and Bro. Beavans, of Enfield, found a delightful home with Judge Henry Powell and wife and little son, Henry, Jr. Our entertainment in this home will long live as a pleasant memory. The Judge presides over the daily court that is saving thousands of dollars annually to Henderson and Vance County, and keeping the jails empty by promptly deciding cases. It seems strange that it was not found out long ago that it is cheaper to pay one man to decide cases as they arise than to feed numbers of people in jail awaiting deferred trial.

FROM REPORT OF STATIONING COMMITTEE.

Albemarle, Rev. A. H. Bryans.

Alamance, Rev. W. M. Pike.

Anderson and Yarborough, Rev. W. A. Lamar.

Asheboro, Rev. T. M. Johnson.

Asheville and Buncombe, Rev. W. D. Fogleman.

Burlington, Rev. T. E. Davis.

Caldwell, Rev. H. D. Garman.

Caroleen, Rev. H. W. Braswell.

Cleveland, Rev. W. D. Reed.

Concord, Rev. A. O. Lindley.

Davidson, Rev. J. W. Hulin.

Denton, Rev. D. A. Braswell.

Efland, Rev. Homer Casto.

Fairview, Rev. J. R. Hutton.

Flat Rock, Rev. W. F. Kennett.

Forsyth, Rev. T. A. Williams.

Gastonia, Rev. D. M. Loy.

Glen Raven and Carolina, Rev. T. F. McCulloch.

Graham and Haw River, Rev. G. L. Curry.

Granville, Rev. N. G Bethea.

Greensboro, Rev. J. J. Ogburn.
Greensville and Spring Church, Rev. W. F. Ashburn.
Guilford, Rev. T. A. Plyler.
Halifax, Rev. Jesse Pritchard.
Haw River, Rev. C. E. M. Raper; Rev. Geo. Kernodle, supernumerary.
Henderson, Rev. J. D. Williams.
High Point, Rev. A. G. Dixon.
Ivy, Rev. —— Stephens.
LaGrange, Rev. J. H. Abernethy.
Lebanon, Rev. J. H. Moton.
Liberty, Rev. R. L. Troxler.
Lincoln, Rev. L. H. Hatley.
Littleton, Rev. J. A. Ledbetter.
Mebane, Rev. C. J. Edwards.
Mecklenburg, Rev. W. P. Martin.
Mocksville, Rev. D. A. Highfill.
Monroe, Rev. J. W. Self.
Mt. Hermon, Rev. E. G. Lowdermilk.
Oak Ridge, Rev. W. R. Lowdermilk.
Orange, Rev. R. C. Stubbins.
Pinnacle and Mt. Zion, Rev. A. L. Hunter.
Randleman, Rev. J. B. O'Bryant.
Randolph, Rev. W. C. Lassiter.
Richland, Rev. C. H. Whitaker.
Roanoke, Rev. C. L. Whitaker.
Rockingham, Rev. J. F. Dosier.
Rocky Mount, Rev. C. W. Bates.
Saxapahaw, Rev. G. W. Holmes.
Siler City, Rev. J. H. Bowman.
Stanly, Rev. Geo. L. Reynolds.
St. Paul and Brown Summit, Rev. G. F. Millaway.
Tabernacle, Rev. C. A. Cecil.
Thomasville, Rev. Edward Suits.
Uwharrie, Rev. Joel Trogdon.
Vance, Rev. J. A. Burgess.
Why Not, Rev. J. H. Stowe.
Winston, Rev. S. W. Taylor.
E. Winston, Rev. S. M. Needham.
Yadkin College, Rev. H. L. Powell.
Welch Memorial, Rev. D. R. Williams.

—Rev. R. M. Andrews was left without appointment at his own request. Wm. Porter was at his request transferred to the unstationed list. The others (except the superannuates) were left in the hands of the President.

(Begun on page four.)

Do you know what the Layman's Missionary Movement is? Did you read in your daily paper of the Laymen's Missionary Convention held in Grand Rapids the Spring? Some of the speeches made there were printed in the Grand Rapids Press & Herald. If you are not posted on this movement you are losing the inspiration of the greatest Missionary Movement of all the times. Read up on the Laymen's Movement and be a 20th Century Missionary Christian. God is preparing mighty movements in these latter days that will, we now believe, evangelize the world in this generation and that many who are here tonight will see the day when the Gospel is preached to every man.

A Commission of six laymen from the United States and Canada presented the Movement in Great Britain where it was at once taken up and has since spread to Germany and Australia. We are rapidly approaching the time when the Christian men of all nations will be federated for co-operative missionary work. The laymen's Missionary Movement has already resulted in enlisting large numbers of men in the active work of promoting Missionary work and has added hundreds of thousanls of dollars to the receipts of the Missionary Boards. Did you know that from October, 1909, to May, 1910, was held the most remarkable series of Missionary Conventions ever held in the history of the Church? From Maine to California at 75 main conventions and thousands of secondary meetings, Christian men of all churches have been meeting to discuss a comprehensive and adequate plan for making Christ's Kingdom known to the whole world in our generation. These 75 conventions have brought together the representative men of all States and they have been the largest and strongest assemblies of Christian men ever gathered for any purpose in these cities. President Taft, Gifford Pinchot, James Brice, and other national men spoke in these Conventions. This is a man's undertaking and is leading the men of all Protestant churches to work together to make Chistian missions in all our Churches more effective. Hundreds of thousands of men have thrown themselves into this movement with an enthusiasm that is equaled only in history by that of the Crusaders or by the high resolve that men have ever faced a moral crisis when to stand for the right might lead to death.

The message of the movement is the summons to all the men of all the Churches to immediately take up in a serious way the evangelization of the world in this generation. The emergence of the laymen will probably be reckoned by historians as the characteristic of the first decade of church life in the 20th century. The men went at the work in a very practical way. One of the plans was that a committee of business men be sent to the principal foreign fields, make a thorough investigation of conditions, results and prospects, and upon returning home give the public a report with suggestions concerning the administration of this vast enterprise involving now an annual expenditure of over $22,000,000. Sixty of the keenest and most representative business men in all parts of the country were chosen to visit practically the entire Missionary Field of the world. It is doubtful if anything ever occurred that gave the Missionaries so much inspiration and encouragement and the people at home so much confidence in foreign missions as this investigation.

I cannot tell you all that the report contained, but without an exception worth noting, committee endorse in the largest and most comprehensive way the character, ability and service of the missionaries and they conclusively refute the staple criticisms made against foreign missions. They are emphatic in their declaration that the missionary work is carried on in a business like, practical manner and that it will stand any test of investigation. Send to the Laymen's Bureau, N. Y. City, for the report and read it in full whenever you hear again some one say that we do not know how our Missionary money is expended, that it is wasted by the Missionaries, that the work is not practical, and other criticisms that are made. Just tell the fault-finder of this investigating committee composed of the best business men in the country. Tell them that the notes of the Missionary Boards are promptly honored by the big banks in the East and that they say if the Boards haven't the money, the Methodists at home will get down in their pockets and pay it.

In June, this year, the most remarkable gathering that has ever taken place in the church since Apostolic times, took place in Edinburgh. From all parts of the world, delegates of many nationalities and of many creeds, met and for ten days considered plans for the evangelization of the world. Surely it seems as if men all over the world have caught the vision that Christ had when He said, "Go into all the world." We have found out how glorious it is to do something for our fellowman. To do something for the man not so well off as we are, is the spirit of the 20th Century.

With all the mighty modern forces that are working together for the evangelization of the world, I imagine that some of us are sitting back in our "easy seats" with folded, idle hands and pleasant feelings that things are going along so smoothly. If we are doing this we are blind and foolish in our optimism, because world conditions are such that we have need to feel the greatest anxiety. The Church today is facing the greatest crisis it has ever confronted and God has raised up the mighty means to evangelize the world because the present crisis demands such forces.

The nations of Asia have slept for untold centuries. Napoleon looking at Chi-

na, said: "There sleeps a giant." And then standing in deep reflection of what the awakened China might mean to the white man, he said, as a man of the world would say, "Let him sleep." China, Japan, Persia, India, Turkey, and all of Asia are now astir with National life. Things are changing so rapidly in the east that it is difficult to keep intelligently posted on Oriental events. Railroads, schools, printing presses and other conveniences of modern life are being built as if by magic. Hundreds of thousands of the youths of Asia are in newly built, modern schools, and thousands of other students are in the schools of Japan, Europe and America. Classes for the study of the English Bible, not for religious purposes, but to learn the English language, and because they think it contains the secret of power of the western nations. They come to our Western schools, not to learn religion, but to learn the source of our power.

Kaiser Wilhelm several years ago, raised the cry of the "Yellow Peril" and we laughed and said he did it to call attention to himself. Sometimes a man in our own country now and then calls our attention to the "Yellow Peril" and we laugh and call him an alarmist. Is there a "Yellow Peril?" If we do not give to these awakened people of Asia the spirit of Christ which makes all men brothers, there is indeed a "Yellow Peril."

The world has grown so very small during the last few years that there will surely come a day when two strong men will stand face to face, one from the East and the other from the West. What will the character of that meeting be? If we hasten to give these Yellow people our Christian religion, there will be as Kipling says:

"Neither East, nor West,
Nor border, nor creed, nor birth,
When one strong man meets another strong man,
Tho' they come from the ends of the earth!

The educated men of Asia are deciding that their religions are mere superstitions and they are turning away from their Ancestral Temples,—unto what? If we do not hasten to give them the Christian Religion now, they will turn to infidelity. I read that there was once a day 50 years ago when in the Yangste Valley, the heathen temples were torn down and the broken idols were thrown into the river. The people watched the gods as they bobbed up and down in the yellow water and then turning sadly to one another, asked where they should look for help as the old gods had shown themselves of no avail. A Chinese Minister said to a Christian Bishop, "Now is the day of opportunity. We plead with you to strike while the iron is hot." But the opportunity was allowed to pass by. The heathen temples were built again on their old foundations and the gods were fished out of the river and set up once more on their pedestals and men whose hearts for a little while were open to a new faith turned back again to their heathen idols.

Shall we, in this new hour of opportunity, take our brothers of Asia by the hand and lead them to the throne of their God and our God, their Father and our Father, or shall we allow them to go from their old shrines out on new paths all alone without any Gods at all? These nations are now in a plastic condition and can be moulded as the Christian nations wish. In a short time these new feelings and aspirations now stirring them will have crystalized into National traits and characteristics and can not be easily influenced. We must hurry, for when once a Chinaman makes up his mind, it is made up forever and when once he settles a question, that question is settled for all time.

The doors of all heathen nations are wide open and the people are anxious for the Missionaries to come, not for religious purposes alone, but that they may learn the Western ways and langauge. The open doors are not near full. The number of Missionaries could be doubled and quadrupled before the doors are filled. The first Missionary to China worked seven years before he gained one convert. Now the converts are coming at an average of 450 per day during the entire year. It takes money to do this work and the investigating committee of the Laymen said $100 spent on the Mission field would go further than any where else in the world.

At one of the men's great Missionary Conventions held this Spring at Birmingham, Ala., a business man from Tennnessee gave $10,000 to help the missions of his own church. The amount was more than one seventh of his entire property. He said, "I promised the Lord that if He would prosper me, I would do the square thing by Him, and I am trying to keep my promise."

A business man in Winnipeg with an income of $15,000 a year has decided to live on one-third of it in order to give at least $10,000 a year to the Lord for His work.

A merchant from North Carolina. "Before the Layman's Movement with its message came to my attention, my ambition was to be worth a million dollars, but now my highest ambition is to see how much good I can do with my life and my possessions."

A successful business man of Georgia has decided to live on the same amount which his brother is receiving as a Missionary in China, that he may have the balance to devote to Missions.

A public school teacher in Pittsburg is supporting her own American representative in India on a salary of $500 a year.

A business man in Brooklyn is living on one-tenth of his income and giving nine-tenths to the Lord.

"Keeping is losing. Giving is saving. The only permanent values in this world are Spiritual values. We brought nothing into this world and it is certain we can carry nothing out. All of us face eternal bankruptcy, except as we invest our lives and our treasure in that which alone can endure."

Sunday school teachers will do well to note that the new volume of Dr. J. R. Miller's "Devotional Hours With The Bible," which is the fifth of this excellent series, practically covers the ground of the lessons for the coming year. Dr. Miller is of all writers one of the most sanely suggestive and deeply spiritual, and the teacher who looks for something really new in the lesson will be apt to find it here.

Dr. Chapman's new book. "The Problem of the Work," just issued by the George H. Doran Company, is pre-eminently a book for ministers and evangelists. The book is the result of demands made on Dr. Chapman for counsel and advice on questions of arousing interest in churches. He has answered these questions out of his experience in this eminently sensible manner.

Innate Depravity or Adenoids?

Readers of the best and oldest fiction know what a small part children are represented as playing in life—at any rate, as reflected in novels. This generation has seen a reversal of all that. It is the day of the child. But the spiritual life of the child is almost the last thing approached. Such a book as Dr. Arter Wright's "The Moral Condition and Development of the Child" is consequently welcome not only for itself but as a sign of a serious and scientific consideration of the spiritual education and nurture of children. The world is coming to see that much that has been considered as innate depravity may be purely adenoids. Physicians knew this long ago. It is time, thinks Dr. Wright, that every one else did too.

A Sad Death.

Mrs. William Parish, one of our best Flat Rock women, passed to her reward at 2:30 yesterday morning. Funeral services will be held in Flat Rock Church this afternoon (Thursday) at 1 p. m., conducted by the pastor.

Gone, but Not Forgotten.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled. Jesus wept. St. John 11: 33-35.

And why should we not weep when our loved ones are taken from us?

On July 25, 1911, the death angel came and claimed my father, Lindsay Julian. His death being so sudden and unexpected was a great shock to his family and friends. For many years he had complained of his head hurting him at times and had talked with different physicians in regard to his suffering, and they pronounced it catarrh of the head.

While being able to carry on his work, none realized his condition as being serious; but he often said he could not live long if he did not get better. Having consulted all the physicians in reach and without being cured he decided to go to Dr. Wilkerson, of Randleman, and see if he could cure him. So on Monday, July 24, papa and I started to Randleman to see the Dr. and going to the home of papa's nephew, J. F. Routh, we spent the night there, and next morning went on to the hospital. After an examination, Dr. Wilkerson said he could do nothing for his head and advised him to go to Dr. Reeves of Greensboro. So after leaving the hospital we came on our way as far as the home of papa's sister, Mrs. A. N. Routh, where we stopped to take dinner. After we finished eating dinner, being excused from the table, I left the dining room and walked to the front door and was returning when Aunt Martitia called me to the dining room saying something was the matter with papa. When I reached to door I found papa still sitting at the table where I had left him with his hands resting on the table and his head bowed on his plate. I raised his head from the table and saw he was dying. I hastened to call Dr. Wilkerson and the nearest neighbors and while waiting for the Dr., we applied all home remedies that we knew, but all that loving hands could do for him did not save his life, and in ten minutes from the time he was taken ill he had passed from earth to the great beyond.

Dr. Wilkerson came as soon as possible and pronounced his death caused by the rupture of a blood vessel in his head.

The following day at 3 o'clock P. M., he was laid to rest by the side of his mother in Bethany Cemetery to await the resurrection morn. The pastor, Rev. Mr. Matthews, being absent, Rev. Mr. Routh, of the Holiness church, conducted the burial service. It was so hard to give papa up; and as I stood by the side of his casket and looked down on his dear face, so cold in death, and the hands, so active in life, but now cold and still, and knowing that I could never see him again in this world, and as memories of the past came rushing back, it seemed more than I could bear, and my heart felt like crying out, Oh, God, why hast thou taken papa from me? Why hast thou left me so near alone? But the answer seemed to come back, "My child, I have not forsaken thee, neither will I leave thee alone. I will be a husband to the widow and a father to the orphan; only trust to me and I will take care of thee."

Papa was born and raised in Randolph Co., one mile from Worthville, on the farm now owned by J. F. Routh. In early life he was converted and joined the M. P. Church at Bethany, where he remained a member for a number of years. He gave the land for the church and cemetery and to build the church.

He was another Confederate soldier, serving in the latter part of the war. Being opposed to war, he did not go until compelled to, and I have often heard him say that before leaving home he decided should he be called into battle he would not try to kill any one, for that would be against God's will.

Shortly after the close of the war he left his home and went to Indiana, going through the country in a wagon in company with a Mr. Wall and family who were going to make this their future home. After staying there for a while, he came back to his home in N. C. and after a few years recided to go back to Indiana, but not being satisfied to live that distance from his people he returned to his childhood home where he lived until after he was married.

On August 31, 1882, he was married to Adaline Swift, daughter of Flower and Jane Swift. To this union were born two children: George Luther Julian, of Atkins, S. C., and Amanda J. Julian, of Liberty, N. C.

In 1885 he sold his home near Worthville, and bought land on Sandy Creek, where, after building, he made his home, near Randolph Church, until death.

Papa was born December 31, 1839, and died July 25, 1911. He leaves a wife, two children, two sisters: Mrs. A. N. Routh and Mrs. Thomas Millikan, of near Randleman, and a large number of other relatives and friends to mourn their loss —but our loss is his gain, for I feel sure that papa is in heaven.

Not long before he died, during our conversation one evening, he spoke of death and said he wanted to be ready when God called him, and that he was trying to live as near right as he could.

Some years ago, one Sunday, some of my friends came to spend the day with me, and in the afternoon we sang that beautiful hymn, "I'm going home to die no more." After singing the last verse, papa laid aside the paper he was reading, looked up and said, "When I am buried I want them to sing that hymn," but as it could not be found in the books at the church, they sang, "Nearer, My God, to Thee," and "Looking This Way." Why papa was taken so suddenly is a mystery we can't know, but sometime we'll understand and until then we can say, "Thy will, not ours, be done."

Goodbye, papa, till I meet you,
On that bright celestial shore,
Up in heaven I hope to greet you,
Where death and parting come no more.
I am lonely here without you,
For I miss you everywhere,
But some day I want to meet you
In that home so bright and fair.
One by one, earth's ties are broken,
One by one, our loved ones die,
And, one by one, we'll meet in heaven,
There no more to say goodbye.
Life is short and will soon be over,
Then on earth we'll cease to roam,
For God will some day send his angels
To gather his faithful children home.
Dearest papa, we have laid thee
In the peaceful grove's embrace,
But thy memory shall be cherished,
Till we see thy heavenly face.

His daughter.

It is rarely that the work of an American scholar receives such a prompt and widespread recognition as has come to Professor A. T. Robertson's "A Short Grammar of the Greek New Testament." The first edition was published in October, 1908. In the following February an Italian translation was commenced; three months later the second American edition was necessitated; the following month a German translation was made and since then it has appeared in Dutch and Spanish. Now a third edition is announced by the publishers, the George H. Doran Company. Despite its comparative brevity it is probably the best book extant on New Testament Greek and as such it has been acclaimed by Continental scholars.

Washington, D. C., November 25.—That the good roads movement was given

most effectual impetus by the Southern Railway's "Road Improvement Train" which made a sweeping tour through Alabama, Mississippi, Tennessess, North Carolina, Virginia, South Carolina, Georgia and Florida between May 1 and October 27, is indicated in figures summarizing results of campaign just made public. In the period of six months during which time from one to three demonstrations were given daily, the experts accompanying the train instructed nearly 50,000 people in the art of building good roads and keeping them in repair. The train traveled a distance of nearly 13,500 miles, stopping at 250 towns which were located in 201 counties. The attendance at the various meetings ranged from a little less than 100 to over 1,500.

The method used in showing the people the advantages of good roads not only afforded an opportunity for them to secure a practical education on the subject of highway construction, but was so unique as to form a source of real entertainment for those not directly interested in the movement. The train consisted of three coaches, two of which were specially fitted up for demonstration. One contained working models of good roads showing the various materials used in construction, miniature road machinery shown in actual operation, and enlarged photographs showing every phase of the good roads problem. The other car was equipped with a stereopticon and illustrated lectures were conducted by the government representatives, showing in very striking manner the advantages of good roads over bad.

In some of the counties visited the interest aroused by the train was such that the people went actively to work improving their roads, voting for bond issues and employing engineers to give skilled supervision. A representative of the American Association for Highway Improvement accompanied the train for a portion of the trip and efficient work was done in organizing branches of the association in many of the counties.

The Southern Railway handled the train without charge to the government of the people in the belief that greater prosperity will result from the construction of improved roads in the South. Without a single exception the work of the "Road Improvement Train" was heartily approved and in every town there were heard unqualified expressions of the value of the work and public spirit shown by the Southern Railway in bearing the expense.

PRESENTS

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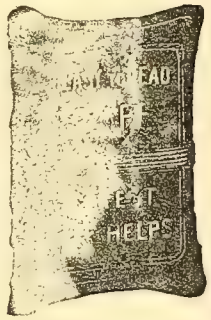

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the priests, the Le'vites, the the singers, the Ne'thi-nims, they that had gone ...ted then

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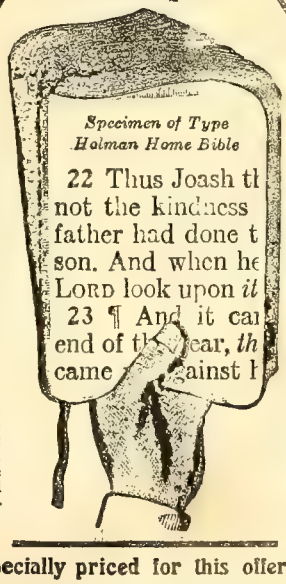

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METHODIST PROTESTANT HERALD, GREENSBORO, N. C.

HOW MARGARET SPENT THANKSGIVING.

"Oh, mother, must I go to Cousin Patience', for Thanksgiving?" asked Margaret. "It's so far away, in the country, and than all the girls at school are going to have such a beautiful time next week. Why, Thanksgiving evening, there is that party at Marion's, and Marion always gives beautiful parties; then there's the skating the very next afternoon, I would miss so much, mother, dear."

"I know it, darling," replied Mrs. Alling, soberly, "but you see it would disappoint them so if none of the family come. For three years your father and I have planned to go to the farm, and each time something has happened to prevent it."

"Yes," cried Margaret, "and now that business trip father takes to Chicago. Oh, there's reason enough this year, but do they really want me if neither you nor father can go?"

"See what Cousin Patience' says," was Mrs. Alling's reply, putting on her glasses to more easily read the small, cramped handwriting. "Since you and George are called away, we count upon having Margaret with us at Thanksgiving time, and will expect her on the afternoon train Wednesday."

Margaret listened, winking hard to keep back the tears, and tried hard to answer cheerfully, "I suppose I'm going since they want me, and yet how can I feel like Thanksgiving?"

Her father did his best to encourage her. "Why, childie," he said, "Cousin Patience has a charming old home, a genuine New England farmhouse, right in the heart of the Berkshire hills. It's a regular story book place in which to spend Thanksgiving. I had happy times there in years gone by, and I well remember the walnut grove above the house, and the harvest of nuts we boys gathered. The cousins will give you a royal welcome, I know."

The day before Thanksgiving, a rather sorrowful Margaret leaned back in her chair, and watched the landscape flying past. Four hours before she had regretfully said goodby to her father and mother, and seen the cathedral spire and the distant clock tower, familiar landmarks, disappearing. Several of the girls had come to the station to see her off, but they were all talking of the festivities she was to miss, and somehow they failed to cheer her. Margaret knew that Cousin Patience had a daughter about fifteen, her own age, and a son a little younger, who was an invalid.

Her bag contained little gifts for the family. She wondered if what she and her mother had so carefully chosen would please these unknown cousins. As the train slowed up at the little country station she looked eagerly out. A pair of strong looking gray horses, attached to a high wagon, stood near the platform, evidently waiting for some one. The driver, a red-cheeked young fellow, stood up as Margaret alighted, and beckoned her. "Guess you're the one I'm looking for!" he called out; "want to go to the Bassett farm now, don't you?"

"Yes," smiled the girl, "I do."

He lifted in her bag and made place on the seat beside him for her.

"Are you one of my cousins?" inquired Margaret, timidly.

"No," briefly, "I'm one of the men who works for 'em; my folks live on the next farm." Not a word further did he vouchsafe, and the drive was taken in solemn silence. It was a bleak November day, and a chill wind blew across the fields. They gray horses trotted cheerfully along the frozen road, they knew they were homeward bound and proposed to get to the comfortable stable as soon as possible. The country didn't look very attractive, so mused the girl at least, in its autumn dress of brown. Maybe in summer it would be as beautiful as father remembered it. The white farmhouse did look homey and comfortable, as with a flourish they drove up before the horse block and Margaret was helped out by Cousin Reuben Bassett, Cousin Patience' husband. Cousin Patience herself greeted her warmly. "You look like your father, child," she said; "not a bit of your mother in you."

Behind Cousin Patience, in the shadow, Margaret caught a glimpse of a tall, dark girl, who was furtively watching her, but who didn't offer to come forward until her mother called: "Why, come right out and see your new cousin, Sally. Margaret, this is Sally, and you and she are 'most twins; her birthday comes in July and, if I remember correctly, yours in September." The tall girl held out her hand and, unsmilingly, acknowledged the introduction, then turned abruptly away and began to talk to her father.

"You know our boy, Albert, is lame, don't you?" said Mrs. Bassett, leading the way to the large guest-room. "Poor boy, he'll never walk, we fear, but his wheel chair is a great comfort; he's had it only within the year."

"I want to get acquainted with Albert," cried Margaret, impulsively; "he and I must be great friends."

Cousin Patience soon bustled away, saying, "Come downstairs as soon as you're ready, you'll find some of us around."

As Margaret opened the door of her roomy closet to hang up her warm traveling coat she heard some one speaking in the next room, and she paused involuntarily at the mention of her own name.

"Oh, yes," began a voice she thought she recognized as Sallie's. "she's Margaret Alling, Mary, only our second cousin and mother had to have her here for Thanksgiving. We weren't anxious to invite her, but, you see, her people evidently expected it. She has an awfully good opinion of herself, I can see that, and, of course, a city girl thinks a farmhouse is as old-fashioned and countrified as possible."

"How long is she going to stay, Sallie?" broke in a voice, evidently Mary's.

"Only three days, thank goodness," was Sallie's reply; "so we can get along for that little time. Her parents have money and I can imagine how plain our Thanksgiving table will look to her. Oh, I wish I knew how to trim it up and surprise her; just to shew her country folks are not so backwoods as she expected. Oh, must you go, Mary—come over tomorrow."

Margaret's cheeks were all aflame and her lips trembled as she stepped back into her room. She had listened, and realized the truth of the old saying, "Listeners never hear any good of themselves." So that was the way her cousin felt, they were as unwilling to receive her as she had been to come. She fumbled for her handkerchief, then changed her mind and smiled instead. She, the petted Margaret, whom every one at home approved of, was an unwelcome guest, and she must spend three days in the house; now what was there to do about it?"

"Why did I ever hear that talk?" she told herself, regretfully; "I never would have guessed how they felt—then with a sudden change of tone—"never mind, I'll make them like me, I will; I'll be such a nice guest that they'll not be sorry they asked me; they'll find that I am not a suspicious city girl, but just a pleasant cousin."

She rose, straightened her trim stock, smoothed her pompadour, and went slowly down the steep stairs. As she entered the lighted sittingroom she saw there was but one person in the room, and that must be Albert, for a pale face lit by eager brown eyes looked out of a wheelchair, and two frail, white hands rested on its polished arms. Margaret never hesitated, but crossed the room and stood looking down on the boy. "You are Albert, I'm sure," she said, gently, and pressed one of those delicate hands between both her strong ones.

"I wonder," glancing at the book in

his lap, "if you enjoy the White Company as I did!"

The boy smiled up into the interested girlish face, as he replied, "Cousin Margaret, I guess you love books, too; there isn't much but books for a fellow like me."

When his mother came in, a few minutes after, she was surprised and pleased to see her shy son talking happily with his new cousin, as they exchanged views on Lorna Doone, and David Copperfield. Sallie made her appearance soon after, and, before she realized it, was drawn into the discussion, and found herself agreeing with Margaret on many of the points brought up. Why, she was not so unlike them, this newly found cousin, but frank and natural as any country girl.

After supper Margaret disappeared upstairs and presently brought down her offerings. Sallie was made happy by some embroidered collars, and dainty, lace-trimmed bows, which, she noted, were very like those her cousin wore. Mrs. Bassett received a delicate green and silver bon-bon dish, her husband a heavy, embossed key ring, while Albert beamed with delight over an illustrated copy of Scott's poems. "Just what we wanted!" they all declared.

Next morning, Margaret begged to be allowed to help Sallie set the long dinner table before the troop of cousins should arrive. At her suggestion they cut off the stem end of a small, perfect pumpkin, scooped out pulp and seeds, and, as if it were a vase, filled it with some yellow chrysanthemums. It made a glowing centerpiece, and seemed to light up the whole table. At each place Margaret then placed a smaller chrysanthemum in different yellow tonesfi thus carrying out the color scheme, as her mother would have done. The old, broad silver cake basket was piled high with glowing apples, ruddy winter pears, and a few oranges. "Oh, Margaret, thank you, thank you!" cried Sallie, impulsively, delighted with the whole effect. "You've made the table lovely, how surprised the company will be. Mother, just look, aren't we all fixed up?"

"Indeed, it is beautiful!" agreed Mrs. Bassett, and from the door Albert, in his wheel-chair, smilingly surveyed his cousin's handiwork.

One hour later a merry party assembled around the heavily laden table, and Margaret became speedily acquainted with her many cousins. Dinner was about over, and, as was his wont, Mr. Bassett asked the assembled guests what each one had to be thankful for. One by one they answered, some gravely, some merrily, and now it was Albert's turn: "Well," he said, slowly, "I'm thankful that Cousin Margaret came to visit us, I am."

Margaret's cheeks flushed crimson with surprise and pleasure, but she was still more astonished to hear Sally say: "And I'm thankful I know Margaret. I feel pretty rich to have found such a sweet cousin."

Under the table cloth Margaret's hand met Sallie's and gave it a grateful squeeze.

"You'll stay longer next time, Margaret, and you know you are going to write me," cried Albert.

"Remember you are coming to visit us just as soon as the school closes in June"—this from Sallie.

"Good-by, you dear child!" chimed in Cousin Patience.

"God bless you!" said Mr. Bassett.

It was the day after Thanksgiving, and now the gray horses were standing in front of the house, ready to take Margaret to the station.

"Yes! yes! I'll surely come again," she promised, and was carried off down the road she had traveled three days before. Today the sun seemed to light up the brown fields in cheerful fashion, against the blue sky stood out the bluer hills, and a fresh wind blew out of the pine woods. Her dreaded Thanksgiving visit was over, and, behold, a miracle! She was looking happily forward to her next visit!—Alix Thorn, in the Presbyterian Banner.

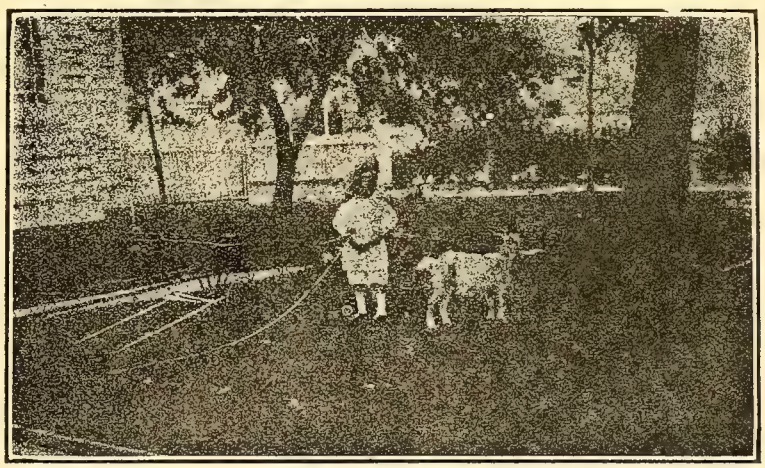
OUR BIBLE SCHOOL.

Lesson for Next Week.

2 Chronicles, chapters 15-21.

Be patient, keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of his purposes and in the march of his providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright tomorrow you will come to anchor under a haven of sapphire and a harbor of calm, with chimes ringing their welcome from the spires that sentinel city of God, while from the battlements millions will shout, "Well done!" while God himself will say, "Enter thou into the joy of thy Lord."—George B. Vosburgh.

—Rev. J. E. Hartsell was quite ill the night Conference closed, but was able to travel next day.



Henry Powell, Jr., and "Benny Perry."

Henry Powell, Jr., is the boy and "Benny Perry" is the goat. The goat was given to Henry by a boy named Benny Perry, and Henry called the goat by the same name. They look lively in this picture, but the goat has died since this picture was taken. The cold wind blew upon him one day when he was tied out, and the next day he died. He was taken away and buried, and Henry followed with flowers to lay upon his grave. Henry is still very bright and lively. The editor stayed in his home while at Conference in Henderson. Henry entertained us nicely with his talk. He has a story to explain why his grandfather (Bro. Geo. B. Harris) is bald. Henry says that grandpa, when a boy, was leaning over trying to get sugar from a barrel, and fell in, as the sugar was low. When they pulled him out, all his hair stuck to the bottom of the barrel! Henry and Grandfather Beavans became great playmates. Henry tied Mr. Beavans in his chair one day.

KEEP AGE AND YOUTH APART.

By Charles A. Hines.

The plan of the international society is to have Christian Endeavor organizations suited to the needs of various ages. To this end there are three branches of Christian Endeavor societies. These are called the Senior, Young People's and Junior.

The Senior society is designed for those people who are grown—fully matured in mind and body. Its meetings should probably be held once a month,having the usual officers and committees and looking after the welfare of the church and the comfort of the older members. This organization should have its social meetings, its business meetings and definite work, but its prayer meetings should be the prayer meetings of the church.

Take the Young People's Society of Christian Endeavor as the principal and oldest branch of the work. It will have its officers and committees, will hold frequent social and business meetings. Its prayer meeting is to be separate from the regular church prayer meeting; this ofganization will have a prayer meeting of its own.

The Junior Society is for the children, boys and girls from eight to fifteen years of age. The leader of this organization should come from one of the other two societies, but all the officers should be from the children. More about program for the meetings, prayer meeting topic etc. may be had by reference to the various publications of the society.

Christian Endeavor has failed in many churches because the above order has not been observed. I know a society in which there were members from 12 to 60 years of age. The organization died in a few months. There were a number of bright boys and girls in the organization when it began its work, but they would not express the things they felt in the presence of so many of their elders. The elder people run the thing and one by one the children and young people dropped out.

The organization would mean great things in any church if the three divisions above outlined were put into use, proper officers chosen and the members availed themselves of the much good literature published.

If in your church you decide to have only one society, fix some limit upon ages —make it either a society for grown people, young people, or children, but in no case for all. It is just as fatal to lump all ages together as it would be have a Sunday school with only one class.

—Hon. Levi Scott, Greensboro's oldest lawyer, was buried yesterday. He was 83 year old.

NOTES ON C. E. TOPIC, DEC. 10, 1911.

Subject—The Worker's Source of Strength. Col. 1:9-13.

Daily Reading.

M. Strength from God ——II Tim. 1: 7
T. Strength through the Spirit, Eph. 3: 16,17
W. A strength promise ——Isa. 41: 10
T. God our strength —— Ps. 46: 1-3.
F. Strength in weakness —II Cor. 12: 9, 10
S. Strength in the world ——Eph. 6: 17

Suggestions to the Leader.

For a candlelight meeting see that every one is provided with a candle. Those that cannot get candlesticks will have squares of board upon which the candle is fastened by the melted grease. Burn the ends of the wick before the meeting. Put out all the light in the room except that on the organ. As the leader takes part he will light his candle. The members will now take part in order as they sit, beginning in front, each lighting his candle from that of the one who has just spoken, until the room is a blaze of light.

In the open meeting have just as many take part as can be enlisted. Plan with them before the evening of the meeting. Keep your presence of mind, and fill in your program where necessary, without attracting the attention of the meeting. Have special music.

Discussion Topics.

1. Discuss the lesson text.
2. Quote other strength texts.
3. How may we get this strength?
4. How must this strength be used?

Gems from the Poets.

I cannot live without Him,
Nor would I if I could;
He is my daily portion,
My medicine and my food
None can with Him compare—
The chief among ten thousand,
The fairest of the fair. R. L. Allan.

Some Short Addresses.

1. In all the departments of life it is the quiet forces that effect most. The sunbeams fall all day long, silently, unheard by human ear; yet there is in them a wondrous energy and a great power for blessing and good. Gravitation is a silent force with no ratle of machinery, an dyet it holds all the stars and worlds in their orbits and swings them through space with unvarying precision. 'Tis in the lightning, not in the thunder peal, that the electric energy resides. Thus even in nature strength lies in quietness; and the mightiest energies work noiselessly.—J. R. Miller.

2. "I can." That means determination. It means faith. It means the full strength of one's powers, for they come into full service only for him who dares. Let no one fear the coming of egotism. Egotism is not akin to confidence, determination, faith. It has been said that "God helps those that help themselves." This is a proverb. Some may deny it. But it is a dangerous thing to quarrel with a povrerb. It is a child of experience. Deep down it may be, and difficult to find, but there hidden away in the proverb is the truth. So there is truth in the proverb "God helps those who help themselves." Where is it? May it not be in this: he can only help those who will permit him to help them? The man who brings in line all his powers puts himself in a position where God can help him. So "I can" has underneath it a deep philosophy as well s first of all the word of God.—Ex.

3. "I can't." That spells defeat. It is not hard to see that one who is sure he can not do a thing is weakened in every means in his command, to begin with. In any thing that requires strength, precision, quickness, skill, the one who comes to the task in the spirit of "I can't" is impaired in the powers that hold the keys to all the above objects. "I can't" trembles; the nerves are unsteady. The courage is weak. Nothing will work as it should. No power will come forward with the strength of which it is capable under favorable circumstances. "I can't" is not loyal to one's capabilities. "I can't" robs one of his resources.

A city missionary telling of his pastoral expariences says:

"On one occasion I had been listening to quite a long outpour of words that fell from the lips of a most disagreeable personality, very illiterate, untidy, and unkempt, and malodorous. When I bade her good-by, she squeezed my hands in both of hers, which were very dirty, and said: 'This has been a great pleasure, Reverend; it has been the first time in many years that I've had the satisfaction of talking to one of my own kind.' "—Sel.

—The simplest, and at the same time, most comprehensive treatment from any source we have seen on tuberculosis is in pamphlet form covering only five printed pages and issued as the Virginia Health Bulletin, Vol. II, No. 12, Dec. 1910. We are indebted to Dr. J. E. Rawls, Suffolk, Va., for sending us a copy which we carefully preserve for reference. It is a Tuberculosis Catechism for Beginners. The Truth About a Dread Disease in Simple Form, Recommended for Use in Public and Private Schools. It is to the point and teaches a layman the facts about this dread disease.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk trains.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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—Rev. Chas. Underwood Butler and wife, singing evangelists, having finished a successful revival at Brunswick, Ga., are engaged at Live Oak, Fla., in a series of meetings till Dec. 7.

Women are a new race, created since the world received Christianity.—Beecher.

"Oh, matchless honor, all unsought,
High privilege surpassing thought,
That Thou shouldst call me, Lord to be
Linked in such work, O God, with Thee!
To carry out Thy wondrous plan,
To bear Thy message unto man;
In trust with Christ's Own word of grace,
To each soul of the human race."

Go on and up, climb up and on;;
The cross at every wayside shrine,
Has uplift for your heart and mine,
And brings us nearer to the dawn.
Give thanks, take courage, onward; when
We scatter cheer, it is like seeds,
That blossom into human deeds,
And waft their fragrance back again.
—Union Signal.

—Dr. Wilbur spoke a few words in favor of President Taft's arbitration treaties. Surely our Senate ought not to stand in the way of honorable peace.

—Rev. W. D. Fogleman stopped in Mebane and spent Thanksgiving with his daughter, Mrs. Henry Nicholson.

THE BEST KIND OF FAMILY READING.

For the home, where the right influence counts for so much, choose the reading that quickens the pulse, that tells the deeds of daring, that takes the reader into strange parts of the world, and yet, with all its power to entertain, depicts honor, true manliness, gentleness, loyalty to principle, as the things of chief importance in life. It benefits while it entertains.

You will find such reading week after week in the pages of The Youth's Companion. Contributed by the most popular story-writers, and by men and women whose names are famous in every field of enterprise and scholarship.

Send us your address on postal card, and we will mail you the beautiful prospectus of The Companion for 1912, together with sample copies of the paper.

We think you will agree, when you have read them, that there is no other paper that gives quite so much of such high quality as The Companion, and it costs only $1.75 now for 52 weekly issues. After January 1, 1912, the subscription price will be advanced $2.00.

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ELON COLLEGE (Co-educational).

The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

Courses are offered in Literature, Mathematics, Science, History, Modern Languages, Ancient Languages, Pedagogy, Biblical Literature, Philosophy, Music, Art, and Elocution. The regular college courses lead to the degrees of B. A., M. A., Ph. B., and L. I.

Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

Secretary Wilson announces that hereafter the Department of Agriculture will not examine or recommend for purchase under the Weeks Law timberlands upon which options have been secured with a view of selling to the Government at a profit. The Department wishes to deal direct with the owners of lands, since this course will result in the payment to the owners the full value of the land and at the same time make it possible for the Government to secure lands cheaper than through option holders.

The purchase of land through option holders means a lower price for the landowner and a higher price to the Government than is justified by the conditions. This decision to purchase only from the owners means that no action can be taken upon some of the proposals which have been made for the sale of lands, but as the appropriation available is limited to $2,000,000 per year, there will be no difficulty in selecting from the large amount which is being offered a sufficient acreage to readily consume the entire appropriation as fast as it becomes available.

While optioning of land in advance of the Government examiners has become an obstacle in certain localities in the South, Secretary Wilson says in general his assistants have made excellent progress in examining and reporting upon lands and in reaching agreements with owners on terms and conditions of sale.

More than 1,800,000 acres have been offered in the Southern Appalachians and White Mountains, over 400,000 acres have been examined, and agreements as to price have been reached with the owners for over 100,000 acres.

Four parties of estimators and five expert lumbermen have been busy in the field since the 1st of June securing the necessary information upon which to base reports to the National Forest Reservation Commission, by which all purchases of land must be authorized in accordance with the provisions of the law. Secretary Wilson will ask that a meeting of the Commission be called early in December for the purpose of considering some of the reports which are being prepared.

Before making his reports to the Commission, the Secretary will have reports from the Geological Survey showing whether the control of the lands examined will promote or protect the navigation of the streams on whose watersheds they lie. Only lands that are approved by the Geological Survey will be recommended for purchase.

The agents of the Agricultural Department will continue in the field all winter making examinations of lands offered for purchase. They are especially instructed to negotiate with the owners of small tracts. Much of the land offered for sale is held in tracts of less than two hundred acres. It is tracts of this kind which have been optioned by the speculators in the past and which the Government now expects to buy direct from the owners.

The Quick and the Dead.—When a little boy was asked to tell the difference between the quick and the dead, he said he guessed the quick were the fellows who dodged the automobile, and the dead were the ones that didn't.

—Rev. John A. Burgess responded to Bro. Harris's address of welcome.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

We cannot supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

A BOOK BY DR. TAGG.

Within recent months we have published two addresses by prominent candidates for the presidency of the United States on the Ter-Centenary of the Authorized Version of the English Bible. We have before us a still better address written by Dr. F. T. Tagg, editor of The Methodist Protestant, and published in book form by our Baltimore Book Concern. It is really a gem. It has 59 pages, including an introduction by Rev. T. O. Crouse, D. D. It has a good photograph of Dr. Tagg, and will be a good souvenir of him to be treasured by friends who outlive him. We believe the book sells for 25 cents. It would make a good present for Christmas or birth days, as it helps to inspire respect for the Book of Books.

THE CAGE.

A Book by Harold Begbie.

This English writer is doing some fine service with his pen. Those who read his writing are brought to a keener perception of spiritual realities and to a firmer grasp of moral principles.

In "The Cage," the question of divorce is treated in a masterly way. It is a story of fascinating interest, the heroing being a young woman who was married while yet in her teens by her mother to a man of wealth but who proved to be a very uncongenial companion. They live apart and in their separation she falls in with a playmate of her childhood, a man she likes and who tries to convince her that she is bound in her own interest to make the breach permanent. The author carries her through a most trying series of temptations, but brings her through them to an honorable conclusion. The keynote of the book is in the quotation: "Social questions are only difficult and dangerous, while the one central and eternal Question of Life, Whither goest thou? remains unanswered."

The book is published in this country by the George H. Doran Company, New York.

CONSCIENCE AND HONOR.

Mr. Harold Begbie, in "The Cage," thus finely describes the subtle diference between conscience and a sense of honor.

"Conscience is something from without, or if within, imposed from without; it is not ourself; it whispers, it warns, it accuses; in the presence of conscience one is in the presence of an angel; conscience is superior to us; we listen, we bow, we submit; to reject it is impious, to destroy it is ruin; conscience is religion; it is God.

"A sense of honor is the personality itself. It controls conduct because it is conduct, it elevates character because it is character. We might twist a phrase of Goethe's and say that the behavior of a man of honor is a mirror in which he sees his own reflection. A high sense of honor does not warn against vice, it makes vice impossible; it does not reform, it is reformation itself. A man of honor does not keep himself from stealing; he could not steal. He does not struggle with himself to conquer temptations. It is not more impossible for him to commit murder, deceive a neighbor, destroy a reputation, brutalize a child, or forge a name, that it is to alter the beating of his heart, the vibrations of his brain, or the color of his blood. The sense of honor is the man himself. It is a term which describes a character.

"It is better perhaps to have a conscience than the sense of honor. Conscience is progress; it is never satisfied; it is aware of eternity. A sense of honor is content with itself; it is a noble synonym for self-satisfaction, self-sufficiency. Between conscience and the sense of honor there is the same difference which divides morality from religion. The Pharisee in the temple represents Honor; the poor man who durst not even raise his eyes, Conscience."

A TWICE-TOLD TALE.

The committee on entertainment appointed by the Henderson Church for our Annual Conference rceived from a preacher the modest request that he be sent to some poor home where nobody else would want to go. They also received from a lady in Henderson the request that they send her some poor stick of a man whom nobody else would want to entertain.

The committee felt that such a distinguished spirit of self-sacrifice on the part of these two people deserved to be fittingly rewarded, and after the manner of an Eastern monarch, they resolved to reward both in a manner extroardinary. After sufficient meditation, aided perhaps by advice of their wisest sages, they decided to send that preacher to that lady's home. Imagine his surprise on finding himself inducted into one of Henderson most elegant of many elegant homes, and imagine her surprise on receiving as a guest one of the most polite and agreeable gentlemen imaginable. We cannot give you the name of the lady, but the name of the preacher is Rev. —. —. —. . . . . .

—The most heroic advance was made by St. Paul Church at the last Annual Conference.

—Bro. S. V. Pickens has gone to Florido, that land of wonders. Perhaps he will be so good as to write us about some more of them.

Auction Sale.—Rev. W. D. Fogleman will sell at public auction at his residence in Liberty next Saturday at 2 p. m., his household and kitchen furniture. This is one of the sacrifices incident to the itinerant ministry, but there are compensations spiritual for the loss material.

THE ANNUAL CONFERENCE.

Response to the Address of Welcome

By Rev. J. A. Burgess.

Mr. President, Friends, and Brethren of the Conference:—The first thing that I want to say is this: Brother Swain, our worthy President, has much more confidence in my speaking ability than I have in his. It seems to me that if I were to call on him to respond to an address of welcome delivered on a great occasion I would certainly give him more time in which to prepare his speech than he has given me. I assure you that it is with no little embarrassment that I attempt to respond to the splendid address of welcome to which we have listened. It has been a treat to us all, and I hate to spoil a good thing. But I do not see any way out of it tonight. It seems to me that good wine should be served last. Tonight it has been served first; and the only redeeming feature that I can see about this is is the fact that you will not have to drink so much of the last as the first. Since I have been trying to speak to the public it has been an ambition of mine to speak just as well, or a little better than the other fellow. Tonight this ambition is impossible of realization for two reasons: First, My mind works slowly. I cannot think quickly. I cannot think on my feet. I cannot think on the train. Since getting here I have not been able to think. Before I started I did not have time to think. It takes me a longtime to prepare a five minute's speech. If I could have known the brother's speech a month ago, and that I would have been called on to make this response tonight, possibly, in that time I could have prepared a five minute's speech. But at that time I knew nothing of this. These things constitute the first reason why my ambition cannot be realized tonight; and I have too much confidence in the good sense of you people to state the other reason, for I feel quite certain that before this response is finished you will be able to guess the other reason. However this may be, it is a fact that I am here tonight, called on to respond to this splendid address of welcome, without any prepared speech. I confess to you, I do not know where I will begin, nor when I will begin, nor which way I will go, nor where I will end —so you would better look out. But, in behalf of the North Carolina Conference of the Methodist Protestant Church, I want to say to you people of Henderson, we are glad to be here. When it was decided twelve months ago that this Conference would hold its next annual session in Henderson I was glad. I had never seen Henderson, but I had heard a great deal of Henderson and the Henderson people. I had heard something of the beauty of your town, and of the progressiveness of its citizens. I had heard of your stand for righteousness, and virtue. I had heard of your loyalty to the cause of humanity. I had heard of your loyalty to the Methodist Protestant Church and Methodist Protestant principles. I had heard of your loyalty to the King of Kings. I had seen your representatives at the different Annual Conferences. In this way I had formed an opinion of Henderson, and the Henderson people, and, especially, the Methodist Protestant Church of Henderson. I had heard of your boundless hospitality. A week or two ago Dr. Tagg in speaking of the North Carolina Conference of the Methodist Protestant Church, and the fact that it would hold its eighty-sixth session in the town of Henderson, spoke of you people as a people than which there was no more hospitable to be found in all this broad land. All these things made me anxious to come and see for myself. And now, I must confess to you, that, since getting here, and grasping the hands of some of you, and breathing the Henderson atmosphere, and being welcomed into your town, and seeing something of its beauty and learning also of the activities, and being welcomed into your homes, and eating Henderson rations, I have been made to feel, and now I am going to say it so that you can all hear it, the half has not been told, and Dr. Tagg was not abe to exaggerate. From the day Henderson was selected as the place for the assembling of the eighty-sixth session of this Conference to this morning I have looked forward to this as a pleasurable trip. Tonight finds me here enjoying your boundless hospitality. You met us at the train, heartily you took us by the hand, you ushered us into your homes, you spread your tables before us, you gave us every possible evidence that we were welcome, and tonight you have completed the welcome through your representative in the splendid address to which we have listened. In extending to us this welcome you have been enthusiastic. Now, let me tell you that this Conference accepts your welcome in all good faith. We believe it is real, that it comes from your hearts, that there is no affectation about it. I want to tell you in behalf of this Conference that it is no less enthusiastic in its acceptance of this welcome, and in its appreciation of this welcome, than you are in extending it. Let me assure you that the Conference feels at home, and it is going to feel at home as long as it stays in Henderson. Twelve months ago I spent a night with a certain family, and they were so kind that I felt like I owned the home. I almost forgot that I was a visitor. After I left I told a friend that for one time in my life I had been able to feel, to say the least of it, that I was in moderate circumstances, and that sometimes I hoped to experience the same feeling again. This hope is now being realized. Though I have been here only two or three hours, I hardly feel like a visitor. I am beginning to feel like the home where I am stopping belongs to me. I believe it does for this week; and I am sure that this is the feeling of every member of this Conference. I don't know but that if I spend a whole week in Henderson and if this welcome is kept up, and I am sure that it will, I shall feel like I imagine a rich man feels. And I don't know, but it is possible that some of my ministerial friends who do not fare so well at home as I do, are already beginning to feel like they think rich people feel. What is bothering me most now is how this Conference, after having spent a whole week in Henderson, will ever be able to put up with the home fare, but I suppose we will get along some how: for you know when a man becomes a Methodist minister he soon learns to adapt himself to the varying circumstances. In the next place I want to tell you that this Conference is not glad to be here simply because you met us at the train and welcomed us into your town and into your homes, and have extended to us this welcome tonight. We are glad to be here because of your history, and of what you are. We are glad to be here because your are a people than which there is no more loyal to righteousness, to the principles which shape character, to real progress, to the great work of lifting fallen humanity, to the principles of the kingdom of God, to the King of Kings, to the Methodist Protestant Church, and to Methodist Protestant principles, to be found in all this broad land. We are glad to be here tonight because we feel that we are being entertained by a people who have felt the divine touch, who have heard the divine voice, and who have beheld the heavenly vision, and who have not been disobedient unto this vision, but have opened their hearts and allowed the King of glory to come in and take possession. We are glad to be here because your ear has never been closed to the cry of suffering humanity. We are glad to be here because in the past you have been willing to bear burdens and make sacrifices for the Methodist Protestant Church. We are glad to be here because you have labored to further the interests of the Methodist Protestant Church, not only in this State,

but throughout this nation. The influence of this church has not been confined to the town of Henderson, nor to the limits of the North Carolina Conference, but it has extended to the limits of the Methodist Protestant Church. These are facts which make us glad to be here.

In the next place I want to tell you that with pleasure we are going to remember this visit in years to come. We are going to look back upon this Conference, and say that it was in Henderson, during the Henderson Conference of 1911, that we received encouragement and inspiration in the Master's service, that we were enabled with a stronger determination to press forward toward the mark for the prize of the high calling of God in Christ Jesus, and to labor more earnestly for the advancement of the highest interests of the Methodist Protestant Church, Already we feel the uplifting power of the spiritual atmosphere of you people. And we desire so to conduct ourselves while with you that you will feel that you are entertaining men who have also felt the divine touch, heard the divine voice, and seen the heavenly vision, and have not been disobedient unto the same. We want you to feel that we are just as much interested in lifting up the race as you are, that we are just as ready and willing to bear burdens and make sacrifices to this end as you are, and that we are just as loyal to the Methodist Protestant Church and her principles as you are. We want so to conduct ourselves that you will remember us with pleasure and want us to come again: for I assure you that this Conference will want to come to Henderson again. We want to impart unto you some spiritual blessing. We want this Conference to be one of spiritual blessings and inspiration to you. We want to be this much like our Father above who delights in bestowing blessings. We feel that if we fail in this our coming to Henderson will be largely a failure, and that you will be disappointed —for we believe you have been expecting this from the Conference. May God grant this unto us and unto you. Let me again tell you that we accept your welcome, and are glad to be here because of what you are, and of what you have done to build up our beloved church, and to spread the kingdom of God, and of what we believe you are going to do. Now, I want to conclude these scattering remarks with the following story which perfectly illustrates my feeling in trying to respond to the splendid address of welcome to which we have listened. The president of a certain theological seminary had the habit of testing the ability of his students to think quickly by sending them out on Sunday morning to preach with the text sealed up. They were not to unseal the text till they entered the pulpit. Then they were to unseal it and preach from it. In this way a certain young man was sent out. When he unsealed the text he found these words: "Apply the case of Zacchaeus to your present circumstances and call to the ministry." The young man said: "Friends, the subject on which I shall address you this morning is that of applying the case of Zaccheus tomy present circumstances, and call to the ministry. In the first place we note that he was very small of stature. I never felt so small in all my life. In the second place he was up a tree. This is exactly my condition. In the third place he made haste to come down, and I am going immediately to follow his example.'

ON TO WASHINGTON!

There is no doubt in my mind now that North Carolina will be well represented at the National Anti-Saloon League Convention and also at the Conference to "consider the evils of the inter-state liquor tarffic," which meetings will be held at Washington, D. C., from December 11-15, 1911.

A communication this morning writing for information and etc., says: "I have decided to attend the Convention and hope to take one or two delegates."

Another says: "You can count on me."

A communication yesterday said: "Will go to Washington on December 14th."

Another one says: "I expect to go. It is my purpose to call the attention of my congregation to the matter next Sunday and see whether my local church will send some one."

Another communication, written while party was sick in bed, says: "It is my purpose to attend the Conference at Washington, provided I am well enough."

Another says: "I hope to be there on the 11th, and our Total Abstinence Union is planning also to send a delegate."

These are samples of letters coming to our office every day, which gives us assurance of a good delegation at Washington. But the larger, the better. Let local churches make provision to send men. Let individuals, deeply interested in this matter of National legislation, go of their own accord, and let's have at Washington the greatest temperance gathering that has ever convened in this nation.

North Carolina is looked upon by the temperance people throughout the nation as being in the fore-front of this temperance reform movement. "Where she sits is at the head of the table;" and we want a delegation at Washington that is in keeping with North Carolina's reputation, and will cause the National law makers to sit up and take notice. Secretary Nicholson writes me from Washington that all signs indicate a large attendance In this last call, my brother, let me urge you to meet us there.

Yours for National Legislation,
R. L. Davis, Supt. N. C. Anti-Saloon League.

WESTMINSTER SEMINARY NOTES.

It might be interesting to the church to know something of the character of the young men in her Seminary. That they are devoted, consecrated, earnest Christians we may readily believe. If anyone is inclined to be skeptical about this a glimpse into the more sacred precincts of the Seminary life might be enlightening. The regular prayer meetings are held every Friday evening and special ones whenever the class officers or the faculty choose to call the students or a part of them together. One of the special meetings was called for Wednesday afternoon, November 29, for praise and thanksgiving. It was led by Dr. Feeman and will be remembered as an occasion of precious fellowship and of the manifest presence of the Holy Spirit. But that is really characteristic of all the prayer meetings, for all are helpful and prove "seasons of refreshing from the presence of the Lord."

Sometimes the devotional element may be very strong in the lives of a body of young men and still there will be an absence of those other qualities which must be present to make useful and effective leaders in the Church. The future success of any institution depends very largely upon the character of the young people now in training for service in that institution. Particularly is this true of the Church of Christ. The progress made, the degree of success attained depends much upon the quality of her leaders. Strong leaders make a strong Church; weak leaders a weak Church. To be strong, leaders must be prepared by experience and training that they may fill well the positions to which they are called. It is here that education fulfills her high mission. But of what value is education if character is lacking? In the Christian minister the quality of leadership is important, training is important, but character is most important of all. And true Christian character not only involves devotion but pluck, energy and determination.

That the young men of our Seminary possess these qualities is proved by their efforts to obtain the seminary training. Evidently they believe what Dr. Elder-

dice is accustomed to say to his classes—"When God calls anyone to preach the Gospel he calls them first to preparation. There should be no short cut to the ministry. If Moses required forty years of scholastic training why should the average theolog balk at four years in College and three in the Seminary?" And we recall that the Master spent thirty years in preparation for a three years' ministry. With such qualities, with this ideal—that the best possible preparation is none too good for the Christian minister—and with abounding faith in God they press bravely forward in the attainment of that ideal.

The fact that the average theological student believes that God wants men who are thoroughly equipped to be the heralds of His message of life is illustrated by other facts. It is probable that less than ten percent. of the young men who enter our colleges with the Christian ministry in view have means enough to meet their expenses for one year. But with supreme confidence that He who has called will surely provide, they trust and pray and work, and the result is that in the great majority of cases the full college course is secured, and for many the way opens for them to complete their preparation by attending the Seminary. Sometimes the young men are so fortunate as to have more means when they leave college than when they entered, but the rule is that they have accumulated a considerable debt instead and this often prevents their securing the much needed and valuable seminary work.

While in school opportunities for self-support are offered the student by preaching and various kinds of manual labor. In may cases this necessity for extra hard work is beneficial. It helps him to sometimes makes a better student of him. Too often, however, it does not have the best influence. Too much outside work is distracting and prevents the student from doing justice to his studies and also interferes with the cultivation of studious habits. This is particularly noticeable in the Seminary. Very often by the time the theological student reaches the Seminary his financial resources are nearly at an end. He must then borrow more money or do outside work. Usually he has to do both. Today nearly fifty per cent of the students in the Seminary have pastorates. This requires the preparation of from one to three sermons every week; it takes the student away occasionally for funerals and special church gatherings; it compels him to do some pastoral work, and all the time there is the burden of the church as well as the class room upon him. Consequently it is almost impossible for him to do justice to either.

To obviate the necessity of doing so much outside work, two methods of support have been provided. The one is by the church and the other is by the Seminary: help from the Board of Ministerial Education and Scholarships. The former plunges the one helped into more debt so if possible the student avoids such assistance, though it is a fact that many of our young men could not have had their higher educational advantages were it not for this Board. The latter, that is the Scholarships, provide gifts of $100 or less, according to the need of the student, which gifts are distributed by the faculty to those considered most worthy. At present the Seminary might do much more than it can do were the income for Scholarships larger. The permanent Scholarship fund amounts to $6500, the annual returns from which barely reach $300. As the number receiving aid from this source ranges anywhere from ten to fifteen or more each year it falls upon some one to find the necessary amount. That one, of course, is Dr. Elderdice, and through the hearty co-operation of generous friends who appreciate the work the Seminary is doing and understand its needs, the necessary amount has always been raised. It is but giving credit to whom credit is due when we say that the heaviest contributors have been and are members of the Maryland Conference. Is it not time that other parts of our church were represented in the support of this important branch of her work? The various boards are constantly and earnestly appealing for more funds. Their appeals are legitimate and the causes they represent most worthy. They deserve and should have liberal support. But when you are responding to the other appeals, do not forget the Seminary and its needs. The permanent Scholarship Fund ought to be at least four times as large as it is. Surely it is the duty of the church to make it as easy as possible for young men to secure the best possible theological training and such training does Westminster Theological Seminary afford.

THE McNAMARAS SENTENCED.

The long trial in Los Angeles is ended. The prisoners, seeing their conviction was inevitable, yielded to the advice of their lawyers, and confessed their guilt.

In their pictures, they do not look like criminals. John J.'s face gives no hint of his awful deed. But James B. confessed that he dynamited the Times building in the wreck of which twenty-one persons were killed, and John J. confessed that he had blown up the Lewellyn Iron Works.

Judge Bordwell, addressing the destroyer of life, said:

"There is very little or no comfort, Mr. McNamara, in the assertion by you that you did not intend to destroy life. The widows and orphans and the bereaved parents will look upon that statement at this time as mockery. The circumstances are against you in making any such claim. A man who would put 16 sticks of 80 percent. dynamite in the building full of explosives of which you may have had no knowledge, I really mean some combustible material), I say that a man who under these circumstances would place a dynamite charge of that quantity in such a building, in which you, as a printer, knew gas was burning in many places and in which you knew there were scores of human beings toiling must have had no regard whatever for the lives of his fellow beings. He must have been a murderer at heart.

"You well merit the maximum punishment prescribed by law."

The prisoner quivered and his head dropped. He twisted his fingers in his hands behind him and then lifted his head again.

"That the judge of the court does not condemn you to death upon the gallows is due to the existence of no exterminating circumstances whatever, but because it appears to the court the part of wisdom to do otherwise.

"It is the judgment of the court that as a punishment for the crime of murder in the first degree, to which you have pleaded guilty, you shall be confined in the state prison of this State, at San Quentin, for your natural life. You may be seated."

Addressing the destroyer of property only, the judge said:

"Mr. McNamara, you have heard the court's remarks to your brother, and in no small degree, sir, they undoubtedly apply to you. And, as in his case, the fact that the court may not mete out to you the extreme penalty of the law, is in no degree due to any doubt that you merit, but simply because it appears to be the part of wisdom to do otherwise. The judgment the cournt now pronounces on your plea of guilty to this charge is that you be confined in the state prison at San Quentin for the period of 15 years. You may be seated."

OUR BIBLE SCHOOL.

Lesson for Next Week.

Second Chronicles, chapters 22-28.

—Be of good cheer.

REPORT OF COMMITTEE ON WAYS AND MEANS AT LAST ANNUAL CONFERENCE.

We, your Committee on Ways and Means, beg to say that we have recommended different plans at different times, and finding that the brethren have their different plans and times for collections, we therefore recommend the prosecution of such plans on the different fields as are the most effective in teaching the people liberality and also teaching them the importance of supporting the different causes to which we are asked to pay.

After investigating we find that the work being done at the Orphans' Home belongs to the Methodist Protestant denomination, especially the North Carolina Conference, therefore, be it resolved:

(1) That we recommend that each pastor see to it that an "Orphans' Home Day" be observed in each church at which time a program suggested by the Executive Committee of the Woman's Home Mission Society may be used, the claims of the Orphans' Home presented and an offering taken. The time for holding the day being left to the quarterly conference.

(2) Believing that it is most important that the children of the church and the Sunday school be interested in the Orphans' Home, we recommend that collection be taken once a month in each Sunday school for the benefit of the Orphans' Home.

(3) We recommend that a committee of one to three ladies be appointed by the pastor at each church whose duty shall be to solicit offerings in cash and supplies, such as clothing, food, and such other things as can be profitably used by the Home. The pastor to report the names of said committee as soon as appointed to the chairman of the Executive Committee, Mrs. W. C. Hammer, Asheboro, N. C.

(4) That this report be published in the Methodist Protestant Herald in the months of January and May, accompanied by one or more articles under the supervision of the chairman of the Executive Committee.

(5) That all money and supplies be sent to Miss Etta Auman, Denton, N. C.

We recommend that the assessments be as follows:

President's salary	$1,200
Church Extension	3,250
Foreign Missions	2,250
Home Missions	2,000
Superannuates	750
Ministerial Education	446
Theological Seminary	400
American Bible Society	65

In addition to the above, we recommend

For Minute Fund $100

For defraying delegates expenses to General Conference $375

For Conference Fund on charges paying pastor less than $500 an assessment of $1.00.

On charges paying pastor $500 or more an assessment of $2.00.

To defray expenses of delegates to the Anti-Saloon League Convention, $50.00.

President	Ch. Exten.	For. Missions.	Home Missions	Supernnuates	Min. Educ.	Theol. Sem.	Bible Soc.	TOTAL	Gen. Conf. Fund	Minutes Fund	Conf. Fund	Anti-Saloon L.	CHARGE	Paid to Treas.
34	75	60	56	18	13	8	1	265	2	10	2	1	Alama.	
20	25	20	11	10	7	7	1	101	1	2	1		Albem.	
1?	40	20	19	10	6	5	1	118	2	3	1	1	Anders.	
17	65	35	26	12	8	6	1	180	1	6	2	1	Asheb o	
10	25	20	21	5	2	3	1	87	1	3	1		Ashev.	
12	25	17	17	7	6	5	1	90	1	3	1		Bunco.	
17	85	40	38	9	9	6	1	205	2	8	2	1	Burl.	
3	11	7	5	1	2	1	1	31	1	0	1		Caldw.	
5	15	27	13	6	5	3	1	75	1	3	2	1	Carole.	
2	2	6	1	1	1	1	1	15	1				Car&G	
35	90	61	67	22	13	12	1	301	2	11	2	1	Clevel.	
10	40	50	30	12	5	2	1	150	1	5	2	1	Concord	
17	60	41	40	5	3	4	1	171	2	6	1	1	Davids.	
6	11	17	12	7	4	2	1	60	1	2	1	1	Dent'n	
6	15	35	20	4	2	2	1	85	1	3	2	1	Efland	
12	45	25	25	5	6	6	1	125	1	5	2	1	Fairy.	
27	70	65	50	20	8	10	1	250	2	9	2	1	F. Rock	
25	54	35	45	8	3	3	1	175	2	7	1	1	Forsyth	
6	24	20	12	10	1	1	1	75	1	2	1		Gaston	
5	10	10	8	2	2	2	1	40	1	1	1		Gilbrg.	
12	27	23	10	8	2	2	1	85	1	2	1	1	G&HR	
27	85	55	50	20	10	3	1	250	2	9	2	1	Gr'nv'le	
27	*	**	50	25	17	25	1	285	3	14	2	1	Greensb	
13	46	25	15	20	7	6	1	132	1	5	1	1	Gre'nsv	
24	51	42	44	12	4	3	1	183	2	6	1	1	Guilf.	
28	70	52	39	19	9	7	1	225	2	8	2	1	Halifax	
35	85	51	55	17	15	11	1	270	2	9	2	1	Haw R.	
25			76	75	28	20	14	1	424	3	15	2	1	Hend.
17	05	76	60	25	12	14	1	300	2	11	2	1	Hi. Pt.	
17	26	12	10	7	6	4	1	83	1	3	1	1	Ivy	
17	29	20	17	10	5	4	1	103	1	3	1	1	La Gr.	
6	26	9	20	5	4	2	1	74	1	3	1	1	Lehi.	
32	07	57	53	16	15	10	1	281	2	10	2	1	Liberty	
22	75	58	47	11	6	3	1	233	2	10	1	1	Lincoln	
28	02	47	57	16	12	8	1	260	2	10	2	1	Littlet.	
17	1	25	20	11	17	15	1	140	1	4	2	1	Mebane	
17	24	12	11	5	4	3	1	78	1	3	1		Meckl'g	
7	28	17	16	6	2	2	1	79	1	3	1		Monroe	
20	15	20	20	12	8	4	1	150	1	4	1	1	Mocks.	
22	76	55	50	18	8	6	1	255	2	10	2	1	Mt. Ho	
27	86	51	40	12	12	6	1	240	2	10	2	1	Oak R.	
17	20	20	15	5	6	5	1	105	1	3	2	1	Orange	
22	57	45	25	12	7	10	1	194	2	7	2	1	P&Mtz	
22	66	52	45	18	10	9	1	224	2	10	2	1	Randll.	
24	60	45	41	12	6	4	1	224	2	10	2	1	Richla.	
33	82	60	40	20	10	9	1	255	2	10	2	1	Rogers	
6	20	7	11	9	2	10	1	66	1	2	1		Rocking	
5	25	1	2	1	1	1	1	97	1				Rocky M	
20	46	24	25	8?	9	5	1	163	2	5	1	1	Saxap.	
12	20	21	15	10	5	7	1	100	1	3	1		Silo C.	
12	51	21	27	10	4	8	1	124	2	5	1	1	Sn. Ch	
10	25	21	15	5	2	1	1	80	1	2	1		St. Pa'l	
25	65	52	20	22	8	11	1	214	2	9	1	1	Stanly	
25	96	85	50	20	13	10	1	310	2	12	2	1	Taber.	
6	20	15	15	9	4	5	1	75	1	2	1	1	Thom.	
16	17	15	25	9	2	4	1	84	1	2	1	1	Uwha r	
25	57	47	27	11	11	13	1	204	2	8	2	1	Vance	
8	9	5	5	4	2	2	1	37	1	1	1		Welch	
27	07	56	61	16	12	15	1	252	2	10	2	1	Wbr. N.	
27	80	50	50	12	12	2	1	225	2	10	2	1	Wmst.	
15	20	10	12	12	5	4	1	80	1	2	1	1	Wwsv.	
17	42	30	28	14	5	8	1	155	2	5	1	1	Yarbor.	
35	65	40	55	22	4	11	1	233	3	10	2	1	Yad.C.	

*$140. **$100. !!$185.

—From The Christian Sun.

"HOW COME?"

How come a Thanksgiving football game? Who originated the idea and what for?

President Taft issued a proclamation advising the people to meet at the places of worship, render to Almighty God thanks for His abundant blessing the past year, and remember the poor and needy with gifts of gratitude and so forth. How does a Thanksgiving foot-ball game fit in with that proclamat' and with the thought of giving thanks?

Do please somebody tell us, How come a Thanksgiving foot ball game?

Lessening the Number of Homicides.

The people of the good State of Virginia must be very much gratified at the conduct, within the recent months, of her courts and her executive, in their dealings with a case of revolting crime that became the topic of conversation throughout the country. No country in the world has as many homicides as the United States and the number is on the increase. One of the principal reasons assigned for this unenviable record is that our courts are slower in meeting out justice and our executives are readier to stay the execution of sentences than in any other country in the world. On this account Virginia has given a good example of late in dealing out justice, where justice was deserved, in spite of a hundred contradicting influences. We agree most fully and heartily, therefore, with this statement from The New York Christian Advocate;

"If all homicide trials were conducted with the spirit and method of that in Virginia which has attracted the attention of the world; if all juries were as honest and as sensible as that jury; if every State has a Supreme Court that could not be swayed from its duty, and a Governor who could withstand the combination of puerility, abnormal sympathy, countless letters from all parts of the country, and the demands of the ultra-religionists who wished to give the criminal three months to make his peace with God, the number of murders would be lessened by seventy-five per cent."

Sidney, says a writer in the Delineator, was walking on the beach with his uncle John one day, when his uncle told him if he would find two pebbles exactly alike he would give him a dollar.

Full of glee, Sidney began searching. By and by he ran to his uncle, crying, "O Uncle John, I've found one of them!"

From Pastors and People.

REMINISCENCES.

1st, It is conceded by all who attended the last session of the N. C. Annual Conference of the Methodist Protestant church that it was the best yet held. The total absence of unkind feeling, the high personal regard entertained for each other and the deep interest all took in what was thought to be the best interest of the church, made it an inspiration.

2nd, The intelligent and tireless efforts of the committee on entertainment placed every minister and layman where he could be best entertained and where surroundings were most congenial.

3rd, The people of Henderson, regardless of denominational lines, have few equals and no superiors as hosts and hostesses. Every minister and layman was sure he had the best home in Henderson, but this was denied by all those entertained in other homes.

Now that the Conference of 1911 has passed into history, let every minister and layman go to work to make the Conference year, 1912, the best yet This is not hard to do if each will reconsecrate himself to the service of God and the church and the vantage ground already gained should greatly stimulate every Methodist Protestant, not only in N. C., but throughout the entire nation. We are being better understood and being better understood are more appreciated. At the last session of the N. C. Conference of the M. E. Church, South, held in Kinston, N. C., Bishop Hoss said: "It is becoming more and more apparent that the principles for which they (Methodist Protestants) struggled so stoutly in the past were right." We have known this all the time and are glad that others are beginning to do so. Not to vindicate our position merely, but because in free America we are jealous of our liberties, both civil and religious. May the richest blessings of a divine Providence be upon every minister and layman throughout the district! Very truly,

W. E. Swain.

NOTICE.

Let every official and every one else that is interested attend the 1st quarterly conference of Granville Charge at Antioch, Saturday before the 3rd Sunday in December, 16th, 11 a. m., 1911.

Business of importance to be attended to and we especially urge the attendance of all the officials. N. G. Bethea

Stanly.

I expect to fill appointments at Simpson's 4th Sunday in December, at 11, a. m. Am sorry that I cannot reach the work at an earlier date, but my wife is not able to be up much of the time. We are expecting, however, to spend Christmas at the parsonage.

Geo. L. Reynolds, Pastor.

Dec. 5, 1911.

Lexington, N. C.

To the official brethren: The first quarterly conference for Yadkin College Ct. will be held at Shiloh on Saturday before the third Sunday in December, 1911. Preaching at 11 o'clock; dinner; quarterly conference. The presence of all the official members requested and expected. H. L. Powell, Pastor.

I am very kindly received for the third year and work is rapidly being planned. I serve a great people. I am truly glad to be their pastor.

Miss Annie L. Forrest visited two appointments yesterday, namely, Mt. Carmel and W. Lexington. Made two inspiring addresses. We are looking for great things to be done on this charge this year. H. L. Powell.

Siler City Circuit.

Perhaps this name is not familiar to all, yet it is the name of a circuit composed of as good and clever people as can be found in North Carolina. Our church at Siler city belongs to this circuit, and while our church is not numerically as strong as some, yet it is composed of some of the most progressive people of this thriving town and a better people is not to be found anywhere. We are glad that this church as well as Siler City circuit was honored in the selection of one of their number for a representative to our General Conference.

All the churches that constitute this circuit did well last year; the circuit made the best financial report that it ever made and in many ways did well. In all this God blessed the people and I am glad that the people realize that God did bless them.

Now, dear brethren and friends, let us start the new Conference year with a full determination to do better this year. The way to do this is to begin in December, 1911, and continue steadily on. This is the easiest and only right way—this is the way to get the best there is in your pastor. Will each steward begin in earnest in December—it does make a difference.

And brethren, the stewards can't do much unless they have your sympathy and support. Our first quarterly conference will be held Saturday before the first Sunday in February. Will each church try to make the best comparative report? This is a pride to be envied by any church and steward. Paul said "Covet the best gifts." I was glad to be present at Hope Church at one of the splendid prayer-meetings on the night before Thanksgiving and also at the Thanksgiving service Thanksgiving day. This indeed was a Thanksgiving occasion. An offering was taken for our Orphans' Home amounting to $5.27.

I filled my appointment at Piney Grove the 1st Sunday. We were glad to have with us Bro. Reed, a former pastor, who gave us a good sermon. In the afternoon I filled my appointment at Zion. There was an unusually large crowd present. We are glad they are enthusiastic in the preparation of a Christmsa tree and that a goodly amount has been raised for that purpose. May the Lord help the pastor and people to go forward to still greater things, Fraternally,

J. H. Bowman.

THE POSTAL CARD.

W. F. Kennett, Editor.

The death of Mrs. William Parish of Flat Rock removes from our midst a most excellent woman. Sister Parish had been in declining health for a year or more. She knew that end was approaching and expressed herself as being ready for the long journey. Her only regret was in leaving behind those whom she loved. Bro. Parish and his son, Oscar are left alone and the home must be a very sad and lonely one. They have our prayerful sympathy.

The Year's Work Begun.

Our first appointment for the new year was at Bethel last Sunday. A very good congregation was present and the spirit manifested betokens a good year's work

Our First Quarterly Conference.

The first quarterly conference will be held in Flat Rock Church on Thurs. after the 1st Sunday in January, (Jan. 4th). Conference to begin at eleven o'clock, a. m. We hope for a full attendance and good reports. Let us get to work early

this year and avoid a hard pull at the close of the year.

January.

The month of January will be the time to take collections for expenses of delegates to the General Conference.

Thanks.

We thank Mrs. J. B. Harrison, Mrs. N. T. Pegram and Mrs. J. R. Dwiggins for generous contributions of fresh pork, sausage, etc. Such good things make a very favorable impression upon us these fine winter days.

Henderson.

The Conference came and went. It was suggested that I express my view of the work.

I saw the Conference in its sessions of 1875, 1876, 1878, 1879, 1888, and 1901. I thought this one a great improvement over all of them. There was division and some dissension in those earlier days. Last and West, and "who shall be the greatest among us." None of that was heard this time. Bros. W. C. Kennett, Geo. E. Hunt, Ogburn and Highfill are the only ones I recall at this and those earlier sessions.

I kept thinking of Pickens, the Michaux's, Alson Gray, Paris, J. G. Whitfield, two Wills', "Ferd," and G. A. T. Whitaker, Ferree, Garrett, J. R. Ball, J. L. Ogburn, Page, my father.

I did not hear a cross word spoken during this Conference. The presence of the brethren from the North representing the general interests added much to the enjoyment of Conference.

Having become assustomed to living and working rapidly—the operations of this Conference seemed to me inexpressibly slow. The social, personal contact and opportunities for acquainting ourselves with the men in the front ranks of the church, and for talking about its business and prospects were fine; yet as far as the transaction of the business of the Conference in open session was concerned, it seems to me it all could have been done in one day. If I may be allowed to offer a comment on the only discussion I heard it is that I thought most that was said was mere expansion of the thought of the moment than of careful reflection. Yet a correct result was reached after a little while. Of course there was no occasion for hurry; but a tight grasp of the reins by the presiding officer and a clear expression of the idea would have saved some desultory talking. This view may be the result of my long established opinion that we are too free, and ought to be willing to subject ourselves to stricter discipline.

It was indeed a pleasure to us all to see the brethren, grasp their hands, and hear their voices and know of the progress of the church in their various sections of the State. And Henderson was especially delighted to see all her former pastors—Ogburn, Johnson, J. S. Williams, W. F. Kennett and Dixon. The worst thing about it all was that we just "had to" reconcile ourselves to "giving up" our latest leader and teacher, Bro. Andrews. Yet we feel that we fared well in the distribution of our spiritual leaders, for Bro. J. D. Williams is not unknown to us. We are planning a welcome service for him for next Sunday night, when we expect all our members to be present, ready to fall into line for the operations of the years.

We intend to be hopeful and expectant of good and joy in our individual personal lives and in our church life. We are determined to make the church relation and church attendance more and more worth while. I close with a little clipping which has, I think, the right ring. Let us all try to live up to it.

"Let us then cease forever our miserable habit of prophesying evil. Men do go to church, and the way to get more of them to go is to make our churches more sunny, more cheerful, more human, more helpful, more like sweet and holy homes. Things good are not all decaying and dying out—and the way to get more good into the world is to stop our ungrateful fault-finding and discouragement and begin to help every body to be good and brave and true." T. T. Hicks.

Dec. 4, 1911.

Winston-Salem.

Dear Brother:

Our Winston church is now facing a new era as our beloved and efficient pastor, Bro. Millaway, retires to give place to our new pastor. And we will accord to Bro. S. W. Taylor the warmest welcome we are capable of giving and feel honored that we will have him and his excellent young wife with us by next Sabbath. Yet we are all sad at the thought of Bro. Millaway must leave us. We shall miss him and his kind ministrations in our homes in times of sickness and sorrow. We shall miss his excellent and heart searching sermons and we believe at the last day of final accounts there will be many to rise up and tell how ardently he labored to teach them how to lay hold on eternal life. Bro. Millaway is a truly consecrated servant of the most high God and the churches to which he is assigned may congratulate themselves that he is to minister to them in holy things. And when the chief Shepherd shall appear we believe that He will give to him a crown of glory that fadeth not away. And we will not forget Mrs. Millaway and her untiring devotion to her church, her many visits to the sick and in entertaining visiting ministers and friends in her hospitable home. When they leave us they will carry with them the best wishes of our church and all the best citicens of Winston-Salem. May the Lord bless and keep Bro. Millaway and family. "The Lord make his face to shine upon them and be gracious unto them. The Lord lift up his countenance upon them and give them peace."

We are glad to be able to state that Bro. O. W. Hanner after a long and painful illness is now convalescent. He says he hopes to be with us next Sabbath when our new pastor will preach for us. We are looking forward with much interest to his coming. Bro. Taylor will have an arduous task to take up the work started by Bro. Millaway, but we are expecting to have a new church in the near future and we believe that Bro. Taylor will have the hearty co-operation of our best people and that he will take up the work and carry it on to certain success, and we hope he will come among us well equipped for the great undertaking. He is young and strong in the strength of the Lord, and we expect him to accomplish much aided as we think he will be by the entire church as well as a large number of our friends outside.

And now, Bro. McCulloch, we wish you to accept congratulations for the splendid last week's issue of the M. P. Herald. It was truly inspiring to read page after page and with what intense interest we read of how handsomely the Conference was entertained in Henderson; of the large amount of important business transacted, etc. It all goes to show what consecrated wealth and intellect can accomplish.

I suppose that our graceful and successful reporter, Miss Rosa Reynolds, will give you a better and more detailed account of our present prospects in our church; but she is a tireless worker and has very little time to devote to this important matter, hence, this long letter from your humble servant. E. A. N.

Mebane Charge.

Hebron: Our pastor filled his regular appointment last Sunday, Dec. 3, and preached an excellent sermon, using as his text, Matt. 21:28. Son, go work in my vineyard today. We all love our pastor and are glad to have him with us again this year.

On the third Sunday in November we elected church officers for the year. Mr.

Julian Thompson and Mr. Jerome Steele were elected as stewards. The old board of class-leaders and trustees were re-elected.

We are sorry to say that our Sunday school has gone into winter quarters. Hope to reorganize early in the spring.

One of our members, Mr. F. W. Nelson, is very ill at this writing. Very little hope is being entertained of his recovery.

I will close with much love to the Herald and its many readers.

Lelia McAdams.

Mebane, N. C., Dec. 4, 1911.

Haw River Notes.

Mrs. J. C. Morris entertained the Philathea Class and several friends Tuesday evening, Nov. 28th, at a Stocking Shower for the benefit of the Denton Orphanage. Quite a number of pairs of nice stockings were received for the little homeless children.

After a social hour, elegant refreshments were served which eveyone enjoyed Our class is trying to live up to the Class Motto—"We do things." We have helped to pay a church debt, bought two beautiful contribution plates, two linen cloths for the communion table, a nice chancel railing, two handsome chairs for the pulpit, a communion set, and other things. We hope soon to be able to seat and carpet the church.

We are glad to have Brother Curry with us for another year. On Wednesday evening, the 29th, he conducted a Thanksgiving service. The church was beautifully decorated with ferns and holly. The gift-table for the Orphans' Home, was piled with useful presents by members of the church. Friday evening about thirty-five members and friends of the church chartered a street car and went up to Graham and gave pastor Curry and wife a good old-time pounding. We trust the gifts were useful and much appreciated.

Espa L. Bullard,
Sec'ty Philathea Class.

Pinnacle and Mt. Zion.

Dear Herald:

We are glad to have Bro. Hunter back with us another year.

Mr. Crist, from Winston, lectured on Thanksgiving at the M. P. Church. It was enjoyed by all.

Our Sunday school is progressing nicely. On last Sunday there were 75 present. We were sorry to give up the banner, but not sorry that others did better than we did.

Miss Ila Hunter, who has been very sick with appendicitis, is improving, we are all glad to know.

Mrs. Nancy Crouse, wife of the late Henry Crouse, died Dec. 3, 1911, aged, 5 years, 9 months, and 13 days. She was laid to rest in the Baptist cemetery on Monday.

With best wishes to the Herald,

Maggie Mickey.

HAW RIVER CIRCUIT.

The first quarterly conference will be held at Fair Grove on Saturday before the 3rd Sunday in this month. There has been some change in the boundary, so come, dear brethren. The salary to apportion. The missions to fix. In all an important meeting. I have outlined the work for the year. Come and let us arrange for a good year. I met good congregations yesterday.

C. E. M. Raper.

HAW RIVER CIRCUIT.

Bro. Swain:

I am making my first round. I will meet my regular appointments for the work, beginning the first Sunday and taking it in regular order. This is my eighth assignment to this work and I feel so grateful for the reception I have received and the welcome extended me.

C. E. M. Raper.

Reidsville, Dec. 3.

To Richland Ct.: Greetings and Best Wishes!

Conference having assigned me to you as pastor for this Conference year, I shall, (D. V.) beginning with next Sunday, fill the appointments.

Hoping for a pleasant and profitable ear for all, I am,

Yours truly,
C. H. Whitaker.

Dec. 5. 1911.

Mt. Carmel, Granville Ct.

The greatly appreciated and longed-or sermon was delivered here last Sunday by Rev. Rev. G. W. Holmes.

Bro. Holmes expressed his appreciation of being with us as being great; but truy ours of having him surpassed his of being with us.

Bro. Holmes left us three years ago, having been with us six consecutive years, preceding. An unusual congregation assured Bro. Holmes of what he was to Mt. Carmel and Granville Ct.

Glad that I was present and heard the report of the stationing committee that I might immediately report the return of Rev. N. G. Bethea to this charge. Bro Bethea has been a wonder to us since first he appeared. He is like the old man's rabbit, he is "good for anything." In the pulpit, an exception; in the home, very entertaining and instructive; as a solo-ist, worthy of great consideration. So, how could the charge have been meliorated by a change? Polk Garrett.

Nov. 28, 1911.

(This was overlooked last week.—Ed.)

Littleton: Greeting.

Having been assigned to your circuit for this year, this is to tell you all that I will be on hand for services the third Sunday, and will fill all appointments from then on, the Lord helping. Praying God's blessing on the work and workers, I am, Yours truly,

J. A. Ledbetter, Pastor.

Yarboroughs, Anderson.

We are again at work on our field of labor. Our work last year was not what we hoped for. We expected that all claims would be met. But one church, Liberty Hill, fell behind on Conference claims. We expected it to reach us before our report was made to Conference but didn't. We have had some success on this work, for which we give our Heavenly Father the praise. The interest manifested in different ways seems to indicate better things.

The parsonage on Anderson charge is now complete, costing over seventeen hundred dollars, including the wiring, lighting and water. Neat six-roomed cottage in Greenville. It will rent for twenty dollars a month.

We are very thankful to our Conference for giving us a place to work, and by the grace of Him who called us, we are going to make this the best year of our lives yet.

Bro. Watson gave the Yarborough congregation a splendid talk at the Sunday service, giving an outline of the good things he enjoyed at Conference. We were pleased to hear his encouraging remarks.

Collection for the Orphans' Home was $3.70.

First quarterly meeting for Anderson will meet at Fairview church, Saturday before the third Sunday in December, and for Yarborough's, Saturday before the fourth Sunday in January.

W. A. Lamar.

We had 113 in S. S. at Caroleen last Sunday. The collection was $5.10.

Our S. S. at Shelby is doing well. We are going to see what we can do at Shelby this year. We have got things well in hand. H. W. B.

Our thanks for this invitation: Mr. John A. Thompson invites you to be present at the marriage of his daughter, Mary Effie, to Mr. Cicero H. Jones, Wednes-

day, December the twentieth, nineteen hundred and eleven, at three o'clock, Chestnut Ridge Methodist Protestant Church, Efland, North Carolina.

Concord.

We have begun our fourth consecutive year's work with this kind people. They have received their new-old pastor kindly. Before he had returned from Conference, the parsonage was taken charge of; and matting and curtains put in the hallway, and new shades secured for windows; and many other things were done which added both to the appearance and comfort of the pastor. They have our thanks for their good deeds, and kind words. May God make us a blessing to them!

Our congregations on last Sunday were quite good, both at Fair View and at Concord. We are hopeful for a good year's work.

Brother John Braswell has moved to Charlotte where he will make his home. We regret to lose him; but trust that he will be happy and successful in his new home.

Brother L. R. Blackwelder and wife have come to Concord from Asheville. We are glad to have them abide with us.

I desire to thank those who contributed toward making up my loss on the way to Conference. Surely I appreciate your kindness more than I can tell.

A. Oscar Lindley.

Burlington.

Last Sunday we had 203 in S. S. and the offering was $3.41. The committee on Christmas exercises is hard at work on the program, and we expect a nice exercise.

Bro. Williams preached for us last Sunday morning, and Bro. D. M. Loy, of Gaston Ct., preached at night. Bro. Loy is one of our own men and we were glad to hear him.

Our Thanksgiving service was last Thursday evening. It was a good service. Several gifts were made to the Denton Orphanage of provisions, etc., and a nice amount was collected in cash, which will be sent in.

We are very glad to have Bro. R. M. Andrews, the new editor of the "Burlington News" in our church and S. S. Bro. Andrews taught the Baraca Class last Sunday, and the boys compliment his teaching very highly. We hope the paper of which he is editor will be a greater success than ever, and that it will become a great factor in the promotion of the cause of righteousness in our city.

The Ladies' Aid Society and the Woman's Foreign Missionary Society held their regular monthly meeting at the home of Mrs. J. B. Cheek. I am advised that in my report last week I mentioned the receipts at the bazaar as being $70.00, whereas it should have been $80.00. I gladly correct the same.

Bro. Williams, our ex-pastor, is leaving today for Hillsboro and then will go on to Henderson. We expect our new pastor, Bro. Davis to be with us next Sunday. We trust a good congregation will be present.

The Ladies' Aid Society is having concrete steps and walk laid from the sidewalk to the parsonage this week. This will add greatly to the appearance of our property.

Bro. J. H. Boon is acting as sexton of the church now, Bro. G. L. Amick having resigned.

Miss Rosa Forlines, for many years a member of our church and a faithful attendant, but who, for a number of years, has been living at Jefferson, Va., will be married at that place tomorrow. We wish for her and her husband a long and happy life.

We are glad to see some of our folks who have been sick at church again.

T. T. Stafford, Reporter.

Burlington, N. C., Dec. 5th, 1911.

Piney Grove, Chatham Ct.

Dear Herald Readers:

Since our last report the Annual Conference has come and gone and we feel grateful indeed that our good pastor, Bro. Bowman, was sent back to us. He commenced his second year's work with us last Sunday. He did not preach, however, as Bro. W. D. Reed was visiting friends in the community and preached in his stead.

Bro. Reed preached a most interesting and unusually good sermon, which I feel sure was enjoyed by every one present.

We were glad to have Bro. Reed with us in our home and also in our Sunday school. He taught a class of young ladies and then gave us an interesting talk on S. S. which made us all feel that it was good to be there.

Mr. Reed's very soul is in his work and Cleveland Ct. is to be congratulated in securing such an able preacher.

C. A. Cooper and wife, of Siler City, worshiped with us last Sunday.

After services J. R. Siler was elected steward for the coming year and J. A. Cooper class leader.

Whatever Bro. Bowman has in store for us to do this year I hope we may all be ready to respond to the very best of our ability. We are glad to state that he is looking so much improved since his return from the hospital.

I now close with much love and many good wishes to the readers of the Herald.

Mrs. J. A. Cooper, Reporter.

Dec. 5, 1911.

NORTH CAROLINA BRANCH.

On November 5th, at Center M. P. Church, Alamance County, N. C., a Woman's Foreign Missionary Society was organized with 11 members. Failing to elect a Treasurer I did not report until after our next meeting, which was Dec. 3rd.

Officers were elected as follows: President, Mrs. A. S. Lindley; First Vice-president, Mrs. C. N. Lindley; Second Vice-president, Mrs. Ira Guthrie; Secretary, Mrs. J. W. Whitehead; Asst. Sec., Miss Bessie Guthrie; Treasurer, Mrs. A. Richardson; Corresponding secretary, Mrs. R. W. Lindley, Snow Camp, N. C.

—Our thanks to Rev. C. J. Edwards for a goodly list of new subscribers obtained by his special effort since Conference.

—Four Alamance County men served on the federal grand jury here this week.

—Washington, Dec. 3.—After many months of investigation of pellagra in the Southern States, the scientists of the public health and marine hospital service are in as much doubt as ever as to the cause of the scourge. Meanwhile the disease seems to be gaining and it has been reported that nearly every physician in South Carolina has from five to fifteen cases in his private practice.

Assistant Surgeon General John D. Long says it has been demonstrated that cures can be effected even up to the fifth attack, but that there is little hope when the person has reached the stage of insanity. Pellagra has been found to be a seasonal disease and it is thought that the great varying temperatures of South Carolina may be partly responsible for its prevalence there.

—From The Christian Sun.

—What do you think of a good woman working at 75 cents the week and saving on that wage over $700 in good cash to give the Orphanage at her death? With that sum the Orphanage will begin its permanent endowment, will only spend the income and keep for all the years to come the bequest as a memorial of her, and all like her who live and labor and sacrifice that the homeless and the needy may be well cared for. The Trustees have voted that only the interest, none of the principal, of any bequest shall be spent in maintenance and current expense. In this way we hope to build up an endowment that will mean much in future years for the Orphanage.

A NOBLE WOMAN GONE.

Mrs. S. A. Huffines died at the home of her daughter, Mrs. S. W. Taylor, Wednesday morning about six o'clock. Her remains were brought to Reidsville and received into the home of her son John D. Huffines Thursday about one P. M. Her body was laid in its resting place in her home church grave yard at Fair Grove, in Rockingham Co., Haw River Ct. The funeral services were conducted by Rev. C. E. M. Raper, her pastor. She was about 70 years old. Her husband preceded her to the spirit land about six years ago. The deceased is survived by eight children as follows: Mrs. R. A. Hopkins, Mrs. Wm. Cummings, all of Rockingham, Mrs. S. W. Taylor, of Littleton, moved to Winston, Mr. T. R. Huffines, Bedford, Ind., Mr. John D. Huffines, Reidsville Mr. R. L. Huffines, of Rocky Mount, and Mr. E. F. Huffines. Three children had gone on before. Sister Huffines was a great and good woman. I have known her for about 18 years. The poor, the needy, the common, the rich, the community, the church and her pastors all felt like she was their mother. Her home was the preacher's home. "She went about doing good." She looked for some one to help. Her church was always on her heart. Her daughter, Rev. S. W. Taylor's wife, and her youngest daughter, said to me, "It seemed mother had finished her work." For some time this had been her thoughts. In fact, she had been at this for years. She is gone, but her work abideth. She leaves four noble daughters who have received their training and are loyal to the principles taught them by their parents. If they are not at church I know something is wrong, or they are on a mission of mercy. She loved her church devotedly and her God above all else. Yet she found a time for each. Her son John D. Huffines of Reidsville is one of the board of stewards in the M. E. Church. He joined here some twenty years ago, as there was no M. P. Church here. The other sons are away and I do not know so well; but I feel they emulate the early principles taught them. She bought and paid for two dozen song books for her home church last summer. Also gave me a donation on our church in Reidsville and on our endowment fund in Greensboro. She thought of each child as well. On their birthday a present was forthcoming. John D. received some nice hem-stitched sheets and a loving letter the next day after her funeral, his birth day, she had sent in time to reach him on that date,; though she was dead the presents and letter came. She was at the Annual Conference on Saturday. She was a great sufferer for years with asthma, yet did not complain. Loved ones thought at first this was another acute attack, which proved to be quick pneumonia. She lived nobly. She seemed to have finished her work and is gone to the God she loved and served so well. She has joined loved ones and no doubt is beckoning to those here to "come home." She has left some local church workers and one itinerant worker, the wife of Rev. S. W. Taylor, who fills her place so well. Let us be faithful and emulate her good traits of character.

The pall bearers were Mr. L. R. Dixon, Mr. Albert Troxler, Mr. Hugh Troxler, Mr. Will Fogleman, Mr. James Walker, Mr. Harvey Moore.

The graves of Sister Huffines and her husband were almost covered with beautiful flowers. The flower bearers were Miss Bell Troxler, Miss Allie Troxler, Miss Lillie Troxler, Miss Jennie Troxler, Miss Fannie Cummings, and Mrs. Sam Lomax.

Last year the first day after the Annual Conference how happy the event! This year the second day after the Annual Conference a sad telegram was sent. Last year the mother witnessed the marriage of her last child. This year her children looked upon their mother's last sweet smile. Last year at this time her youngest daughter was a happy bride. This year that daughter if left to her feelings no doubt would hide—this calamity is pat asnd she is left with loved ones for awhile. For it is upon such occasions as this the Lord loves to smile. He has said I will be with you. your troubles I will bless; and I will never, no, never forsake you in your distress. So children and loved ones, be faithful and be true, for at the beautiful gate your mother is looking and waiting for you.

Her Pastor.

O. R. Cox.

When on October 27, 1911, Bro. O. R. Cox passed from work to reward, humanity lost one of its best friends. The leading facts in his life were given in the Herald just after his death, hence, need not be given here. His starting as a farmer boy, afterward working as clerk in the company's store at Cedar Falls Cotton Mill, then as Secretary and Treasurer, and general manager of the mill, becoming stock holder and finally, almost sole owner of the mill, meantime increasing very materially the capacity of this mill and building an additional one—these facts attest something of the business worth of the man.

His having been elected sheriff of his native County, Randolph, in his earlier life, and elected to represent his county in the last legislature, both without solicitation or political aspiration on his part, attest the public confiedence in him. His position of trust in the church, such as trusteeship in different institutions, delegate to the Annual Conference, representative to the General Conference, and the like attest the church's confidence in him.

He was a man of parts. A character well rounded, a completeness not often found in finite human beings. In the Biographical History of North Carolina, Vol. V., page eighty, I find this: "Within the range of his (the writer's) observation there has rarely come a life so rounded, so smooth, so straight, so unaffected, so serious, so earnest, so successful as that of Orlando R. Cox. From the humblest beginning it has grown and expanded each and every day until at its meridian we find its impress upon nearly every enterprise and institution of his church and his native county. * * * At his home he is a faithful communicant and liberal supporter of his church and all of its enterprises. In the Sunday school and elsewhere he is as prompt, as active, as enthusiastic and as earnest as he is in the prosecution of his business affairs."

The high tribute paid by the above quotation is a just compliment. Bro. Cox never felt that he was too old to attend Sunday school; nor was he too tired Sundays to be a regular attendant at both Sunday school and church. If at any time he was not there his pastor knew that sickness or some other providential condition hindered him. Though a busy man all his life he was never so much engrossed with business affairs that he could not give personal attention to church matters. Nor did success in business or the accumulation of wealth so absorb him as to lessen his interest in church or religion.

He was the kind of man whose greater wealth of character lies beneath the surface. While you are drawn to him when you first come in contact with him, yet each succeeding contact brings you closer until you learn to love him as you do a brother or father. There never was a time since I knew Bro. Cox that I did not hold him in high esteem, but each time I have been thrown with him I went away with my estimate of him heightened.

His was the kind of character that was true to itself. Sometimes a person who has made a good impression will disappoint you by doing or saying something that does violence to the good impression already made.

He loved his family and was loved by them. He is missed by all who knew him, but his loved ones in the home miss him most. May the grace of our kind heavenly Father sustain the widow and the fatherless children.

T. M. Johnson.

Asheboro, Dec. 3, 1911.

HOME MISSION WORKERS.

Dear Friends:

Various letters have been sent from time to the Home Missionary societies in this Branch, that have brought no response. Will you not send the names and proper addresses of your new officers to the Secretary of Branch so that the workers may keep in touch with each other? A prompt response to this requent will help the cause greatly.

The Orphans' Home at Denton was adopted as our special work in N. C. by a meeting of representatives from all the auxiliaries in the State. It was sanctioned by the Woman's Board. It has been endorsed and splendidly aided by our pastors. What has been your support—what will it be this year?

The work goes forward—but not so rapidly because it needs you. There is strength in union, and it is for that union and a united effort that we plead now.

Yours in the work,
H. Frances Sutton, Sec.

Greensboro. N. C.

ORPHANS' HOME.

The Home was graciously remembered Thanksgiving as you will notice by the following reports. We wish we could give the names of the articles and the donors that we found in each of the well filled boxes, but we are afraid that would require more space than the Editor can give us, but God knows it all and we pray that He will make your hearts as happy as you have made the little orphan children's.

Following is a list of the boxes we have received and we have notice of others to follow: "Kernersville Needle Work Guild." This box was well filled with useful garments for the children. One coop of chickens from Kernersville gotten up by Clara and Ernestine Smith Lowdermilk. Three quilts from Worthville, and Bethany Sunday schools. Clothes for one child from Julian. A box with number of articles in it from Creswell Junior Society. Two bolts of cloth from Salisbury Cotton Mills.

One barrel of potatoes shipped from Graham, but minus the name of the donor.

Mr. Wall, of Denton, potatoes, syrup, pumpkins, flour, bran.

J. P. Pearce. wood.

Enfield Ladies' Aid sends a large box packed with the very articles of clothing needed most at thist time.

All of these things are useful and help to prepare us for the cold, winter days.

We were glad to have Bro. John Hulin and family with us in the Home for dinner Thanksgiving day. We held a little service in the Home and each child was asked to express himself. They said they were thankful for different things. The Home, school, a good dinner, health, and that Christ had saved their souls. When it came time for a little boy four years old to express himself, he said, "I am glad we have fire."

We endeavor to teach the children to be grateful and to realize that this Home is being provided for in order that their lives may be trained for usefulness.

Againg thanking each one who has contributed in any way, and those in advance who have sent boxes and they have not yet been received. All these are encouraging and fill us with new zeal for the work.

As we take pride in the Methodist Protestant Church, may we help our Orphans' Home to be an institution that will be a credit to our church.

Etta Auman.

Treasurer's Report.

Henderson, Conf. Collection	$76.89
Moriah S. S.	7.60
High Point W. H. M. S.	20.10
High Point S. S.	6.50
High Point church	16.10
Whitaker's' S. S.	3.00
Welch Memorial S. S.	1.05
Giles Chapel S. S., Richland Ct.	2.50
Fairgrove S. S., Why Not Ct.	2.19
Denton S. S.	1.01
"Busy Bees," Asheboro S. S.	1.19
Baraca Class, Asheboro S. S.	2.14
Asheboro W. H. M. S.	.60
Asheboro S. S. Thank Offering	6.00
John W. Bauldin	2.00
Bethany, Haw River Ct.	3.55
Jas. E. Whitehurst	1.00
Mrs. D. L. Carrol	1.00
Mrs. W. T. Capps	5.00
Pinnacle and Mt. Zion	5.00
Cedar Falls S. S.	.53
Ronanoke Ct.	8.89
Mebane S. S.	1.50
Union Grove S. S., Orange Ct.	2.00
Union Chapel, Ladies Aid	3.15
Antioch church	1.25
Granville Ct.	9.70
O. O. Young	10.00
A Friend	1.00
Liberty S. S.	10.00
Hickory Grove S. S.	5.00
Spring Valley	3.50
Shiloh S. S., Yadkin College Ct.	2.74
Yadkin College, Yadkin Col. Ct.	.50
W. Lexington, Yad. Col Ct.	4.27
Mt. Carmel S. S., Yad. Col. Ct	.50
Bethesda S. S., Yad. Col. Ct.	1.69
Total	$237.64

Etta Auman, Treasurer.

MARRIED.

The home of Rev. and Mrs. J. H. Bowman was the scene of a pretty wedding Thursday evening, Nov. 30th, at 7:30, when their daughter, Maria Ione, became the bride of Mr. L. W. Causey.

The parlor was tastefully decorated in white and delicate pink, with a few ferns artistically arranged here and there. The relatives and friends who attended were ushered into the parlor by Misses Margaret Greeson and Florence Sullivan, on Winston.

Before the ceremony Miss Espie Clapp sang impressively, "There's no one just like you." Then, as she played the wedding march, the bridal party entered. The groom with his brother, Mr. Kemp Causey came first and were met under the arch by the bride becomingly attired in gray cloth and cream lace, with her bride's-maid, Miss Lizabel Foust, in pink mull. Rev. T. M. Johnson then read the sweet and solemn Methodist service which made them man and wife.

Immediately after the ceremony the bridal party, followed by the guests, went into the dining room, where Miss Inez Hornaday, in white, and Miss Catherine Pike, in yellow evening dresses, served fruit salad; ice cream and cake, coffee and cheese straws.

The happy bride said she didn't know she had so many friends until she saw the array of lovely and useful presents.

Indeed she has many friends, for her character and disposition are such that she cannot fail to gain friends and keep them. She deserves just such a young man as Mr. Causey—a man of unquestionable character, and one of Guildford County's most prosperous young farmers, and we can but predict for them a long life of usefulness and happiness.

—It was "like pulling eye teeth" to vote a letter of dismissal to Bro. J. Robert Hardin last Sunday, he had been so long a faithful member of Grace church. He withdraws to join the Friends with his excellent wife. He will make a true member, but they must not expect him to say "thee" and "thou."

—Bro. J. A. Loy, of Mt. Hermon Ct., is here serving as grand juror in the federal court. He says that Mt. Hermon people are reluctant to give up Bro. Burgess as their pastor.

—Rev. W. D. Fogleman has a sale next Saturday, preparatory to moving to Weaverville. He is a real itinerant.

—The people of Richland will note the greetings of their new pastor, Bro. C. H. Whitaker.

JACK'S GOOD NAME.

"And I can't do anything for him, not one single thing!" Jack shook his head mournfully as he arrived at this sorrowful conclusion. "I can't go to see him and sit with him because I haven't got the time. I can't send him fruits and books and things like well-off folks does when their folks has to go to the hospital, because I haven't got the money. I can't earn a cent mor'n mother and the young ones need. No help for Billy from me."

Billy was an orphan boy younger than Jack. He had recently moved into Jack's neighborhood. Going on an errand, he had fallen from a street car and broken his leg.

Jack was office boy in a place which made large demands on his time and, indeed, on every other thing which might be said to belong with a growing boy. His duties were many and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subject of his duty, which notions were expressed in a few words: "I'm going to do the best I can."

There came a day when Jack stood face to face with a hard question. Taking a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his usual happy face. "What's the matter, Billy?"

"They've been telling me," Billy shook his head despairingly, "that I won't get well until no telling when, unless I go to some place in the country when I go away from here."

"Phew. Billy." said Jack in dismay.

"The folks here are telling me of a real nice place where I could go for twenty-five dollars, where I'd get good treatment and stay as long as I needed. They think that's awfully cheap; but," poor Billy sighed woefully, "twenty-five dollars is a lot of money."

"It is that."

"So I'll be back near you the first of the week, and then I'll be with you evenings. And," hopefully, "I guess I'll get well without any twenty-five dollars."

Jack talked about it with his mother. "I wish the poor boy could go," she said. "It might be the settling of his health for some years to come."

"But how can he?" said Jack in a discouraged tone.

"If it could be paid a dollar at a time," she said half questioningly, "you might be able to put by a dollar a week for it."

"I don't see how you will spare it, mother."

"We might pinch a little closer."

After a little more talk, Jack made his plans. He went the next morning to his employer and asked him if he could advance the twenty-five dollars, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy as with much hesitation he pressed his request, telling of Billy and his needs. "How do I really know that you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No, sir." And Jack dropped his head forlornly.

"You might, you know, leave me before the twenty-five weeks were up."

"I'd promise not to," said Jack earnestly. "But I haven't a thing to give you for security."

"Your promise will be enough." Mr. Strong's manner changed as he went on. "I'd take your word, Jack, for more than twenty-five dollars. You have worked for me a good while, and I know what you are. Your good name makes your promise all the security that I want." As Jack was turning away, his face crimsoned with gratification at the kind words, Mr. Strong added: "I'll speak more about it tomorrow."

"If—if," Jack strove to stammer out his thanks, "if there's a thing more about the place that I can do that I don't do, I'd be glad, sir"—

"There isn't," said Mr. Strong, kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, on going home that evening, spoke to his grown-up daughter: "Bertha, haven't you to do with some of these fresh-air businesses?"

"Yes, father. You have given me money for them."

"Where they send poor little lads into the country and feed them and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha, smiling.

"Well, I have a boy for you, one for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in his footsteps in showing loving-kindness to his little ones. Jack's heart gave a great bound when he learned that Miss Bertha Strong was to see to Bill's outing, for surely it must be something better than could be offered by any one else. Looking into his pay envelope at the end of the week, he turned it back to Mr. Strong. "You've given me a dollar too much, sir. There's the expense for Billy, you remember."

"I remember. But that goes on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back. If he is your kind of boy, he can have the place."—Youth's Companion.

FAIRY FASHIONS.

The faries read the Daily Leaf,
And so they always know
When Nature's big department store
Has something new to show.

The latest shapes in acorn tops
For hats are now on sale,
And with each hat they give you, free,
A filmy cobweb veil.

New models in the pea-pod gowns
This season can be seen,
With sunshades of nasturtium leaf
In harmonizing green.

The glove department shows a make
Of small five-fingered fern;
From caterpillar boas
One can hardly bear to turn.

'Mid this display the faries find,
Although they are not rash,
That silver dewdrop coins will melt
Like any other cash.

—New Zealand Outlook.

ON FALLING IN LOVE.

An Article For Boys.

You can love only the things you like. The first sentence does not seem very startling, I admit, but it is the supreme though hidden lay of all romance. All of us in our youth are training ourselves by our secret likes and dislikes for that ultimate great fall upward, into love.

I once knew a boy, and if you had asked him what the things he liked best in the world were, he would not have been able to tell you very well, because there were so many things he liked. Now, your love, which is going to put a cupid's arrow through your heart some day, is made up of the things you really like best, whether you are able to tell about them or not, and the things this boy really liked best were these. He liked the open air, and sports, and games, and the wind, and the ice; he liked trees, especially the graceful ones, although he did not go out to look at them and talk about them; he liked the clump of birches in his front yard, especially when they swayed about in the wind, and he would not have had them cut down for anything. He liked good company—to go off with a number of other fellows into the woods or up

the mountain, and laugh and fool and sing together. He liked music, especially the music of one low-toned bird song which he heard often in the woods in the evening.

Most of all, perhaps, he liked the look in his mother's eyes when she laughed, and when she was going to say good-by to him as he went to school in the morning; and there was something also about the music of her voice which he loved, although he had never even thought of it till after she was dead and he could hear her no more.

Now one day this boy was walking on the board walk on one of the side streets of his town. It was one of the early days of spring. He met a girl coming towards him. He knew her as well as he knew any one. He had known her and people since he had been a tiny boy. But, as she came walking towards him, he suddenly began to admire her graceful way of walking, with a strange little sway in it like the clump of birch trees in the wind somehow. The wind was blowing her hair over her forehead in a thousand golden strands which the sun lit up till they simply shone like gold. How strong, how much at home she looked in the open air, in the wind! She laughed when she recognized him, and he had never noticed before how like was the sound of her voice to the low-toned song of that bird he used to hear in the woods ot evening. Then he caught just a glimpse of her eyes beneath the lashes. Why had he never noticed it before? They had that same good, honest, tender look that somebody else's used to have when he was a little boy going off to school. He tried to get another glimpse of them; but, as he tried to do so, he felt a sharp pain like the running of a keen needle blade through his heaert. All this happened in less than a second.

Then they stopped and talked and laughed and shook hands and parted. But from that day till he told her all about it he could not do a single thing like a rational man. He did not know what had happened. He does not know yet.

He had nobody but himself to blame. What happened was simply this. All his life he had been training himself to like things, and one day all the song and music and strength and tenderness he loved best in life met him, and he fell ten thousand fathoms deep in love, and at last reports, although all this happened years ago, he is falling in deeper still at the rate of about three hundred and sixty-five fathoms a year and three hundred and sixty-six in leap years. Why? Because the right man met the right girl.

Why is it that so many of the girls who have loud laughs and hard eyes and tell cheap stories and walk ungracefully also are popular? Why, because there are some boys who like to sit on the dump, looking at the empty tomato cans, telling ugly stories. Some day they, too, meet the girl who reminds them of all these things they like best. They, too, think they have fallen in love. A little painted, grinning, hunchback cupid does leap out from her eyes and, drawing ablunt arrow, does fire at his heart, and it may stick there for a time. But as for falling ten thousand fathoms deep in love, why, it is impossible, for he and she are both too shallow. They love what they like best. They never can get very far away from their dump and the cans and stories in which their tastes were trained.

It seems a truism, but it is not. All boys may remember it, you are going to love what you like best. Only the boy who loves lovely things will all his soul will have the power to fall in love with the lovely girl when his time comes. I suppose something of the same is true of girls, but I don't know anything about girls.—Rev. Bromide Smith, D. D., in Christian Register.

THE SIMPLICITY AND SAVING POWER OF THE GOSPEL.

By Rev. D. S. Millard, D. D.

On a certain occasion the disciples asked Jesus why He spake in parables. He answered, "Because it was given unto you to know and understand such teaching, and it is for this reason I speak in parables." It was then, as it is now, the heart can be more easily reached by the simple comparisons of life, and the more attractive they are made the more certain is their effect on the human heart.

Jesus would speak to men in a way that would reach the spirit within them. Therefore He gave the truth in such a manner as to leave it alive in the soul. He unfolded it by simple illustrations which they who heard Him could understand, and which all who study His Word can understand also.

God's truth is of priceless value. The Bible, especially the New Testament, reveals it unto men. Jesus is the revealer. That which the soul needs is found in His Gospel. If, with believing hearts, we study the Word, we shall know the truth, and if we "follow after the truth," we shall follow Christ, who said—"He that followeth me shall walk in the light."

The more we do of that which we know to be the will of God, the nearer we shall be to Him and the greater will be our joy. There can be no abounding joy to any heart living beneath a dark cloud of unbelief. Unbelief that says, "I know not God; I have no experimental knowledge of Christ; I know nothing of the way of salvation; I am in utter darkness concerning the future." Sad, indeed, is the condition of a soul in such darkness! How different the feelings of the man who can say, with the assurance of a true and living faith, "God is love; He is my father; His divine heart goes out after all, even the low and sinful; He would not that any should perish, but that all should come to Him and live." "I know my Redeemer liveth, and in Him do I trust." Here are fountains of joy, here are helps to uprightness and purity; here are promises of blessings which extend beyond the present life to the life eternal.

Reader, go to the Word of God with a devout heart and an unprejudiced mind, and at the same time with a willingness to be led by its teachings, and it will reveal to you inexhaustible fountains of joy. They are open now and the Spirit and the bride say, "Come." Here to penitents is pardon, and here to trust and prayer are rest and peace. We read, "The pure in heart shall see God." In spiritual vision they see Him now, as faith looks away to brighter scenes and fuller joys in the friendships and loves of blessedness and eternal home above.

Faith is not a mere sentiment. It is the unchanged and unchangeable basis of all true religion. "Believe on the Lord Jesus Christ and thou shalt be saved." That is, accept, without reserve, the testimony of the Scriptures concerning Christ. This is the faith that brings light and peace and joy to the soul—the faith that saves. Let us hold it up to the world, and count not the means, time or faculties ill-expended which may advance or establish it more firmly on earth! Such faith "adds charms to earthly bliss,

And saves us from its snares;
It yields support to all our toils,
And softens all our cares"

"Wide it unveils the heavenly world,
Where endless pleasures reign,
It bids us seek our portion there,
Nor does it seek in vain."

Portland, Mich.

Troxler-Squires.

At the home of the bride's father, Mr. William Squires, in northern Alamance County, on Wednesday, November 29th, 1911. Reverend Robert Samuel Troxler, of the N. C. Conference, Methodist Protestant Church, to Miss Myrtle Squires, one of Alamance County's best young women, Rev. J. A. Ledbetter, officiating. At home in the parsonoge on Liberty Circuit after Jan. 1st.

THE MACEDONIAN CALL.

By Charles A. Hines.

In connection with the Christian Endeavor lesson for December 7th, would it not be well for the society to consider some plan to obtain a number of regular, systematic givers to foreign missions in the church? Not only is this a work Christian Endeavorers can do, but it is a work that every official board might undertake and should undertake if the church is not giving regularly to foreign missions.

It is a shame and a disgrace that men will call themselves Christians and not give to the salvation of others. The true follower of Christ desires to carry others with him. The man who attempts to follow Christ without saving others will soon discover that he is not a follower of Christ, for the Master doesn't go that way.

I suggest that the society appoint a missionary committee of five, and let this five divide the members of the church into five groups. Each committeeman will then become responsible for one group and will agree to canvass and collect from them each preaching day, Sunday school meeting or Christian Endeavor meeting a weekly, semi-monthly or monthly gift to missions.

It is true this a work for the church to do, but if the church doesn't do its work then the responsibility falls back on the Sunday school, the Christian Endeavor society or some other auxiliary.

Is is estimated that every $2.00 given to foreign missions saves a soul. Who is a member of the church and willing to give enough each year to save at least one soul in the foreign field?

Start a mission study class in your church, give your pastor a subscription for the Christian Missionary. Learn something about the call to the havest and the few laborers and little means, and it will loosen your purse strings.

C. E. TOPIC FOR DECEMBER 17, 1911.

A Missionary Journey Around the World. XII. Missions in the West Indies. 2 Cor. 12: 1-15.

Daily Readings.

Dec. 11. Power for the Needy. Matt. 9:6-8.
Dec. 12. Life for the dead. Jno. 5:24-26.
Dec. 13. Liberty to captives. 2 Cor. 3:16-18.
Dec. 14. The dry bones. Ezek. 37:1-12.
Dec. 15. The acceptable year. Luke4:18-19.
Dec. 16. Harvest at last. Gal. 6:9-10.
Dec. 17. The Topic.

Hints for This Meeting.

1. President open the meeting with an announcement of the topic, prayer for the leader and the meeting, then introduce leader.

2. Leader announce hymn, followed by reading of the lesson and story of the daily readings. Quote in concert the golden text of the Bible, and little talk, "The Life Text."

3. Have a rough blackboard map showing relative location of the lands being studied. Have some one give a short address concerning the same.

4. Have missionary hymns full of light and life, not just "happen so," hit and miss fashion. Think and pray over the topic and its preparation for this meeting.

5. Let the leader be from the missionary committee, or better, the mission study class. If you have no mission study class, begin now; it will put life in the society.

Quote in concert the golden text of the Bible, John 3: 16, if the members do not know it, have them learn it. Follow with short address, "The Life Text."

John 3: 16, is the greatest text in the Bible, because it tells the most about the nature of man, that is he is a sinner; and the nature of God, that He loves sinners; and the nature of Christ, that He is the Saviour of sinners; and the future of the unrepentant sinner, that it is perishing; and the future of the Christian, that it is eternal life. It would be impossible to find a life situation that would not be illumined by this sun of text of all the Bible.

Discussion Topics.

1. Tell of what has been done in the West Indies.
2. How can our society aid West Indian missions?
3. What are some of the effects of the gospel in a new land?

Helpful Points From Fruitful Pens.

1. Make all you can; save all you can; give all you can.—John Wesley.
2. Giving is an effort to share our blessings with others, and is measured by willingness and not by amount.—Tressa R. Arnold.
3. Genuine benevolence is invincible.—Marcus Aurelius.
4. He that giveth, let him do it with liberality.—Paul, (Rom. 12: 8).
5. Giving yourselves, you give everything.—Peloubet.

Gems from the Poets.

1. A man there was—the people called him mad—
   The more he gave away, the more he had.—John Bunyan.
2. My words fly up, my thoughts remain below.
   Words without thoughts never to heaven go.—Shakespeare.
3. "Lord Jesus, look down from thy throne in the skies,
   And help me to make a complete sacrifice;
   I give up myself, and whatever I know;
   Now wash me and I shall be whiter than snow."

The Spanish-American war, our temporary rule over Cuba, our permanent annexation of Porto Rico, have made every American more interested in the Antilles than any other mission field. Some of the people who live there are of our nationality, and many of us have relatives in this field. The islands are only a few miles from the mainland of our country. There is every reason for our being supremely interested in the natives.

The climate of these islands is tropical. The result is that of most tropical countries, much of the population is indolent. Living in a land of great fertility, where tropical fruits are in abundance, the people do not need to worry about things to eat. As for apparel the scantiest possible is used by the grown ups, and, many times, none at all by the children.

To understond the religious situation one must consider the make-up of the population. More than two-thirds of it it what is known as the native Cuban. A small percentage of this class is of considerable intelligence and ability, and in some cases the Cubans are rich men with large estates. There are the merchants, tradesmen and other middle classes. Finally there is the big class of indolent, ignorant, shiftless natives.

Of those foreign born the Spaniards are in the majority. Among them is more intelligence, but at the same time there is often as much of the vicious as in the less intelligent natives. These people need the church as much as the most ignorant of the aboriginess that roam the country half-naked.

The Roman Catholic church has held sway in this country for four centuries. No stronger arraignment need be brought against Catholicism than to repeat the condition into which that church has brought the people of Cuba and Porto Rico. Truly the last state of these people under Catholic dominion is worse than the first. The priests in the church were men themselves depraved. Many fathers would not allows their wives and daughters to attend mass in these houses said to be devoted to the worship of God, but

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p. m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:15 p. m., No. 55 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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which were in fact given over to the carnal.

Ten years ago in all Porto Rico there was but one Protestant church. Today the number of churches and stations probably exceeds a thousand. This means that all the towns and cities are occupied, though, of course, there is much of the country districts that is still untouched. In Cuba all of the principal places have the gospel of Christ, but there is still great work to do to cover the entire country.

In these islands the work is different from what the missionary work is ordinarily. Instead of winning the men from a false God, we must win them from the false worship of the true God. The Catholic church has taught them of God, but has given them by example of the lives of their priests a false conception of what the life of a follower of God should be.

Americans have practically built up a public school system in Porto Rico during the past ten years. They range from high schools downward, are free to all, and are eagerly attended. School libraries, school banks, and municipal playgrounds are being established.

Since our war with Spain Americans have built roads in Cuba, stamped out yellow fever, introduced election laws that will give an opportunity for pure politics, revised the criminal code so as to safe guard personal rights, advanced free education, and established religious liberty. The missionaries are active and successful uprooting superstition and planting the knowledge of the truth.

Christian Endeavor flourishes in the West Indies, especially in Jamaca, where there is a large union that holds important conventions.

—The dawn of peace has hardly arrived. They are fighting like mad in China and bloodshed is deplorably abundant. No one knows the end of the strife and upheaval that now obtain there. Moreover, the Secretary of the Navy of the U. S. A. has outlined a program which calls for the building of other and heavier warships for our purposes of offense and defense. Turkey and Italy have not cooled off yet, and the war dog, if not turned loose, is doing some awful growling. All of which is regrettable in the extreme.

—Hon. Champ Clark, Speaker of the House of Representatives, delivered a notable address before the Teacher's Assembly at Raleigh, Nov. 30. An audience of about 5,000 greeted him and the papers report that a great address was delivered. He did not talk politics, as he was speaking to teachers and he himself was several years a school teacher.

—A frightful freight wreck occurred on the high bridge of the Southern Ry., at Haw River, Thursday, p. m., Nov. 30. One of the engines tumbled down into the deep abyss pinning under the fireman who died some hours later. The engineer jumped and had a narrow escape.

—Speaker Champ Clark, in an address at Raleigh, last week, said that the present revolution in China started July 4, 1776. That there are now 26 republics and American made them all.

The Beginning of a Great Preacher.

That God works in a mysterious way and brings mighty events to pass out of small beginning is exceedingly well illustrated in the life of Rev. A. C. Dixon, who recently left one of the largest congregations in America to go to London to become pastor of the Spurgeon Tabernacle there, supposedly the largest single congregation in the world. The Charlotte Observer recently erroneously remarked, in writing of this wonderful preacher, that he was born in Duplin County, North Carolina. We are glad now that the Deacon made this blunder in counties for it calls forth this simple and strikng account of Mr. Dixon's birth place and of his beginning in the ministry, from Mr. L. B. Weathers of The Cleveland (Co.) Star, Shelby, N. C.:

"He (Mr. A. C. Dixon) was born on Buffalo creek four miles east of Shelby, being the son of the late Rev. Thomas Dixon, Sr., the father of prohibition, in this section and perhaps in North Carolina. Dr. Clarence was here when his father was buried and in his sermon in the First Baptist Church he told of how he took to the ministry. His father was conducting a protracted meeting at one of his country charges. The meeting was so fruitful that the old gentleman did not wish to close at the appointed time. It ran on into his appointment when he was to begin a series at New Prospect. The morning dawned on the opening day so the aged minister told his son Clarence to go over and inform his flock that he could not be with them that day; that he could not close such a great revival right at that time, but that he would be over in a few days. Clarence was a stripling of a youth. Barefooted and scantily clad he mounted a bareback mule and rode over to New Prospect to deliver the message.

"A handful of country people had gathered from the surrounding neighborhood to hear the pastor and it was a great disappointment when Clarence told them that his father could not come that day. Rather than be disappointed, those Gospel-thirsty men and women prevailed on Clarence to attempt a talk. They had confidence in the ambitious lad and after a song and prayer he mounted the front door steps and began. I have forgotten what he said his text was but anyhow he aroused the people with his simple interpretation of a well-known lesson and they asked him to come back next day and continue the meeting until his father could come. The lad preached the next day and the next and with each day the attendance and interest grew. From that day on he has been preaching. His first sermon was at New Prospect in the King's Mountain Baptist Association.

"I do not know where he was ordained. New Prospect was organized by his father and he was its pastor for 60-odd years. He was the only pastor of the church until he died and now the remains of that wonderful old man lie buried there. His portrait hangs behind the pulpit."

A wonderful old man indeed was this old gospel preacher, and his influence is being felt now in the world as never before. God works in a wonderful way.

—From The Christian Sun.

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ELON COLLEGE (Co-educational).

The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

Courses are offered in Literature, Mathematics, Science, History, Modern Languages, Ancient Languages, Pedagogy, Biblical Literature, Philosophy, Music, Art, and Elocution. The regular college courses lead to the degrees of B. A., M. A., Ph. B., and L. I.

Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

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A BEAUTIFUL ILLUSTRATION.

I heard from the lips of a beloved pastor a beautiful illustration. A naturalist one day was studying a cocoon, in which a butterfly was struggling to be free. He heard it beating against the sides of its little prison, and his heart went out with pity for the little helpless creature. Taking a tiny lancet he cut away the fragile walls and released the little captive. But to his amazement he was not the beautiful creature that he had expected to see. It lay struggling upon the table, unabble to walk, unable to fly, a helpless unlovely object. In place of the gorgeously colored wings that he had expected to see were weak, shriveled members. What was the matter with this creature that should have been so fair? The prison gates had been opened too soon, the obstacle had been removed before the struggler had developed sufficiently, through the struggle to be ready for its glorious flight into the sunshiny sky and among the perfumed flowers. O God, when the walls seem to close about us, when we struggle and agonize to be free, when thou dost not cut away the barrier, is it not because, in thine infinite wisdom, thou dost see that we are weak and dost want us to become strong? Then, at last, when the struggle is finished, like the butterfly, we may come forth, not perhaps, in glorious robes of splendid colors as it is, but in the everlasting robes of the righteous.

—Sel.

—Rev. J. W. Wellons is much improved and is now allowed to sit, for a short while three times a day, propped up in bed.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

We cannot supply back numbers.

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THE MINISTER'S CALL—NOT COME! BUT GO!

Some ministers act as if the call to preach came primarily and exclusively from men. They wait until men have built a church and erected a pulpit and gathered a congregation and said to them, Come and preach, before they think of preaching.

Christ did not wait for such a thing. He made pulpits out of boats, hilltops, street corners, waysides. He did not wait for a great congregation, but he addressed audiences of one or two, speaking the things that go direct to the heart and conscience.

This matter of preaching has come to be too much conventionalized. Some preachers must have not only the church and the pulpit and the great congregation, but they must have the gown and the great organ and the choir.

When Christ gave the commission to preach, did He say: Go and preach to all who come to the place of worship at the times appointed? No, He said, Go and preach to every creature. If we preach only to those who are interested enough to meet us in the place of worship, we are leaving unreached those who most need Christ's truth and Christ's influence. Jess spoke approvingly of the shepherd's leaving the ninety and nine to go in search of the one that has gone astray. We must not wait until men are already converted and Christianized before we begin to preach to them. The great throng that does not go to church is more properly the audience to be addressed than the small company that does gather on Sunday morning.

Whenever there are people, thoughtless and indifferent, there is a call for a preacher with love of men in his heart and the command to go ringing in his ears.

MORGAN'S FALL.

J. Pierpont Morgan, the mighty financier, was recently passing the collection plate in the wealthy New York Church which he attends and to whose membership he belongs. The plate was piled high, and he was proceeding down the aisle when his foot caught, and he started to fall headlong, the gold and silver and banknotes rolling and flying in every direction.

That is but a symbol of a fall that is coming some day. When that fall comes, how the railroads and banks and steamboats and big business of various kinds will slip from his grasp! And in lesser degree, the same thing is going to happen to you and to me.

Error.—In the table of Ways and Means Committee, the lines for General Conference Fund and Minutes Fund were interchanged. Please note. Thanks to Rev. W. F. Kennett for calling attention to this.

"TO MAKE THEOLOGIANS EVANGELISTS AND EVANGELISTS THEOLOGIANS."

This was the aim of Professor Denny had in mind in writing "The Death of Christ," he tells us in the preface in the new edition. This is just issued by the George H. Doran Company, and includes the "Atonement and the Modern Mind" as well as more or less fresh material which has sprung up as a result of the controversies and discussions which accompanied the first appearance of this book. The demand which has made it worth while to issue a new edition of this is in itself an answer to the claim often made that there is small demand for works on theology, and it is also proof that when a man writes with such a mission—to make theologians evangelists and evangelists theologians—there is a moral purpose which is apt to carry far.

A RENTER'S UNION.

Texas has 200,000 tenant farmers. On the 4th of November, some of them held a convention in Waco to organize for their mutual help. The following is a statement of purpose:

To secure equity, establish justice and apply the Golden Rule, we shall always struggle with all our power against unlimited ownership of land.

To destroy the bonus and cash system and refuse to rent for more than a third in grain and a fourth in cotton.

To assist our members in securing places and refuse to compete for the same.

To educate ourselves in science of government, to establish reading clubs and learn the methods of our exploiters.

To maintain our organization without sectarian or partisan bias.

To promote co-operative farming as far as possible, realizing that the machinery needed to farm in the modern style, is beyond the reach of the individual renter.

To promote in every honorable way the initiative, referendum and recall, believing that the nearer the government is brought to the people the better it is for the people.

—Briceville, Tenn. is the scene of a great horror. Hundreds of men are entombed in Cross Mountain Mine. Already 34 dead bodies have been found, and a few tave been taken out alive. Pathetic and interesting is this letter written by one of the entombed miners to his wife:

"We have to fan with our coats to live. You know half the cow is yours. If I don't get out of here, get your papa to help you get my pay from the mine. If we don't get out, I hope to meet you in heaven. (Signed.) "Milton Henderson."

—President Swain was in Greensboro Tuesday night to attend a meeting of the Boar.' of Church Extension.

OUR FOREIGN MISSIONARY WORK.

We are now doing business for God. Our stewardship makes it evident that some principles, instructions, have been set forth for our guidance in the use and disposal of all which God has entrusted to us.

The principle, the rules to be applied or followed are emphasized in the teachings of the Word, and by those who lived and wrought mastered by them.

They have ever been found sufficient and effcacious as is proved by the history of all lands where they have found expression in the character and service of men, and in the ideals and standards of civilization.

Infinite wisdom could not err in either the scheme, or the divine agents, or aught else connected with such a great and beneficent work as the world's salvation.

It is, therefore, to the human factors which have so largely to do with the further prosecution of the world-embracing enterprise that we have to turn for the cause of the seemingly delayed extension of the Kingdom.

The narrow vision, the lack of knowledge, the misconception of the church's true mission, self-centering plans and activities born of self-sympathy and much else as the outgrowth of our Adamic natures are responsible.

The fact is we are not doing business for God like we do usiness for ourselves, but we ought to do more for Him, because we owe life and everything to Him, and derive our highest joy when we give ourselves and our means unselfishly to His service.

We do not hesitate to expend for our mere gratification and pleasure money which, if put to nobler purposes, would enrich us far more in the highest delights of the soul, and inspire us with grander thoughts and with larger plans for the world's bettering, and thus bring us nearer to God.

To spend dollars on ourselves when self-denial exercised would often help us, and then give God pennies and nickels is a very poor way to secure dividends in the final settlement when we face God in the Judgment. No wonder the church is discounted in some quarters when its members, solemnly pledged to contribute as God gives them ability for the support of the gospel, give mere pittances, and r sort to fairs, suppers, etc., to meet obligations that could be promptly met if some plan for regular contributions were made.

When it comes to the general interests of the church like Foreign Missions a poorer showing results, because on the flimsiest pretext many decline to contribute, and thus ignore the fact that their church vows include the support of this great department of the church's work.

The fact is that our Foreign Missionary ent rprise is one of the only two great divisions into which the church's work can be divided, for the Home department is the effort to build up a denomination in America, and the Foreign department is the effort to build up a denomination in Japan, and there we are doing all the kinds of work we are doing in America, but the contributions of our people do not indicate that they so understand it.

We are now pushing a campaign to raise an EMERGENCY FUND to provide absolute necessities for the proper maintenance and development of our Japan work. Illustrated leaflets, subscription blanks and letters have been sent to pastors of several Conferences, and more are to go forward, and we are expecting good returns therefrom. Some may complain that our calls are too numerous. What else can we do to secure the needed funds? We can only turn to the pastors and members. A crisis is upon us, and not to try to meet and overcome it would disqualify us for this position. One supreme effort by our churches, and the work will be done.

I hope every pastor will help carry out the plan, preach on Foreign Missions, distribute judiciously the leaflets and subscription blanks, and make an appeal for a special offering.

The Michigan Conference will please take Sunday, Dec. 24, with the Indiana the Kansas and the Ohio Conferences. Under the circumstances I think it will be well for all the other Conferences to take that day as far as possible.

We Must Not Neglect Them.

We have come to recognize more clearly the duty of helping the young to cultivate benevolence, the Christ-like spirit, and also the value of using their zeal, energy and means in the church's activities.

The excellent work done last year in teaching the young in our Sunday schools the true meaning of Christmas, i. e.: God gave His Son to be the world's Saviour, and that He commands us to make Him known to all peoples, and having them share in the work of the church must be continued, both as a part of the training we owe them, and to have their aid in averting the consequences of the crisis now upon us, arising from the needs of our Japan work not having been supplied.

The aid of every Sunday school in the church is asked to so increase the Christmas offering above last year's that the Board may send out a missionary who will then be the Sunday Schools' Missionary.

Last year some schools voted to dispense with their regular Christmas treat, and gave the cost to our Board;others voted a contribution from their treasury; and others exerted themselves to secure a good offering.

We need the help of every Suprintendent, and an offering from every Sunday school. I earnestly plead for this.

Endeavorers to the Front.

The C. E. Societies are also urgently asked to make a special offering at their service nearest to Christmas for the support of their Missionary, Rev. E. I. Obee, and to return him to America next April for a needed furlough after more than seven years of faithful service.

The whole amount promised by the Denomination C. E. Union ought to be paid this year, and it will, if every Society will generously respond to this urgent appeal. Send for a copy of the new Missionary Service, "A Vision,"—tableaux, Scripture readings, etc.,—and receive it free of cost.

Let us united pray for God's blessing upon our effort, and upon our workers and work in Japan.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

A WASTED DAY.

A wasted day! no song of praise
Wells up from depths of grateful heart,
Yet others long to hear our lays,
The souls that dwell in gloom apart.

A wasted day! no kindly deed,
No cup of water, cool and sweet,
We bear to other souls in need,
Nor lead some pilgrim's straying feet.

A wasted day! no victory won,
The sword lies idle in its sheath.
If deeds of valor be undone,
How can we wear the conqueror's wreath?

A wasted day? Forbid it, Lord!
Glad service would we render Thee,
To mourners speak a cheering word.
Bless Thou the deed, though small it be.

Time is too short for wasted days,
Then let us leave no task undone.
Nor fail to lift to Thee our praise,
For by Thy help the goal is won.

—Rev. T. A. Plyler writes that Mrs. Plyler is improving slowly. She has suffered much—enough to have worn some people out.

AN INALIENABLE RIGHT OF THE CHURCH MEMBERS.

Has the church member any right or privilege that does not belong to the non-church member? We answer unhesitatingly that he has.

Here is one. I believe that every church member, young and old, rich and poor, healthy and unhealthy, regular attendant and constant absentee, every church member everywhere at large, has the right to be waited on at least four times a year, in person if possible, by letter if impossible, and given the individual and specific privilege of contributing something to the support of church and pastor. And no church has done its duty to its membership until it has done this very thing. There are lukewarm, unconcerned, indifferent church members to day in uncounted number who have grown away from their church and care precious little for it for no other reason on earth than that the church has shown an equal unconcernedness and indifference to them. They have turned their back upon the church, but the church is equally guilty of turning its back on them.

A large percent of us have been thinking that the indifferent and absentee church member does not want to be approached and appealed to. Very often the exact opposite is true, and the one thing needful for bringing that indifferent or absentee member back to activity and regularity is to be told by some one in the name of the church, appointed for the purpose, that the church is in need, is trying to raise funds and wants his or her help here and now. Money getting from church members is not hurting the churches. It never has hurt the church. But the opposite has; or the attempt to get all the church needs from a few. If you want to arrest a church, hold it up from progress and development, just depend on the few, look to the few, and neglect the many. Your task will certainly be effectual. The church lags because it does not give the careless, the indiffrent, the absentee a chance. See to it that the man who does not come to church once in six months or a year has the same privilege of giving that the one has who comes regularly. You will then see something happen in church finance. Give every church member a chance to give. This is a right that belongs to all.

—From The Christian Sun.

WAVERLY, VA, NOTES.

Thanksgiving was generally observed at this place. The merchants closed their places of business at 12:30 P. M., and during the afternoon the streets were quiet There was hardly the sound of a gun in the community.

At 7:30 in the evening union services were held in the Methodist Church. The altar was most tastefully and exquisitely decorated with harvest products, mounted turkeys, pea-cocks, squirrels, rabbits, and partridges, which had been done by the hands of good ladies. Addresses were made by the Methodist and Christian pastors. It was planned that the other pastors of the place should also take part, but unfortunately they could not be present. The music was rendered by members of the choirs. The house was nearly full of attendants and the services were very impressive.

It does one and all much good to express themselves in thanksgiving for kindnesses bestowed. Something is wronk when it is not done. Benevolence is done a great injustic when gratitude fails to recognize her.

It is said that the Supreme Being once held a banquet in His azured Hall to which He invited all the virtues. They were all there, both great and small, and all seemed in good spirits conversing politely as became such near relations. But the Supreme Being noticed two Virtues who did not seem to know one another. He took one by the hand and led her over to the other, saying, "This is Benevo-'ence, Gratitude." For the first time since the creation, and that had been a long time, these two Virtues had met face to face. And yet I wonder if these two virtues have not gone on much of the time as though they had never met.

We all alike, if not equally, have shared in the bounties and blessings of the year. Do we all render unto Him any thanks for such blessings? I fear that there were so many on that day, hunting or seeking for pleasure, or following the games, etc., compared with the few who did really thank God, that God must have said, "Were there not ten cleansed, but where are the nine?" Let us all now give thanks and render to God the vow of David: "I will bless the Lord at all times, His praise shall continually be in my mouth."

That was a good resolution. It was a happy condition of heart and mind. The blessedness of a constant indwelling of praise and thanksgiving can exist in him only whose heart is after God's own. "At all times." "Continually." They are words that mean more than our minds can grasp at the first thought. Some people worship God spasmodically. The most of them do, perhaps—just once a week and then in a half-hearted sort of way. They are the ones who are never satisfied. Christianity to them is only a title. But he who can render unto God at all times real thanksgiving possesses peace and finds a real pearl almost everywhere in everything.

But one says, "It is easy enough to talk about such good graces and the continual consciousness of the Lord. It is easy to praise Him when everything is good and happy, but it is not so easy when the test and trials, and misfortunes and sorrows of life come. How about it then?" Listen to David: "They that trust in the Lord shall not want for any good thing."

"This poor man cried and the Lord saved him out of his trouble."

Thinking this way, it is no wonder he made such resolutions. They seemed good to him. He was so close to God, really, I think he could not help it. Is it not something to be desired?—a life of constant victory? Do you believe He can make your weakness strong? Will you trust Him?

"Commit thy way unto the Lord and He shall bring it to pass."

H. E. Rountree.

THE STRUCTURE OF LIFE.

No act in childhood's early days,
Nor thought, nor word, nor song,
But leaves a picture of each scene
Which is portrayed in right or wrong.

Build, then, ye who would choose aright.
A mansion not of wood or clay,
But rear a temple that will stand
When centuries have passed away.

The structure that frail man erects,
By workmanship divinely wrought,
With right and truth as architects,
Will stand when all things else are naught.

The little things, and not the great,
Together make us what we are;
Thus each life is exemplified
In others' lives in year afar.

Then strive today with conscious self,
With motive as the solemn test,
As if tomorrow were the last,
And prove your work to be the best.

Sometime your earthly clock will show
To you the hands of time are still,
Then blest will be the faithful one
Who carries out his Master's will.

—Victor P. Hammer.

Washington, D. C.

—Two years ago the Post Office deficit was $17,479,770. Now for the first time since 1885 the annual financial statement from this Department shows a surplus. That is saving somewhat.

A FOREIGN MISSION SERMON.

By Rev. C. E. Newman.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25:40.

The Savior has just given a picture of the final Judgment when he, the Son of man shall come in his glory and sit upon the throne of his glory to judge the nations of the earth. Let us contrast the picture with the scene enacted when the Savior was divested of his glory and stood before a throne upon which another sat to pass judgment upon Him. When instead of being surrounded with holy angels it was a howling multitude bent on the crucifixion of our Lord.

He tells us that when He shall come in his glory, accompanied by the holy angels and sit upon the throne of His glory all the nations of the earth shall be gathered before Him and there shall be a division of the good on the right hand and the bad on the left. To those on the right hand will be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He who when upon this earth had not where to lay His head will have a kingdom to give and that kingdom is heaven, the future home of the righteous. This is the reward awaiting those who are faithful in this life.

Upon what the reward depends:

It depends upon our feeding the hungry, giving drink to the thirsty, showing kindness to the stranger, clothing the naked, visiting the sick and going unto those in prison. Strange indeed it is that the Master in making mention of deeds to inherit the reward names only the apparently insignificant ones. So small were these that those who had done them had forgotten the same. Surely the great acts of philanthropy of this modern Christian age will be worthy of some mention in the final day of reckoning. Why, then are only little deeds mentioned? I think it is because these are such things as all can do. The church from its early history has had an interest in the temporal welfare of mankind. And I think such service is none too exhaulted for the humble and none too low for the most highly favored. From the lesson we have in the Judgment scene, we learn that Christ would have us serve Him through service to our fellowman. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Mr. Vandyke, in his story of "The Other Wise Men," beautifully illustrates the text. In the days when Augustus Caesar was master of many kings and Herod reigned in Jerusalem, there lived in the city of Ecbatana, in the mountains of Persia, a certain man named Artaban, who, together with his three companions, had read in the ancient prophecies concerning the star that should come out of Judah and the scepter that should rise out of Israel. They had searched the ancient tablets of Chaldea, and computed the time of the year. In that year they had studied the heavens and seen two of the greatest planets draw near together. A new star had appeared which shone for one night and vanished. Again the planets were meeting. The night of their conjunction had arrived. Artaban was watching at home and his three brethren were watching by the ancient temple of the Seven Spheres at Barsippa, in Babylon ten days' journey away. It had been agreed that if the star appeared again, they were to wait for him ten days and together they were to set out for Jerusalem to see and worship the Promised One, who should be born King of Israel. Artaban had made ready for journey. He had sold his possessions and purchased a sapphire, a ruby, and a pearl to carry them as a tribute to the King. From the roof of his house he watched Jupiter and Saturn as they rolled together like drops of lambent flame about to blend in one. And as he watched the mysterious star appeared. He bowed his head, he covered his brow with his hands. "It is the sign," he said; "the King is coming and I will go to meet him." All night his horse had been saddled and bridled in her stall. Early in the morning the Other Wise Man was on the high-road leading westward. Artaban must lose no time if he would keep the appointed hour with the other Magi. He passed along the brown slopes of Orantes; crossed the plains of the Nicean and passed the fertile fields of Cancubar. He traveled over many a cold and desolate pass, down many a black mountain gorge, and across many a smiling vale; over the swirling floods of the Tigris and the many channels of Euphrates till he arrived on the tenth day at nightfall beneath the shattered walls of populous Babylon. His horse was almost spent. Gladly would he have gone to the city for rest and refreshments for himself and her; but it was a three hours' journey yet to the Temple of the Spheres, and he must reach there by midnight if he would find his companions waiting. So he haulted not, but rode steadily across the stuble fields. A grove of date palms was reached, near the further end his horse scented danger. At last she stood still, quivering in every muscle, before a dark object.

Artaban dismounted and the dim starlight revealed the form of a man lying across the road. His humble dress and outline of his haggard face showed that he was probably one of the Hebrews, who still dwelt in great numbers around the city. His pallid skin bore the marks of the deadly fever which ravished the marsh lands in autumn. As Artaban turned to leave, a ghastly sign came from the man's lips, and with his long fingers he gripped the hem of his garment. How could he linger here and fail to meet his companions! Certainly this man had no claim upon him. "God of truth and purity," he prayed, "direct me in the holy path, the way of wisdom which Thou only knowest." He took the sick man to a little mound, he unwound the thick folds of the turban and opened the garment above the sunken breast. He brought water from one of the canals nearby and moistened the sufferer's brow and mouth. He mingled a draught of of those simple, but potent, remedies which he always carried in his girdle—for the Magi were physicians as well as astrologers—and poured it slowly between the colorless lips. Hour after hour he labored till at last the man's strength returned and he sat up and looked at him. "Who art thou," he said, "and why hast thou sought to bring me back to life?"

"I am Artaban, of the city of Ecbatana, and I am going to Jerusalem in search of one who is to be born King of the Jews, a great Prince and Deliverer of all men. Here is all that I have left of bread and wine and here is a portion of healing herbs." The man raised his trembling hand solemnly to heaven and uttered a prayer for the success of the journey. And then told Artaban that he had nothing to give him in turn only he could tell him to look not in Jerusalem, but in Bethlehem, for the Messiah.

He hastened on; but the sun had arisen before he came in sight of the Temple of the Spheres. There was no trace of his companions to be found. Artaban dismounted and climbed to the highest terrace and looked out to the westward. There was no sign of the caravan of the Wise Men. Under a cairn of broken bricks he saw a piece of papyrus. He caught it up and read: "We have waited till past midnight and can delay no longer. We go to find the King. Follow us across the desert.

Artaban sat down and covered his head in despair. "How can I cross the desert with no food and a spent horse."

He went to the city, sold his sapphire, purchased a train of comels and provisions for the journey.

Next we see him as he moves on by day and night across the desert. Till at last he arrived at the garden and orchards of

Damascus. Then in sight of the snowy peaks of Hermon and the cedars of Lebanon. Down the valley of Jordan and on by the blue lake of Galilee. At last he arrived at Bethlehem just three days after the visit of the three wise men. The streets seemed deserted. From the open door of a cottage, he heard the sound of a woman's voice, singing softly. He entered and found a young mother hushing her baby to rest. She told him about the visit of the wise men and Joseph and Mary and the child. How the strangers had disappeared as mysteriously as they came and the same night Joseph and Mary had taken the child and fled and the report was they had gone into Egypt. Since that time a spell seemed to hang over the city. It was said that Herod's soldiers were coming to levy an additional tax and the men had gone with their flocks to escape the same.

The young mother placed the baby in its cradle and set food before the stranger. Artaban accepted, and as he ate the child fell into a happy slumber and a deep peace seemed to fill the room.

But suddenly there was a great noise in the streets, a clangor of brazen trumpets, the clash of swords and the shrieks of women. "The soldiers! the soldiers of Herod! They are killing our children." The young mother's face grew pale. She clasped the child to her bosom and crouched motionless in the darkest corner of the room.

Artaban went quickly and stood in the doorway. The soldiers came hurrying down the street with bloody hands and dripping swords. The captain of the band made as though he would thrust him aside. Artaban stood motionless. He took the ruby from his girdle and gave it to the captain to leave the house in peace.

The next that is seen of Artaban he is among the throng of men in populous Egypt, seeking traces of the household that had come down from Bethlehem, traces were found, but so dim that they vanished before him continually.

He continued to travel from place to place among the people of the dispersion. He passed through famine-stricken countries where the poor were crying for bread. He made his dwelling in plague-stricken cities where the sick were in helpless misery. He visited the oppressed and the afflicted in the gloom of subterranean prison, and the crowded wretchedness of slave markets. While he found none to worship, he found many to help.

Three and thirty years of Artaban's life had passed and he was still a pilgrim and a seeker after light. His hair, once dark, is now like wintry snow. His eyes once flashed like flames of fire were dull as embers smouldering among the ashes.

Worn and weary and ready to die, but still looking for the King, he had come for the last time to Jerusalem. He had often come to Jerusalem before, had searched its lanes, crowded hovels and black prisons without finding any traces of the family of Nazarene, who had gone from Bethlehem long ago.

On this occasion the city seemed to be in a stir of excitement. The great crowds seemed to be moving along the street that led to the Damascus gate. Artaban joined himself to a company of Northern Jews, who had come up to keep the Passover, and inquired the cause of the tumult and where they were going. He learned they were going to Golgotha, outside the city walls, where two famous robbers were to be crucified and with them another called Jesus of Nazareth, a man who had done many wonderful works among the people, for which they loved Him much. But He was to be put to death because he had given himself out to be the Son of God. Could this be the same, thought Artaban, who was born in Bethlehem thirty-three years ago? Ah! thought he, the ways of God are stronger than thoughts of man. It may be that I shall at last find the King and come in time to offer my pearl for His ransom. So the old man followed the multitude with slow and painful steps. A troop of Macedonian soldiers came down the street dragging a young girl with torn dress and disheveled hair. As the Magus passed to look in pity, she broke from the hands of her tormentors and threw herself at his feet, and begged him to save her from worse than death. She told him that was a daughter of the true religion as taught by the Magi, her father had been a Parthian merchant, and she was to be sold for his debts.

Artaban trembled. It was the old conflict in his soul that had come to him in the palm grove of Babylon and in the cottage of Bethlehem. Twice the gift which he had consecrated to the worship of religion had been drawn to the service of humanity, and this was the third trial. He took the pearl from his bosom. Never had it seemed so luminous, so radiant, so full of tender lustre. He laid it in the hand of the girl. "This is thy ransom, daughter! It is the last of my treasurers which I kept for the King."

Just then the darkness of the sky deepened, shuddering tremors ran through the earth, the walls of the houses rocked to and fro, stones were loosened and crashed into the street. The soldiers fled in terror. But Artaban and the ransomed girl crouched beneath the walls of the praetorium. The earth again began to quake. A heavy tile loosend from the roof fell and struck the old man on the temple. He lay breathless and pale as the blood trickled from the wound. The girl bent over him, fearing he was dead, and as she did there came a voice small and still, like music sounding from a distance, in which the notes are clear, but the words are lost. She turned to see if someone had spoken from the window Then the old man's lips began to move as if in answer; she heard him say "Not so, my Lord; for when saw I thee an hungered and fed thee? Or thirsty and gave thee drink? When saw I thee a stranger and took thee in? or naked and clothed thee? When saw I thee sick or in prison and came unto thee? Three and thirty years have I looked for thee; but I have never seen thy face, nor ministered unto thee, my King."

He ceased, and the sweet voice came again and she heard it very faint and far away, but now it seemed as though she understood the words: "Verily I say unto thee, inasmuch as thou hast done it unto the least of one of these, my brethren, thou hast done it unto me."

Then calm radience of wonder and joy lighted the pale face of Artaban, a long breath of relief exhaled gently from his lips. His journey was ended. His treasures were accepted. The Other Wise Man had found the King.

Message for the church:

The last of the nations of earth are included in our Lord's commission to the church: "Go ye into all the world and preach the Gospel to every creature." The heathen world is an hungered, they have not the bread of life; thirsty, they have not the life-giving water. Strangers to grace, because the church is slow in giving them the opportunity to be taken in. They have not the blessings of Christian civilization and enlightenment, they are sick and in prison because of idolatrous superstitions and gross immorality. Oh, Christ! if we would find the King, see Him in His beauty, enter into the richest inheritance of the kingdom prepared from the foundations of the world, we must be up and doing. For in obeying the great commission of our Lord there is a work that each can do. He shows us the field. The Church must furnish the men and means. This is the highest work of the Church, although it is to be done for even the least of the people of the earth, is the service Christ would have us render unto him, for "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

From Pastors and People.

VOLUNTEERS.

When war breaks out the country, through its hight officials, call for volunteers. Why? An enemy has invaded or attacked the strong holds of the people and men and money are wanted to rout him and save the people. An enemy has invaded our land, and though we have been playing with tremendous responsibilities it is not too late to do some effective fighting. Who will volunteer to give a tenth of his income? Some will say this would reduce them to great want and the necessities of life could not be had. How do you know? Did you ever try it? Some will say: "No, but common sense tells me so." What is your so-called common sense and mine when set up over against the real experience of thousands and the plain mandate of God? A business man of Shelbyville, Ind., in speaking of tithing, said: "From any human viewpoint, the tenth is unreasonably liberal on God's part. Much more was required of the ancient Jews under their peculiar administration."

Listen to only a few of the demands made upon them. "And thither shall ye bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand and your vows, and your free-will offerings, and the firstlings of your herd, and of your flock." Here, as in some other instances, human reason and human experience does not agree. One would suppose that such prodigal tithing would have bankrupted the whole Jewish nation, but actual experience proves that Israel was never so prosperous as when most liberal. I suggest that every Methodist Protesant in the District keep a book in which is jotted down the total amount received from all sources, and a separate column for recording the tenth. Some will be ready to say: "I can't afford to do that. It would require too much time, and then I could never run my business on nine tenths." But some of you charge your renters as much as one third or one half of all they make on what you call your land.

Now, methinks I see some small souled fellow making desperate efforts to escape through some little hole in the dark wall of his selfishness. To be sure, he is not trying to get out into the larger, sweeter air of glorious unselfishness, but back into the dark, somber chambers of his personal greed. I have observed, when walking through the deep forest on a summer's day, that, on overturning a rotten log or stump, the bugs and other crawling insects there, made desperate efforts to find some hiding place where the light did not fall. Sometimes they gave evident signs of anger. So some men, when the light is turned on so that the real fact must appear, get angry, call attention to some one's short-comings, begin to parade a squadron of last year hypocrites across the path, and do many other ridiculous things that they may fix attention somewhere else, so their own littleness may not be so well observed. O! for a vision that will impel us all to walk out in the open. It is too much to hope that we are almost at the dawning of a better, brighter day. May we not cry:

"Men of thought, be up and stirring night and day:
Sow the seed—Withdraw the curtain—clear the way!
Men of action, aid and cheer them, as you may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing into gray,
Men of thought, and men of action, clear the way!"

God wants volunteers. He can't use conscripts. The world needs workers. It has too many drones. Who will volunteer to do your best the coming year? Let each one be true to himself, his fellowman and God, and when the thundering shout of victory shall roll along the line it will be found: "As his part is that tarryeth by the stuff so shall his part be that goeth down to battle. They shall part alike." W. E. Swain.

High Point.

We have been very kindly received by the people of High Point for the fourth time. The work is starting off well, in fact, it is just a continuation of the work that was already begun.

Our Sunday School was delighted at receiving the Conference S. S. banner, and we are going to do our best to hold it.

Miss Annie L. Forrest accompanied us from Conference, and was given the very first service of the Conference year. The morning she was with us was a bright, beautiful Sunday morning, and a large audience listened very attentively to her earnest appeals for help for the children of Japan. The offering cash and pledges amounted to $166.00. We can but appreciate the fact that the Ways and Means Committee raised our assessment for foreign missions $20.00. We love to serve a people who give largely to foreign missions.

How happy we are not to have to move, especially since we can feel that all our people here are glad to have us stay with them.

It is indeed comforting to be so comfortably housed in a good parsonage with such a good people to serve. Our people delight to say, "We have the biggest and the best Sunday School in the Methodist Protestant Church in North Carolina."

A. G. Dixon, Pastor.

High Point, N. C., Dec. 12th, 1911.

To the People of Randleman Circuit:

I expect to be on the work by the first Sabbath in January, 1912. I regret very much that I can not meet the appointments there before that time, but owing to circumstances which I can not adjust, I cannot reach the work until then. Brethren, pray much that we may have a prosperous year.

Yours for service,

J. B. O'Briant.

Denton Mission.

As the Conference has assigned me for another year to the Denton Mission, I now announce through the M. P. Herald that I will preach at the following times and places: Denton, 3rd Sunday in Dec., 11 A. M.; Pleasant Grove, same day, 3 P. M.; Denton, 7:30 P. M.; Southmont, Tuesday, Dec. 19th, 7:30 P. M. I trust we may have good congregations on first round, so we can give and suggest our plans for the new year. Both churches had good reports for last year. Now, dear brethren and friends, let us all set in to do more this year than we did last year. The way to do a good year's work is to begin in the beginning of the year and work on until the close of the year. I am glad that I have as good people to serve as there is anywhere. May the Lord continue to bless them in His work. My dear brethren, I will serve you again this year to the best of my ability by the help of the Lord. I shall need your prayers and continued co-operation in order to do my best work. Let each one say as the people said to Joshua: "All that thou commandest us we will do, and whithersoever thou sendest us, we will go." Joshua 1:16. Will not all who read this that are able please make us a liberal donation for the Denton Church at once as we owe some that must be

paid at once, and we are very anxious to get into our new quarters so we can do better work. Anyone wishing to give any amount can send it to me at Concord or Denton, or to Brother A. A. Hill, at Denton. Brethren, help us what you can as soon as you can.

Little Hasel Shelby Ruth Hatley, daughter of Bro. C. R. and Mary E. Hatley, was born September 28, 1811, and died Dec. 8, 1911. I baptized little Ruth Dec. 1, and preached her funeral Dec. 9. Her little body was laid to rest in the Rocky Ridge Cemetery until the resurrection. The parents have our sympathy, we have gone over the same road. God bless the sorrowing ones. We will see our loved ones again on the other shore.

Little Rubie Revis was born June 19, 1910, and died Dec. 11, 1911, and the writer conducted her funeral the same evening and her little body was laid to rest in the Concord Cemetery. What made the death seem so sad was that Bro. John Revis and family had only been in Concord about one week when Rubie died. As the little body of Rubie was being carried out at the door of the home the mother exclaimed, O, how can I give up my baby? I thought, oh mother, you are not giving it up. Jesus is only taking your dear baby up to His good home in heaven to take care of it for you. God bless you, dear parents, you have our sympathy. And Rubie is yours still. Both these families live at Concord.

Fraternally,
D. A. Braswell.

THE POSTAL CARD.
W. P. Kennett, Editor.

Our quarterly conference.

The Postal Card contained an error as to date of our 1st quarterly conference, in last week's issue. The conference is to be held in Flat Rock Church on Thursday after the 1st Sunday in January, Jan. 11th. This is correct—write it down, Thursday, Jan. 11th, and don't fail to attend.

A good congregation greeted us at Flat Rock last Sunday and gave excellent attention to the Word. The Flat Rock people help the preacher to preach by their good listening.

Thanks Again.

This week we thank Mrs. W. P. Lemons, Mr. J. W. Pegram, Miss Esther Williams, Mrs. S. H. Lemons, Mrs. J. R. Dwiggins and Mrs. Archie Lemons for fresh meats, sausage, butter, eggs, etc.

Richland Ct.

The first quarterly conference will convene Saturday before the fifth Sunday in December, 1911. President Swain will be with us. There will be preaching at 11 a. m., business session after luncheon. Let us have a full attendance from each church and plan broadly for usefulness and progress.

The attendance at Flag Springs last Sunday was a surprise to me in the large number present, and the attention to the Word all that a preacher could desire. The Sunday school at that point is preparing for a Christmas entertainment.

C. H. Whitaker, Pastor.

Dec. 13, 1911.

Siler City Circuit.

We are glad to know that Rev. J. H. Bowman is to be with us again this coming year.

Mr. Bowman filled his appointment at Hope church the second Sunday in December at 11 o'clock. He preached a most excellent sermon. His text was: Go forward. It was so simple and plain that even a little child could understand it.

We are having a fine Sunday school. We have an average of about 75 pupils every Sunday. And we have prayer meeting every Wednesday night, which is fairly well attended. And we hope to go forward with the work another year. Rep.

Dec. 10, 1911.

Concord.

We are glad to have our pastor, Bro. Lindley, back with us again for another year's work. We gladly welcome him back, not only our members, but other denominations; hope our members will all co-operate with him.

We have a very good Sunday school now; 145 were present Sunday. Collection was something over $2.00; our congregations are also good.

We are now busy with our Xmas exercise. We hope to have a good one.

Bro. L. R. Blackwelder and wife were received into the church Sunday morning and Bro. Fred. J. Harb, Sunday night. We trust these will be faithful members and live up to the requirements of the church.

Mr. Cleveland Rymer and Miss Lizzie Furr were united in marriage by our pastor on last Wednesday evening, December 6, at three o'clock. We wish for these a long and happy life.

Mr. Perkins, who lives near us, is very sick. We hope he will soon recover, if it be the Lord's will.

Sister Annie Ridenhour, who was a regular attendant of the church, has moved to the Young-Hartsell Mill, where her father, Rev. J. M. Ridenhour, is pastor of the M. E. Church. We all miss her very much.

Lettie Little, Reporter.

Asheboro.

Rev. T. M. Johnson began the new Conference year with a sermon on "Pray without ceasing," urging his congregation, which he has served faithfully for four years, to be more prayerful this year than ever before. He left Monday for Washington where he went to be present at the temperance meeting which is now in progress there.

Miss Annie L. Forrest, field secretary of The Woman's Foreign Missionary Board, made a most excellent missionary address in our church on Sunday, after which an offering amounting to $89.50 was made. Miss Forrest has served two terms as missionary to Japan and is very interesting. She also met with the members of the W. F. M. Auxiliary on Monday, at which time a number of interested missionary workers of the other churches asked privilege to avail themselves of the opportunity to hear her. Miss Forrest left Monday night for her home in Littlestown, Pa., to spend the holidays. She will return to North Carolina about the middle of January and visit the various churches.

The women of our church had a bazaar an Tuesday and Tuesday night of court, and realized over fifty dollars above expenses. This amount is to be divided equally between the Home and Foreign Mission and Ladies' Aid Societies. X.

Friendship, Haw River Ct.

Bro. Raper filled his regular appointment Sunday; this was the first appointment at this place for this Conference year. He preached a soul-stirring sermon. Good congregation.

Received four new members: Mrs. M. S. Cable, Cary Cable, Elwood and George Cable, all from Grace church, Greensboro. We were glad to welcome them in our church.

We thank that Lord that he has sent our dear pastor back to us again. This is his eighth year on this charge. We were so glad to welcome him back again. He seems more in earnest than ever befor. May the Lord help each member to feel that they have a duty to perform as much so as the preacher. Do we help our pastor as we ought? No, I fear not. They need our prayers, love, sympathy and support. May the Lord help each one of us Christians to make this the best year of all our lives.

Blanche Weatherly, Rep.

Siler City.

We are very glad to have Rev. J. H. Bowman for our pastor again. He preached his first sermon since Conference for us last Sunday night from the text, "Go

Forward," and it was a splendid sermon.

After preaching we held a church meeting for the election of church officers for the ensuing year. The following were elected: Stewards, G. Wade Siler and G. E. Matthews; Church Trustees, L. L. Wrenn, P. S. Siler, J. H. Fox, E. Stone, and E. D. Woody; Class Leader, N. H. Hunt.

Our Sunday school is preparing to have a Christmas tree and entertainment for the little folks, which will take place Saturday night before Christmas.

G. E. M.

Mt. Carmel, Granville Ct.

Last Sunday began the Conference year with us. Brother Bethea preaching one of those "common, unusual" sermons. Though he be "good for anything," had you heard that sermon, you would think his best is in the pulpit.

A good congregation; several visitors. Among these was Miss Blanche Hardee, of Halifax County. Miss Blanche visits this church about once a year and her presence is always appreciated.

The S. S. is still in good condition. The Christmas tree, the most interesting now, to the children.

One of our church and Sunday school members, Mr. O. H. Powell, was made to feel sad because of the recent death of his father, Mr. Silas Powell, of Henderson. Mr. Powell was formerly a member of this church, at his death, a member of Henderson M. P. Church. Interment taking place at the family burying ground.

Polk Garrett.

Dec. 12, 1911.

Lincolnton.

Dear Readers:

As we have had nothing in the Herald from here lately, I feel like writing a letter. As you all know, we have for our pastor, Rev. H. W. Braswell for the next year and hope and pray that the Master's work may prosper in his hands this year as never before. We have a Teacher's Training Class here at the M. P. Church, which meets each Thursday night; we are using Mr. Oliver's book on Teacher Training. We had our examination on the first ten lessons last Thursday night, which covers the Old Testament. The Examination stood as follows, taking one hundred for the highest and seventy for the lowest: Miss Jennie Jenkins, 100; Miss Martha Gales, 98; Mr. Robert Lippard, 97; Miss Lucy Gales, 96; Mr. A. C. Hull, 95; Mr. D. B. Johnson, 95; Miss Carrie Bellamy, 76; and Miss Ocie Heavener, 73. The Sunday school is going on nicely. Sunday, 52 present, $1.14 collection. We have one among the best schools in town. Some are against us, even some Methodists, but we hope to see the day in the near future when we will rise above all this and stand as one among the best churches in the N. C. Conference. If God be for us, who can be against us?

Bro. James Elmore, one of our most loyal members, has bought five lots joining our church property and has let a contract to the North Lumber Co. for the erection of a nice 8-room dwelling near the church, to be completed soon as possible. Sister Lucy Gales has also bought lots joining our church property on the West, (Bro. Elmore's being on the North) and will have erected this winter a handsome six-room dwelling. The new sash and blind factory, south on the next street will soon be in operation. Mr. Geo. Lynn's house is completed and he has moved into it. Several others are planning to build soon. Now, with Bro. Braswell as our pastor and other good men to help, such as Rev. Reed and Hatley, nearby, let all the consecrated men and women in the N. C. Conference pray as we have never prayed before, for the most wonderful outpouring of God's Holy Spirit in Lincolnton as was never known before and not only here, but everywhere. Success to the Herald and its many readers.

X.

Flat Rock Items.

Mrs. William Parrish passed from time into eternity November 16th. Married in young woman hood to Rev. Ham Peoples, son of our genial itinerant minister, Rev. Hubbard Peoples, and later to Mr. Wiliiam Parrish, a highly respectable farmer and lifetime member of Flat Rock Church. Dwelling happily with each, to these were no children born.

Her illness was protracted, complicated, and severe. But that spirit which characterized her life, was evident till death —patience. Whatever the background of her life, on sight of her face, the most careless observer would note. There dwells a lady. During her widowhood of continued years, if we mistake not, she told us, (Living in the homes of others) she performed with meekness, doubtless the menial tasks, and though seemingly narrow the sphere of her life at times, it was ever illuminated by love and Christian fortitude. For truly, "God's gentleness did make her great." We all loved her, and to the bereaved husband so kind ever, and who so abundantly provided, and loving stepson, the church extends sympathy. May they weep not. For "Death has made his darkness beautiful with her."

With the poets she felt—

"We would see Jesus; other lights are paling,
Which for long years we have rejoiced to see
The blessings of our pilgrimage are failing,
We would not mourn them, for we go to thee.
We would see Jesus, yet the spirit lingers
Round the dear objects it has loved so long,
And earth from earth can scarce unclasp its fingers;
Our love to thee makes not this love less strong.

Reporter.

Burlington.

Last Sunday we had 213 in S. S., and the offering amounted to $4.50. The superintendent announced that next Sunday would be the regular semi-annual election of officers for the first six months of 1912. We trust we will have a large number present, and that those best fitted for the various offices will be elected.

Our new pastor, Rev. T. E. Davis, and family, except a daughter, arrived last Friday afternoon and have moved into the parsonage. Bro. Davis preached for us Sunday morning and night, and his sermons were highly enjoyed by those who heard them, as is attested by the many complimentary things we have heard said about them. He has entered heartily into the work, and we believe he will carry the work forward in an unusually successful manner. We hope we may all work and aid him in every way possible.

A goodly number of our people went to the parsonage on Monday evening with our "pounds" and left them there. The pastor and his family stood it very well.

The Board of Stewards met Monday evening, and organized for the year. Bro. J. Ed. Moore was chosen as chairman, and M. A. Coble as Secretary and Treasurer. Another meeting will be held Friday evening of this week, at which the work for the year will be divided among the stewards.

Bro. R. M. Andrews went to Elon College on last Sunday where he preached at 11:00 A. M. We missed him in our S. S. and church services.

In the Baraca Class last Sunday morning there were 34 men—all members of the class. Only nine were absent. This is probably the best percentage of attendance the class has had in this year.

The work of the entire church is starting off well, and we are looking forward to a good year. Pray for us that it may be so.

Reporter

Burlington, N. C., Dec. 13, 1911.

—I want to tender my grateful thanks to some brother or friend for sending me the Methodist Protestant. It is to me an

inspiration and a source of comfort. May God bless that friend. J. L. Giles.

ORPHANS' HOME.

"The darkest hours are just before day."—Only a few weeks ago the sky was dark; it was raining on our little flock. Some of the children were sick and funds were low. Now the sun is shining; we are all enjoying the beautiful weather. The children are all well and happy. It makes your heart glad to see their rosy cheeks when they are all seated around the dining table. Funds are coming in better than at any time previous. We can only say, "God be praised," for we know He puts into the hearts of these good people to remember us so generously.

Bethel W. F. M. S. and Philathea Bible Class, of Alamance Ct., send a splendid box containing about 40 yards of goods, flour, peas, blankets, towels, bed linen, etc.

Henderson ladies have been very kind also, for their box contained dresses, coat suits, boy suits, caps, hats, shoes and numerous other things.

Ladies on Lincoln Ct. send four quilts and one pair pillow cases.

Mebane friends don't forget us. They send canned fruit, peas, beans, dried fruit, sage, etc.

Mr. Robert Prevost, who is teacher at Level Cross Public School, Randolph Co., told his children of the children in the Home and as a result we received a box containing beans, peas, corn, fruit, pickles, butter, jelly, peanuts, popcorn, and fifteen pr. hose.

These things will do us good for days to come, and we will remember you kindly as each article is brought into service.

We expect to have others to report next week. If we should fail to report any thing, either in cash, or any other donation, please remind us. With so many things on our minds we may happen to over-look or we may fail to get your donations.

I want to ask those sending collections from S. S. or Church to please state name of the circuit as well as church, as there are so many churches of the same name.

Yours in the work,

Etta Auman.

Treas. Report.

Denton S. S.	$3.16
S. V. Pickens	10.00
W. J. Teague	5.00
Grace Church, Greensboro.	3.02
Cedar Falls S. S.	.40
Whitaker's Chapel S. S.	4.00
Asheville S. S.	1.50
Fairfield S. S.	2.50
Star S. S.	3.50
Siler City ch.	6.00
Grace H. M. S.	25.00
Rehoboth S. S., Granville Ct.	6.00
Union Chapel S. S. Granville Ct.	3.20
Caroleen S. S.	5.10
Caroleen H. M. S.	2.40
Hope ch, Siler City Ct.	5.27
Haw River ch.	3.50
Rose Hill S. S.	1.70
Mrs. S. H. Tomlinson	5.00
Enfield S. S.	4.00
Fairview S. S.	1.00
Mrs. W. H. Finch	2.00
New Hope S. S., Vance Ct.	5.00
Friends	2.00
Philathea Bible Class, Bethel S. S.	1.65
Henderson	11.20
Lawnsdale Church	15.25
A Friend	2.00
Mebane S. S.	5.00
Total	$145.35

In Memory of My Mother.

Henrietta S. Anderson (nee, Hunter) was born June 20, 1831; departed this life Nov. 21, 1911, aged, 80 years, 5 mos. and 1 day.

She was married to John Sanford Anderson Oct. 14, 1858, who preceded her to the spirit world eight year ago. The union was blessed with three children, two of whom survive her. She leaves six living grand children, one dead. Two living great grandchildren, two dead. She professed Christ and joined the Methodist Protestant church at Pleasant Hill, Forsyth Ct., April 11, 1852, fifty-nine years ago, where she remained a consistent member until she fell

"Asleep in Jesus; blessed sleep
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.
Asleep in Jesus! O how sweet
To be for such a slumber meet.
With holy confidence to sing,
That death has lost its venomed sting."

All that the loving hands of the family and friends, and the skill of a faithful doctor could not restore her to accustomed health. She had so often remarked, in years gone by, that she hoped her last sickness might not continue long, and so it was not. She was taken sick on Saturday evening and lived till Tuesday morning, when God said, "Well done, thou good and faithful servant, come up higher, enter into the joys of thy Lord." A heavenly smile rested on her face as she lay so still and cold in death. While we deeply feel our loss and lament her absence here in our homes, yet through it all, by faith, we can look up and beyond the shadow and lonely gloom with tear-dimmed eyes to the time when we can meet her "When the roll is called up yonder," for she told us she was "ready and willing to go." Me thinks as mother's soul was pluming itself for flight, that just on the other side of the icy river of death, father was standing on the evergreen bank, with out-stretched arms ready to receive her happy spirit. Oh! what a happy meeting that was, there to be with Christ and all the redeemed ones forevermore.

Her daughter,

Florence L. Petree.

Important Notice.

A paper containing the names of those who, at Conference, paid me their Subscription to the Methodist Protestant was lost. Those who paid me for this purpose please drop me a card stating the amount paid. This is very important and by so doing these subscribers will greatly favor me as well as themselves as this is the only way I know to give these subscribers correct credit. I am indeed sorry this misfortune has occurred.

Yours truly,

Geo. L. Curry.

Graham, N. C.

SHOULD YOU NOT SERIOUSLY CONSIDER THIS?

Form of Bequest.

I give and bequeath to "The Board of Foreign Missions of the Methodist Protestant Church," the sum of $..... and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

Or, if it be real estate, as follows:

I give, devise, and bequeath all that (describe the property) unto "The Board of Foreign Missions of the Methodist Protestant Church," to have and to hold, to them and their successors forever.

—Bro. Edwards thinks his charge in a most excellent condition, and hopes for a good year's work, beginning at the beginning and going on to the end.

—Bro. Suits writes that his people seem to be more in earnest than ever. That is encouraging to a pastor, especially at the beginning of a new year. When the people hold back, the pastor is inclined to ask: Did not the Conference make a mistake in sending me here?

—Bro. Fogleman has gone to Weaverville to enter upon his new field. He said at Conference he had never received so many congratulations over an appointment. The people of Buncombe and Asheville will soon learn, if they don't know it now, that hey have a pastor who means business and wishes church work to move forward. If they will move with him, we predict that they will be highly gratified with the results when the end of the year is reached.

CHURCH FINANCES

By Prof. W. A. Harper.

The Biblical Standard of Giving.

In the very beginning of our investigation of this theme we need to get distinctly before us this truth: God does not need our gifts so much as we need the spiritual blessings that will come of our giving to Him and His work. The covetous soul is a small, shrivelled soul. Covetousness is the opposite of sacrifice, of giving. To rid our hearts of selfishness, our spirits of covetousness to which the flesh is heir, we need to give, and for that reason God has ordained that we should in this way assist in working out His plans in the world. Christ said, "Ye cannot serve God and mammon." But we can serve God with mammon, and it is our inalienable right and high privilege as well as Christian duty to do so. But what does the Bible teach on this point?

We are not told that Adam and Eve made offerings unto God, but we would infer that they did, for we find Cain and Abel bringing of their substance to honor God. Just why Cain's offering was unacceptable we do not know,—perhaps it was too small an offering considering his prosperity, perhaps it was not of his best, perhaps he brought it with the wrong motive. The point for us is that the first children born in the world acknowledged their debts to God and set about paying them. But we would get no standard from them. The first time that a definite standard of giving is mentioned in the Bible is when Abram paid tithes to Melchizedek, the great prototype of our Lord in his priestly character and work, and the second time is when Jacob vowed unto the Lord one-tenth of all that he should bless him with, (Gen. 28, 22). Thus did tithing antedate the law. Recent research has revealed the fact that the tithe was also practiced by many heathen nations of antiquity.

But what did the Hebrew law teach on this point? The general law of the tithe is found in Lev. 27:30-32, and reads as follows: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehavah's; it is holy unto Jehovah. And if a man will redeem aught of his tithe he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah." Numbers 18:26 shows that it applied also to the priests: "Thus speak unto the Levites and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe." The tithe referred to in these passages was a permanent enactment for the support of the temple and the priesthood, and was known as the tithe-terumoth. But the Jews were subject to two other tithes also. The first is the tithe for the feast of the Tabernacles, which was the Jewish Thanksgiving occasion and applied only to corn, wine, oil, and the increase of the flock. We find an account of it in Deut. 14:22-27, as follows: "Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field every year. And thou shalt eat before Jehovah thy God, in the place which he shall choose, to cause his name to dwell there, the tithe of thy grain, of thy new wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear Jehovah thy God always. And if the way be too long for thee so that thou art not able to carry it, because the place is too far from thee, which Jehovah thy God shall choose, to set up his name there, when Jehovah thy God shall bless thee; then thou shalt turn it into money and bind up the money in thy hand, and shall go up unto the place which Jehovah thy God shall choose: and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee, and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou and thy household. And the Levite that is within thy gates, thou shalt not forsake him, for he hath no portion nor inheritance with thee." The second was the tithe laid at the end of each three-year period for the benefit of the poor and fatherless and widowed, including the Levite, as we find recorded in Deut. 14:28-29, which reads thus: "At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: and the Levite, because he hath no portion nor inheritance with thee, and the sojourner, and the fatherless and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thy hand which thou doest." These three tithes must be kept separate and distinct, else great confusion must cloud the whole subject of Christian giving and especially of the Hebrew practice of this grace. The tithe-terumoth instituted among the Hebrews by the founder of that race, Abram, was enacted into law by the Lord through Moses on Mount Sinai. The other two tithes were special enactments of the law and with it passed away. We celebrate our Thanksgiving day in another way than by levying tithes on corn, wine, oil, and flocks, and we have instituted orphanages and various sorts of homes to care for our own poor and our fatherless. The only way we have of supporting the ministry and maintaining the Church and its enterprises is by giving, or tithing, as the old Hebrew did.

These three tithes, the tithe-terumoth or that for support of the temple and the priesthood, the tithe for the feast of Tabernacles applying only to corn, wine, oil, and flocks, and the poor-tithe due every fourth year, were obligatory upon the Hebrews throughout the period from Sinai to the birth of Christ, and are according to the view of their rabbis still obligatory upon them. We find, however, that they were not always faithfully observed, and with dire consequences to themselves. One of the most powerful of the minor prophets charges up many evils to the neglect of the people to pay their tithes and calls the failures to do so robbing God. But hear Malachi (3:8-12) speak for himself: "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee. In tithes and offerings. Ye are cursed with the curse; for ye rob, even this whole nation. Bring ye the tithes into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither, shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delight-some land, saith Jehovah of hosts."

But what of the teaching of the New Testament on this point? Did the law—all of it—not pass with the new dispensation? Are we not under love rather than under the law? These questions might be very comforting, but for the last one—for surely a man will not do less for love than the law required. And so even without any direct Scriptural warrant. I would feel safe in saying that the tithe is the minimum standard of Christian giving under the New Testament dispensation. I would also have you recall that the tithe antedated the law and had its origin in the heart of man.

But Christ specifically commends tithe-paying. In his indictment of the scribes and Pharisees this is made plain: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise

and cummin, and have omitted the weightiest matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone: Matt. 23:23." This gives Christ's sanction to tithe paying as much so as his conversation with the rich young ruler does to the ten commandments, and also teaches us a great moral truth, that a man cannot buy his way into Heaven.

But as in other matters, the New Testament is in advance of the Old Testament also in the matter of giving. It is true that the old Testament provided for free-will offerings but it gave no standard for them and designated no method beyond individual caprice. The New Testament is very plain and specific on this point. Its standard of giving is given in I Corinthians 16:2. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." This is the standard of giving under the dispensation of love, the tithe of course being the minimum. It shows that our gifts should be systematic—"upon the first day of the week" that is, upon our present Sabbath. If we were to do this, how easy it would be to pay our pastor quarterly in advance and to meet all Conferenee requirements without a struggle! Nor can the objection be raised that country churches do not have weekly service. The point of the injunction is not that offerings are to be paid, but laid up in store, each week on the first day. We can take it to the Church and pay it over once a month, once a quarter, or once a year, but we ought to lay by us in store for that purpose on each Sabbath. Suppose we try it for one year and see how things will work out.

But this standard shows another thing, that giving is obligatory upon every one. "Let every one of you lay by him in store," that is the Biblical ideal. In how many churches is this standard attained? According to this ought a father to say, my family will give so and so? Do we not often hear it complained that only ten or a dozen out of a hundred members have to do all the paying? Brethren, we ought never to rest until every member of the Church contributes to the support of the Church and its enterprises. It may take more time and effort to get the few pennies that some will be able to give, and it may be that we would rather pay it ourselves than to go after it, but can we afford it, in the face of the plain command of the Scripture to the contrary? It is always better for a Church to get ten men to give than for one man to give as much as ten men of his ability ought to give.

But in the third place, our gifts according to the New Testament standard are to be proportionate, "as God hath prospered him." That is the hard part—that is where it hurts. It may be more of a sacrifice for me to give ten cents than for many of you to give one hundred dollars. Many of us expect a man to give as he loves the Lord or according to his official station in the Church, but the Bible says "as God hath prospered him." We are willing to grant that we should give systematically and individually, but when it comes to giving proportionately,—well, what about that? And this proportionate part should not be reckoned according to the gifts of the most liberal man in the Church or the community, but according to a man's gratitude for what God has done for him in proportion to his prosperity, never falling below the minimum set in heath n lands, adopted by Abram, reinforced by the authority of the law, and specifically enjoined upon us by Christ.

If this standard were adopted, ten men in moderate circumstances could support a minister in moderate circumstanc s for all his time and two or three others per church could provide all the funds necessary for all church enterprises. I know a few who practice the tithing plan and they are happy and prosperous. God has wonderfully blessed them. I never knew of but one man who gave the double tithe during all his life, but he died a multi-millionaire, and was one of the best loved men of his day. His money went to estblish colleges, found orphanages, and do the work of the Lord—one dollar out of every five he ever made—but he prospered and has left a name honored among his fellows. That man was Francis Asbury Palmer, one of the best friends the Christian Church ever had.

Yes, we live under the dispensation of love, but we ought not to be content to do less for love than the old Hebrews did at the biddance of the law. What father will not do more for his child for love than the law requires? The Scripture tells us that "God so loved the world that he gave." We must so love God that we shall carry out the Biblical standard of giving, which, with the tithe as the minimum, enjoins us to give systematically—"Upon the first day of the week," individually— "let every one of you lay by him in store," and proportionately, "as God hath prospered him," remembering that the Lord Jesus said "It is more blessed to give than to receive," and that "The Lord loveth a cheerful giver." "Freely ye have received, freely give." But the greatest gift we can give him is that we should give our selves. 2 Cor. 8:5.

FAITH AND WORKS.

Among the unpublished manuscripts of N. Summerbell I find matter somewhat like the following:)

Faith and works are peculiar virtues. Both are essential to religion.

It is a strange paradox that of the two great bodies of the Christian world, Protestants, who contend most earnestly for faith, have the most good works; and the Roman Catholics, who contend most earnestly for works, have the most faith.

It is erroneous, that the faith of a church is its creed, or book of "articles of faith." And yet, if you were to ask some folks for a statement of their faith, they would look into the book-case for the creed. But would such a person say, if he could not find the creed, They have taken away my faith, and I know not where they have laid it?

Paper prayers and faith are no better than wooden gods, and should not be cultivated.

Those who depended on creed faith, which they defended by good works, weakened the morality of the world by preaching against it.

Those who depended on good works lost faith in God, and did few good works.

Hence the Catholicity of sin in Christian countries; where pride is the only god worshipped, and constantly coupled are: Fasting and fighting. Crossing one's self and swearing. Praying and lying. Use of holy water and rum and water.

Some have defined faith and works as twin sisters, equally dependent on each other, and will illustrate by the boat with two oars. But oars are works; both of them. Faith is the confidence in the heart. that makes the rower pull the oars.

Both are needed to make a Christian. Faith without good works only makes a bigot. Good works without faith become unfeeling and cruel.

Faith may be the tree, prized for its fruit, good works.

The sin of a believer is more hurtful than the unbelief of a professor. Thomas' unbelief was not as injurious as the treason of Judas. The man with good works and little faith can do more good than the man with much faith and few good deeds.

Faith purifies the heart and produces good works.

Faith is not independent of good works. Right faith produces action.

Morality, without faith, becomes sickly and dies.

Jesus' religion is pure in faith and perfect in works; but we are to be judged at last by our works.

J. J. Summerbell.

Dayton, Ohio.

THE GOIN'-TO-DO.

There's a queer little thing that lives among boys,
That hides in their homes, in their books and their toys.
No one has described it, though some say it's blue;
It has such a strange name, it's called Goin'-to do.
I think it's a fairy; not content is this elf
To be around with a boy—it gets into his self
He forgets his own name (George, Willie, or who?)
Says he's somebody else, "I'm a Goin'-to-do."
His father says, "Willie, I want you to go
On an errand," or, "There's weeds in the garden to hoe."
But while father is waiting and work is in view,
Willie's watching the pranks of this queer Goin'-to-do.
His mother says, "Willie, be a good little man,
I know you can help me if you say that you can."
"Yes, mother," says he. Just then, strange, but it's true,
It flies like a bird, that queer Goin'-to-do.
His teacher says, "Willie, give attention to me."
And Willie says, "Yes, a great scholar I'll be."
But the studies are hard, and the questions not few,
And he can't see his books for a big Goin'-to-do.
So every day with this elfin he meets,
He loves to play with him though he knows that he cheats;
And' night after night he finds something to rue,
Because he's been fooled by this queer Goin'-to do.

R. Walter Wright.

WHY CAT FAMILY DIDN'T MOVE.

Mrs. Dapple Gray lived in the barn, where the hay was stored, with her three little kittens. One kitty was black and one white and one gray, just like his mamma cat.

When they got big enough to open their eyes, Mrs. Dappled Gray told her kittens all about the lovely big house and the milk and bread which they should have when they got big enough to go there for their meals as she did.

Every time Mama Cat came back from the house she told the kittens about the lovely nap she had with the baby and how sunny and nice it was there, till they could hardly wait to go and see it all for themselves.

One day Mama Cat said: "I have found a nice new house for you in a very large trunk, where some old clothes are kept, and I think we will move in at once."

Then she picked up black kitty and walked right out of the barn with him in her mouth. Mama Cat went into the hall upstairs, and dropped black kitty in the open trunk there. Then she started for white kitty.

But what do you think? The lady who owned the trunk came out, and, seeing it open, shut it up with a bang. She did not know that the dear little fat kitten was in there.

Oh, how frightened Mama Cat was when she came back with whitekitty. She scratched and clawed the trunk, and rushed to the lady who was playing with her baby in another room. "Mee-ow, mee-ow! You have your baby and I want mine," she cried and rubbed against her dress.

The lady saw Mama Cat jump on the trunk and scratch it with her sharp claws. "What can the matter be?" said the lady; and she opened her trunk. There cuddled up in the clothes was black kitty, sound asleep.

Before the lady could ask Mama Cat a single question, she had picked up black kitty out of the trunk and started for the old home and the barn.

When she got the three babies back in the hay, Mrs. Dappled Gray Cat told them that the house was a very nice place to go, but the barn was the best home to bring up little kitties.—Child's Hour.

Small Elsie: "Grandma, is your teeth good?"

Grandma: "No, dear, I haven't any real ones."

Small Elsie: "Then I'll let you hold my candy till I come back."

"Ma, do cows and bees go to heaven?"

"Mercy, child, what a question! Why?"

"'Cause if they don't, the milk and honey the preacher said was up there must be all canned stuff:"—Philadelphia Times.

In school was a very little boy called Dottie. The teacher had been talking with the children about the collar-bone. Finally she said: "Who can tell me the use of the collar bone?"

Dottie's chuboy hand went up, and on being asked he triumphantly replied: "Ith's the bone your collar weths on."

"Mention the name of some well-known Greek," said the teacher of a juvenile class in history.

"George," spoke up the curly-haired little boy.

"George who?"

"I don't know the rest of his name, ma'am. He comes round to our house every Thursday with bananas and oranges."

THE FOLLY OF PROHIBITION.

By Wallace J. Coburn.

What, shut up the poor house and jail
And open the church and the school,
Lay off the police from their work?
That looks some like acting the fool.
What, own your own house and your farm,
And take care of your child and your wife,
Not spend your good dollars for rum?
I never heard such a thing in my life.
What, lay up a few dollars in bank,
Provide for that dread rainy day,
Not fill up the saloonkeeper's till?
That's surely a mighty strange way.
What, let your wife have a good dress,
And saloonkeeper's wife not have silk,
Which your hard-earned money helps buy?
You must think I grew up on skim milk.
What, help a man pay up his bills,
And help him to keep out of debt,
Have a swelled purse rather than a swelled head?
Such folly I hope soon to foget.
What, vote to keep rum out of the state,
And bring peace and prosperity in,
Let men live rather than the saloon?
Don't you think it would be most a sin?

—The Methodist Protestant of this week reports encouraging progress in the Maryland Conference. "Never before have we raised so much money for foreign missions; never before have we made so much progress in church extension; never before have the salaries of the ministers been what they are now, nor the superannuates cared for as is now possible."

—President Taft's message to Congress is confined to the Sherman anti-trust act and the trust question in general. He suggests that Congress pass a federal corporation act and add to the Sherman law so as to describe and denounce methods of competition that are unfair. He makes this comparison as to the number of prosecutions under the Sherman Act:

Harrison's	administration	7
Cleveland's	" (2nd tm.)	8
McKinley's	"	3
Roosevelt's	" (7½ yrs.)	44
Taft's	"	37

Wage Earners in Our Country.

Statistics compiled by the Bureau of the Census show the following for 1909:

Average number of wage earners,	6,615,046
Workers in wood	695,019
" " iron	631,011
" " cotton	378,880
" " repair shops	282,174
" " printing	258,434
" " canning	59,968

"DON'TS" FOR THE SPEAKER.

Grenville Kleiser has issued a list of "Don'ts for Public Speakers." These, he thinks, should be of suggestive value to every one having occasion to speak before an audience. He says:

Don't apologize.
Don't shout.
Don't hesitate.
Don't attitudinize.
Don't speak in a high key.
Don't pace the platform.
Don't distort your words.
Don't exceed your time-limit.
Don't indulge in personalities.
Don't emphasize everything.
Don't praise yourself.
Don't tell a long story.
Don't sway your body.
Don't be "funny."
Don't fatigue your audience.
Don't speak with closed teeth.
Don't drink while speaking.
Don't fumble with your clothes.
Don't be sarcasitc.
Don't "hem" and "haw."
Don't stand like a statue.
Don't clear your throat.
Don't fidget.
Don't over-gesticulate.
Don't wander from your subject.
Don't address the ceiling.
Don't be monotonous.
Don't put your hands on your hips.
Don't be violent.
Don't rise on your toes.
Don't forget to sit down when you have finished.

In brief: Stand up so that you can be seen. Speak up so that you can be heard. Shut up so that you will be liked.

—Persia is in great straits. Russia is bearing down upon her, and the National Council of Persia has telegraphed to our Congress for aid. The treasurer-general, (Mr. Shuster) of Persia is an American whose removal is demanded by Russia. Our State Department demands protection for the person and property of Mr. Shuster, though declining to support him in his official acts.

—The insurgents in China have captured Nanking, which has been regarded as the keyposition in their struggle.

—The first women graduates of college in this country were those who were graduated from Oberlin in 1841.

—Spaniards have caught the arctic exploration fever and are preparing for an expedition to the North Pole. A good place to have the fever cooled off.

—Rev. R. M. Andrews, Burlington News' new editor, preached at Elon College last Sunday for Prof. Amick.

PRESENTS

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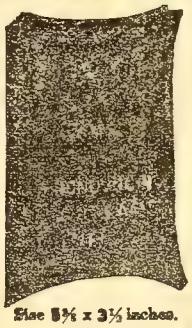

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SPECIMEN OF TYPE

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Holman Pictorial Scholars' Bible Pronouncing Text

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22 And the prophet came to the king'-ed, and said unto him, Go, sir thyself, and mark, and see what thing for at the return of the year the

Beautifully printed on fine white paper from new, clear type. Containing, in addition to the Old and New Testaments, 32 Beautiful Photo Views of Scenes in Bible Lands. These views are printed on enameled paper and are made from recent photographs, which show places as they actually are today. In addition, this Bible also contains Helps to the Study of the Bible. Four Thousand Questions and Answers, Presentation Plate and Maps in colors.

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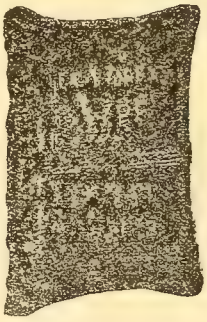

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the priests, the Le'vites, the the singers, the por'ters, they that had separated them

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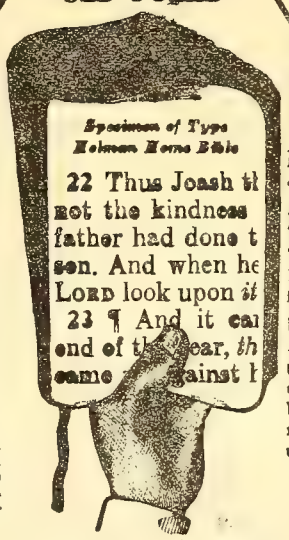

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NOTES ON C. E. TOPIC, DEC. 24.

By Charles A. Hines.

Subject—Christ, the Gift that Transforms ..The World. .II Cor. 9:15; Luke 1:46-55. (Chistmas Meeting.)

Daily Readings.

M. The gift of God, John 3:16.

T. The gift of life, Rom. 6:23.

W. The sustaining gift, John 6: 33-35.

T. The measurless gift, John 3:34; II Cor. 3:18.

F. The gift of love, I John 3: 1.

S. With him all gifts, Rom. 8:32.

S. The topic.

Hints to the Society.

1. Urge upon the member their pledge to do whatever Christ would have them do—or at least to try to do it. And do they not know that Christ would have them join His church?

2. Work with the pastor in his soul-winning endeavors, asking him what young people he thinks are nearest to the Kingdom, and would like to have your help reaching.

3. Form a class in methods of personal work for souls, and in the use of the Bible for that purpose.

4. Make each committee a soul-winning committee, and to that end make sure that every committee contains at least one earnest evengelistic member.

5. Form a personal workers' band, meeting every other week for reports of the personal work done by each member, and for consultation and prayer.—Amos R. Wells.

Discussion Topics.

1. Mention some of our gifts to God.

2. How may we best use the gift of God?

3. What difference has Christ made to us?

4. The daily readings will help this meeting.

Points From Eloquent Pens.

1. The Christmas idea is the gift idea. —F. E. Clark.

2. The kindness of Christmas is the kindness of Christ.—Maltbie B. Babcock.

3. A good conscience is a continual Christmas.—Benjamin Franklin.

4. Your best self you will find on Christmas day.—Russell H. Conwell.

5 This day shall change all griefs and quarrels to love.—Shakespeare.

6. I will honor Christmas in my heart, and try to keep it all the year.—Charles Dickens.

7. God never deals out to men just so much as they need and no more.—Alexander McKenzie.

8. One of the marvels of the Christmas gift is the way it sets those that receive it to giving in return."

9. "The coming of God into the world or into a life of necessity is a gift, for who could earn or purchase it.

10. "Gifts for which we must beg are not gifts at all, and the Christmas gift is urged upon us by the giver."

About Christmas.

In the darkest period of Herod's reign, when the Jews were despondent and sick at heart, through repeated and protracted captivity, and hope was cherished in the breast of but few, who like Anna and Simeon were "waiting for the consolation of Israel," an event transpired in Bethlehem which gave promise of a brighter day, and was destined to color and influence the future incidents of the world.

With the advent of this new King, there was ordained a new form of government. Other rulers might seek to extend their territory and maintain their throne by might and main, but his was to be a silent, quiet conquest, ultimately overcoming the kingdoms of the world, yet without the force of arms or military display, "Peace on earth, good-will to men" being the rally words of his campaign.

The character of the kingdom of heaven was forecast in the announcement of the birth of the King of sheperds rather than to the great ones of the earth. The shepherd was of the humblest rank, and was the farthest removed from the grandeur and pride of earthly rule.

Wise men came from the East to Jerusalem confidently inquiring, "Where is he?" The wisdom of all future ages, recognizing the great need of the world, has repeatedly emphasized the significance of this question. For no other character has so moulded the thought, and shaped the destiny of human beings as the babe that was sought by the Magi.

The song of the angels was the earnest of the heaven-born joy that has come into the hearts of millions of earth's wavering and sorrowing ones, through the life and teaching and ministry of the blessed Saviour king. This song was a prophecy that is even now being fulfilled as human hearts are filled with the peace that passes all understanding.

By short-sighted earthly standard, the babe Jesus might have been regarded unfortunate in the environment of his birth, but after all that child is blessed whose early years are close to nature and who has but modest means to support his reasonable wants. The child of the rich is handicapped quite as certainly as the child of the beggar.

—Be of good cheer.

MEETING OF THE AMERICAN PUBLIC HEALTH ASSOCIATION.

The thirty-ninth annual meeting of the American Public Health Association is now being held in Havana. This association is composed of the leading health officers of Canada, the United States, Mexico, and Cuba. Their object is the advancement of sanitary science and the promotion of organizations and measures and for the practical application of public hygiene.

North Carolina can well feel proud of her representatives at this meeting. Dr. W. S. Rankin, secretary of the State Board of Health; Col. J. L. Ludlow,sanitary engineer of the State Board of Health; Dr. C. A. Shore, director of the State Laboratory of Hygiene, and Dr. J. A. Ferrell, assistant secretary to the State Board of Health for the eradication of hook worm disease, compose the strongest delegation evet sent by North Carolina. Col. J. L. Ludlow is chairman of the engineering section and Dr. C. A. Shore is a member of the executive council of the association.

COLDS.

What to Do and What Not to Do for a Cold.

With the advent of our first cold weather in the fall a great many fall victims to "colds." Others will probably soon follow suit. During the winter months it is one of the most common of accidents. It therefore becomes a subject of great interest and importance. The real importance and significance of colds are not as generally recognized as they should be. An ordinary cold, when promptly taken in hand, is usually cured in from two to six days, but not infrequently a "bad" cold (for there are no good colds) leaves behind its relics, the recovery from which may require months or even years. Sometimes a fatal disease finds its beginning in a neglected cold. Pneumonia, pleurisy, bronchitis and consumption itself, frequently follow in the wake of a cold.

But the average reader is interested in just two things concerning colds: First, how to avoid them, and, second, how to cure them. Concerning the first, we may protect ourselves by four lines of defense, as follows:

First. Colds are probably "catching," particularly from others, and it is there best to avoid intimate association such as the use of the same drinking cup and towel with people who have colds. Likewise avoid people who have recently had pneumonia, crowds, and overheated or badly ventilated places.

Second. Colds may be "caught" from ourselves, that is, we may reinfect our-

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:46 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:30 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:50 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

3:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

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selves; so that a second line of defense is to keep our own mouth, nose, throat, and tonsils clean, and avoid gorging with food or drink, pacticularly alcoholic drinks:

Third. While a possible germ is one factor, getting our body or any part of our body overheated or thoroughly chilled is another. Therefore indulge in no careless exposures or permit the body to cool too rapidly when once warmed.

Fourth. Another line of defense is to build up our own physical resistance. This may be done by working and living in well-ventilated rooms and in the open air as much as possible, particularly at night; careful and regular bathing, moderate eating and daily exercise in the open air if the weather permits.

But even after we have thrown every possible safeguard about ourselves, it still sometimes happens that we take a cold, and then the question of prime importance is how to cure it in the safest way and in the least time. First of all, we should begin early and proceed with heroic efforts to remedy the thing that is causing the cold. For instance, if we get our feet wet, we should take a hot mustard foot-bath at the earliest moment. This is done by adding a tablespoonful of mustard to two gallons of water as hot as we can bear it on our feet. This bath should continue for fifteen or twenty minutes or until the skin is well reddened and tingling. While taking the foot-bath, one should drink from one to two pints of hot water or lemonade. After the foot bath dry the feet quickly, go to bed and have applied over the part in which the cold seems to have settled a towel wrung out of cold water, sufficiently dry not to drip, and cover with several thicknesses of flannel or sheet cotton so as to keep it warm during the night. Take a purge and keep the bowels moving freely for several days by eating fruits and vegetables. Drink water freely. From two to three quarts of water in twenty-four hours is not too much.

If a cold does not yield readily to such treatment, take no chances, but secure medical counsel at once.

At the residence of the bride's father, David H. Gill, Miss Mabel R. Gill and Harrison B. Williams, Wednesday, Dec. 6, 1911, 12:30 P. M., the writer officiating. The ceremony was performed in the presence of a large number of friends who had gathered to wish this deserving young couple many good things for their journey through life together. Miss Mabel has many friends in this community who regret very much to give her up. Last year she had charge of the Primary work here in the Bona Vista High School and the children all think a great deal of her. She is also one of Union Chapel's best young ladies and we congratulate the groom on winning such a sweet Christian young lady for his bride.

Mr. Williams is a prosperous young farmer of Wake County and we believe worthy of the hand that he has won.

Immediately after the ceremony they took the train for their future home near Raleigh. May heaven's richest blessings attend this happy young couple through life, and may their journey together be as cloudless as the day on which it began.

N. G. Bethea.

SOUTHERN RAILWAY OFFERS GREATLY REDUCED RATES FOR THE XMAS AND NEW YEAR HOLIDAYS.

On account of the Xmas and New Year Holidays, the SOUTHERN RAILWAY will sell tickets at greatly reduced rates from all points on its's line. Dates of sale December 15, 16 17, 20, 21, 22, 24, 25, 30, 31st and Jan. 1st, with final return limit Jan. 8th, 1912.

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The Philadelphia School for Nurses, 2219 Chestnut Street, Philadelphia, announces that enrollment for the Spring classes will shortly begin. This institution is recognized and endorsed by leading physicians everywhere. Free scholarships in the Two Year Course are available and provide room, board, laundering, incidental expenses and railroad fare home on completion of the Course. A Home Study Course and a resident Short Course are also provided. The School provides full instruction under safe and wholesome conditions and opens the way to almost immediate financial betterment for those who need to increase their earning power.

A Special Short Course Class opens February 21st, 1912. This class is formed at the request of leading physicians who are anxious that some provision be made to meet the increasing demand for nurses in all sections. This is an opening which will be appreciated by those who need quickly to prepare themselves for self-support, and nursing duty. An illustrated number of the School Bulletin, which is sent free to interested persons, gives all the details .

A Theologian Who is a Preacher.

Prof. James Denny, whose fame rests principally on his theological works, has been urged to issue a volume of sermons under the title "The Way Everlasting." Dr. Denny is as prized in Scotland as a preacher as he is as a theologian. There is nothing of the orator about him in the American sense of the word. His sermons are masterpieces of straightforward logical application of Christian doctrine of daily life and conduct, and correspondingly valuable alike as models and for the unwavering directness of their aim.

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ELON COLLEGE (Co-educational).

The number of registered students for the fall term is the largest in the history of the college. A number from the family of Methodist Protestant Herald readers are here and are making fine progress.

Courses are offered in Literature, Mathematics, Science, History, Modern Languages, Ancient Languages, Pedagogy, Biblical Literature, Philosophy, Music, Art, and Elocution. The regular college courses lead to the degrees of B. A., M. A., Ph. B., and L. I.

Improvements in the water system make the East Dormitory an ideal home for young men. The young ladies have the best obtainable in rooms and furnishings.

Others are coming in almost every week. If you contemplate taking college work, write to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Second Chronicles, chapters 29-36.

—Bro. W. M. Pegram, formerly of Stokesdale, has settled in Winston. He and Mrs. Pegram were in our congregation there last Sunday.

—A collection was taken in Winston Sunday-school last Sunday for a member of the church who is very sick.

—Greensboro is swarming with colored Free Masons today—an annual meeting in the State.

—Bro. Taylor, because of the death of his mother-in-law, could not reach Winston for service last Sunday. His place was taken by the editor of the Herald at 11 o'clock. The church was closed at night.

—Bro. Martin, of our Winston Church, holds the responsible position of superintendent of the Salem Iron Works. His is a busy life.

—Samuel Stewart, formerly of Gastonia, died last Sunday night.

—Bro. Spoon, the State's road engineer, is now living in Winston with his wife and daughter. The latter, he said in an introduction, is "a little Spoon growing to be a big Spoon." Bro. Spoon is the interested and interesting teacher of a Bible class in Winston M. P. Church.

—Bro. O. W. Hanner has so far recovered his health as to take his place as superintendent of the Sunday-school last Sunday. He hopes to be entirely well soo

—Bro. Millaway's family were still in Winston last Sunday. They expected to move this week.

—Bro. B. F. Norman of Winston has occasional attacks of a peculiar ailment. He suddenly becomes unconscious and remains so for some time, although he tries to talk. His physician says it is caused by an obstruction in the gall duct. When it gives way, the flood of gall is carried to the brain, causing the unconsciousness. In spite of this Bro. Norman is cheerful and happy. He and his good wife are two people that seem to be growing old gracefully.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST AND ALL YE ARE BRETHREN.

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Subscribers can remit diectly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

CHRISTMAS.

O glorious day! O Day of Days! When the heavens were opened and the King came down! When the night departed and the day began! When sorrow and crying began to cease and joy and hope lifted up their heads!

Beside thee no other day is to be thought of—save that more glorious day when the King shall come again.

'Twere sacrilege to mention July 4th. 'Twere idolatry to think of February 22d. All other days and seasons lose their meaning and their power.

When thou didst usher in the King, the angels came singing for joy. How could they keep from singing? On that day the mourning of men was turned into rejoicing, and men began to sing a song of hope and everlasting deliverance. That song still swells and extends itself over the world. New peoples are learning it, and the time hastens when all the world shall join the angels in singing. "Glory to God in the highest! On earth, peace and good will among men!"

What joy fills our hearts at every anniversary of thy coming! We become young again and feel within us something of the vigor of immortality. We look backward and forward, and embrace the ages and their glorious consummation in our view. The vision of the angels becomes our vision and we see the whole earth receiving her King, and the glory of the Lord filling the world, and the will of God done by men as it is done by angels.

The Christmas time, the blessed Christmas time! Let every heart be glad and every soul be joyful because of Immanuel, because God has come and is with us.

Let none think to desecrate the time with unhallowed pleasures or unholy thoughts. Too sacred is the season. Let us rather turn to deeds of charity and to thoughts of unselfish devotion to other souls.

This Christmas of 1911 sees Christ nearer the world's throne than ever before. War is passing away. Oppression is passing away. Injustice is passing away. Sin is passing away because Christ is coming into His own. Let us sing as never before the song the angels taught us, and the new song that the angels cannot learn, because it is peculiarly the song of the redeemed—"Worthy is the Lamb that was slain to receive honor and blessing and dominion and power."

—No paper next week! It is the printers' rest week.

—Rev. S. W. Taylor, publisher of the Conference Minutes, says the copy is in the hands of a printer who promises to have the job done soon.

—Rev. G. F. Millaway and family have moved to a house on Chestnut Street, Greensboro, which is in a sense between his two churches, St. Paul and Brown Summit. But it is near to St. Paul's and also quite near the center of Greensboro, and will be convenient in many ways.

—The "Rev." Frank W. Sanford, leader of the Holy Ghost and Us Society in Maine, has been sent to the Atlanta federal penitentiary for ten years for causing death at sea by failing to provide sufficient food.

—President Taft has notified Russia that the United States desires that the treaty of 1832 terminate Jan. 1, 1913. This because of discrimination against American citizens of the Jewish faith. He has asked the Senate to ratify his action.

—Bro. Kennett writes of some important matters this week. One will be for the consideration of our General Conference—that of one or two general organs. The other is for the consideration of all our people in North Carolina—the college question. And we invite earnest and prayerful consideration of this. There is more involved in it than some of us are aware of.

—What stuff dreams are made of! I dreamed recently that one of our young preachers and his wife on their removal to their new charge were in great distress because they found that in traveling on the train they inadvertently exchanged their baby for somebody else's, they didn't know whose!

—Ex-president Roosevelt has some fitting words regarding those who apologize for killing people. "Murder is murder," says he.

—Rev. C. A. Cecil forgot to wind his watch. It promptly ran down, as most watches will. On Sunday morning, he wound it up, but couldn't open the face to set the hands, and it was five hours, 48 minutes and 23 seconds behind time. He had two appointments that day and a funeral besides, and he had to regulate his movements by that tardy watch. But he mentally made the corrections and was on time at his services. But when Monday morning came he could stand it no longer; he came to the city on purpose to find some one that could eliminate that little difference of 5 hrs., 48 mins. and 23 seconds. A watch repairer solved the problem, and relieved the situation.

—Bryan declares that President Taft's recommendation in favor of authorizing the federal government to charter corporations is "centralization gone mad."

—How best may we serve Christ? By serving our fellowman. How best may we honor Christ? By doing an unselfish deed in His name, for His glory. This is the season of all the year when that deed is called for. Now we celebrate the birth of the Christ child.

Question and Answer.

What became of Benedict Arnold?

After the Revolutionary War closed, he engaged with his sons in merchandise in New Brunswick for a time. In 1791, he settled in London and lived there until his death in 1801. His last years were much embittered by remorse, it is said.

"THE FORWARD MOVEMENT IN THE MARYLAND CONFERENCE."

Dr. Tagg in his first page editorial in the Methodist Protestant of last week writes very encouragingly of the work of the Maryland Conference under the above caption. The Maryland Conference is the strongest and most influential Conference in the entire church and we should, and I trust all of us do, rejoice in the progress this Conference is making and the grand work which it has done in the past. But is there not a reason? From the beginning of the Church the Maryland Conference has had in her center a strong church paper edited by able men, and while this paper is called a general organ, yet because of its location it has of necessity been largely a Maryland paper and the Maryland Conference has been by far its greatest beneficiary.

For many years the Maryland Conference has had in her midst a first class Methodist Protestant college and for quite a number of years a Methodist Protestant Theological Seminary, and while both of these splendid institutions belong to the entire church, yet of necessity, as in the case of the church paper, the Maryland Conference has been and must continue to be the greatest if not the chief beneficiary,

Now

While we all rejoice in the progress the Maryland Conference has made, some of us are of the opinion that the time has come when there should be one general organ for the entire church, either by consolidating the Methodist Protestant and The Methodist Recorder, or by the institution of a new paper which shall become the general organ of the entire church.

And

Some of us in North Carolina are of the opinion that the time has come when the North Carolina Conference should go forward with the great work of establishing a denominational college in North Carolina. The bequest of $10,000 by the late and honored J. C. Roberts is available for this purpose until 1920, after that date it must be used for another cause. There was a time when this writer indulged the hope that his son might be among the first graduates of the North Carolina Methodist Protestant College. He no longer entertains that hope, as the son is now a Junior in a college of another denomination. but there are other Methodist Protestant boys who are not yet ready to enter college and it is due them and due our church that they be educated in a school of our own church and in our own state.

Let us not lose sight of, or faith in, the North Carolina College. We are able to build, equip, endow and maintain it and we cannot afford to do without it. "The God of heaven, he will prosper us; therefore we his servants will arise and build." Nehemiah 2-20. W. F. Kennett.

WHAT WILL THE HARVEST BE?

We know that the wheat, oat and corn harvest has been gathered in, but the persimmon and acorn harvest has not been gathered yet. The wheat, oat, and corn harvest was limited in some sections, owing mainly to want of moisture in the soil. The acorn and persimmon crop seem to be more abundant, owing to the fact that tap root penetrated deeper into the soil for nourishment. So we can see by being deep rooted in the right soil the quantity and quality doth not suffer so much.

I have said something about things visible to the natural eye. Now I want to speak of that which we cannot see with our natural eye. We are ready, and many have assigned a reason, for the limited harvest of the perishing things of earth; how about the harvest of that which perishes not nor decays nor will ever be obliterated? That question should present itself to every human being. Which have I been most diligent, most earnest in cultivating? the perishing or the nonperishable? How oft we hear much said about that which will and must soon pass away and so little said about that which must live forever. Behold with what zeal, energy and earnest effort night and day do mankind strive to gather an abundant harvest of those things which as well as themselves are so soon to pass away, and spend so little time and attention to that which should engage their earnest thought? Another questian should press heavily on our hearts and minds more forcibly in the future than it has in the past. Upon which should we set our affections most, on earthly or heavenly? We are inhabitants of an earthly home, created by the wisdom and power of God for our temporal welfare not directly for our future happiness. And should we not use our mother earth and the blessings we derive from it to and for the glory and honor of so gracious a Donor? How can we better manifest our love to so liberal a Being better than to make a liberal use of the time and means that we are daily receiving from Him? Alas, how unmindful are many of us of the source from whence all things that are essential for our temporal welfare comes, and ofttimes attribute our success to our prudent and proper management, leaving God altogether out. How oft do we hear men say, I did so and so, I made thus and so, let others do or say what they will, I don't feel disposed to contribute so much of my hard earned money as some think I should to carry on the Lord's work, that He requires of us to carry on; that work which Christ quit the courts of heaven and came down to this sin-cursed earth to do for us deluded beings.

Some say, No, I believe it to be my chief duty to provide for me and mine and gather as much of this earth, and as much as I can get out of this old earth for me and mine. Seemingly unmindful of the fact that "me and mine" will have to be gathered in at harvest time; it is nearing, and it will not be long before some of us will be gathered up.

Oh, brother, how will it be with you and me? How have we been spending our time down here? How have we been using our God given time and means? For God's glory and honor or for our own aggrandizement? If so, how will it be at Harvest time? How have we been spending our time? Have we been sowing to the flesh in order when our days are numbered that it may be said of us, He left a big legacy for his children and when that day of separation up yonder comes it will be said to you that you sowed to the flesh down yonder, now you will have to reap what you were sowing for a home in hell. Oh, brother, will it not be better for us to be more liberal with the time and means placed at our disposal for the work of the Lord than to be so stingy and so slow in our efforts to be and do something for the honor and glory of God? We claim to be in the vineyard of the Lord: are we laborers or are we idlers? Shall we continue to sow to the flesh and make our bed in hell? For if we are not laying up treasures in heaven, we certainly are treasuring up for hell. We accept it as truth for the want of moisture in the soil the grain crop is short.

Evidently if our faith, love and obedience is not deeprooted in the heart of God. will we not soon begin to shrivel and decay when we begin to neglect our religious and Christian duties in striving to conform our lives to the will and word of God? How often do we hear it said, I have not time to attend to the meetings of the church—my crop needs my attention. I can't spare the time to attend quarterly meetings, I am too tired to go to Sunday school or to prayermeeting.

The fact is there are some people in those meetings I don't like. Brother, don't forget that you and I will be weighed in God's just balance soon. What profit will those sins of negligence and disobedience avail you then? What benefit will your earthly gain of those things that you failed to honor God with, be to you?

Oh, brother, don't let so many tares grow in your soul; if you do, what will the harvest be? T. R. T.

THE CHRISTMAS SPIRIT IN SHOPPING.

In the last few years an increasing effort has been made, and happily not without some success, to induce Christmas shoppers to begin early. Again it is time to make the plea, in behalf of common sense and common charity. Let us not postpone our plans until the eleventh hour. Let us begin at once to put our lists into material form. Most of us do sincerely mean to make our gifts the expression of the Christmas spirit but we are a bit inconsistent in our methods. The Christmas spirit should not be saved up for December 25, but should begin its beneficent influence at once. It should not be limited to the recipients of our gifts, but should include our whole range of contact. If we would consider the shop girls from whom we make our purchases, as well as the friends on whom they are to be bestowed, the Christmas spirit would do a double work. And if our sympathy is extended one step further to the people who make and deliver the goods we buy, then indeed the significance of the season will permeate the whole offering. It is a cruel travesty upon the Christmas spirit to allow our celebration to be such a drag upon the multitude of men and women who stand behind the counters in December, worn out with long hours of overwork. And in our zeal to make the greatest number of gifts with the least outlay we are often unconsciously encouraging a system of cheap labor in unsanitary conditions among those whose hands fashioned our gifts.

Of course we all love the excitement of the last busy days—the crowded streets, the heaped-up counters, the littered homes. But what a tax upon human strength, upon Christian fortitude, upon the average brain! A concerted movement among sensible women might do much to ameliorate conditions. We can surely be more systematic and more considerate without losing any of the fun. We are always wishing that our purses were larger, so that we might take more presents in the line of charity. It is not the best expression of charity to be considerate of others—the people who make, the people who sell, and the people who deliver Christmas goods?—Congregationalist and Christian World.

SUNDAY SCHOOLS LAST SUNDAY.

Lincolnton, present, 56; collection, $1.64.
Mitchell's Grove, present, 40.

Christmas celebrates a simple event of world-wide import, which centuries cannot lessen. No one can tell the significance of the birth of any child, much less the value of Bethlehem's babe. Centuries pointed to his coming and centuries have proclaimed the "good tidings" to millions since. That manger scene has found its way not only into the New Testament, but into the art of the world and into the heart of mankind. The lullaby at the cradle of infancy, by Christian mothers for nineteen centuries, has been the echo of the song of the heavenly host over the Judean hills that night when the angel appeared to the shepherds. From that night until this, motherhood and children have come more and more into the light and love of mortals. That event changed the calendar of time, made a new era, and opened the world to progress. It has increased the world's joy, multiplied the world's industries, and quickened the activities of mankind. That simple story of that peasant babe has crept into every home in Christendom, flooded ever baby life with pleasure, and made midnight the dream of glad mornings; and it comes round every year with increasing splendor.

It would be futile to undertake the endless task of enumerating the additions which Christmas has made to labor, business, social happiness, and religious worship and service. Think of labor employed in the manufacture, transportation, and sale of "Christmas toys," to say nothing of fruits and candies, nuts and cakes, brought from all lands at Christmas time. Think of the crates and baskets, sacks and boxes, dainty cards and books, calendars and pictures that must be created, transported, and sold. Over this vast globe people have been busy for months, moving toward this one center that started in the manger. Think of the letters and papers, the postals and postage; the greetings and visits. See the crowded trains, the crowded stores, the busy hands and feet and brains at work, and all for Christmas! What would these busy millions be doing now, if there were no Christmas? I dare not answer. The thought is bewildering. The imagination tires in following the train of thought suggested by Christmas.

But that is not all. The preparation for home-coming of tired men from a years' toil, of children from the routine of school, of young mothers with their babies! The homestead glows with new fires and happy faces and silent hearts, tears of joy fill up the wrinkles of age, and the voice becomes resonant again with the overflow of glad emotions. Those family reunions are like angel visits to parental weariness, and likewise men coming to bow at the shrine of home. Nothing is too precious for such an occasion. That is involved in Christmas! Burdens of years fall away on such occasions and the memory of such seasons enriches experience. Banish Christmas! It would be easier to blot out the Judean hills that heard the angels sing, "Glory to God in th highest, on earth peace, good will to men."

Listen! The chimes peal forth the Christmas praise. The church doors swing open and the devout worshipers enter. The organ thunders, the choir lifts the voice, the temple is full of praise in grand anthem. Who built all those temples? Who wrote those anthems? Who built those great organs? The babe in Bethlehem inspired all this and more. The painter, the writer, the musician, the prayer, the sermon, all make us think of the "babe lying in a manger." Pull back the white linen and let us see that face never to be marred by sin! Let me hear once the beating of that heart never to be stained by an evil thought! Put the white linen back over that little face, for there is no other like it. Is that brow to be pierced by thorns? Nothing but sin could do that.

Who will dare make Christmas the occasion of revelery, dissipation, and rude voice? Who will forget the origin and significance of this great holiday? Who would rob childhood of its Santa Claus, the toiler of rest, the creditor of his due, and the worshipper of his quiet and communion with God? Adjourn Congress, shut down the mills, close the stores, silence the school bell, shut up the ledger, stop some of the trains, and open the heart. The stockings are on the wall, childhood sleeps. The house is still. Hark! the morning breaks and the music of bare feet and happy voices fills the world with joy. W. W. Staley.

"Many a Christian among the rich and the titled, who, as a less encumbered man might have been a resolute soldier of the cross; but he is now only a realization of the old pagan fable—a spiritual giant buried under a mountain of gold. Oh, many, many, such we meet in our higher classes, pining with a nameless want, pressed by a heavy sense of the weariness of existence, strengthless in the midst of affluence, and incapable even of tasting the profusion of comfort which is heaped around them."—F. W. Robertson.

—No paper next week! It is the printers' rest week.

METHODS AND RESULTS IN CHRISTIAN GIVING.

By President W. A. Harper.

The Revelator gives us just two classes of Churches with reference to Christian giving: the rich poor churches and the poor rich churches. The Church of the latter class is described for us in Rev- 3: 17-18: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked. I counsel thee to buy of me gold refined by fire that thou mayest become rich." This was a rich church, was the church at Laodicea, yet the wireless message from heaven declared it to be "wretched and miserable and poor and blind and naked." Why? Because it was stingy in its gifts for the propagation of the kingdom. Have you ever seen a church like that?

The rich poor church is portrayed for us in Rev. 2.9-10: "I know thy tribulation, and thy poverty, (but thou art rich), and the blasphemy of them that say they are Jews and they are not, but are a synagogue of Satan——. Be thou faithful unto death, and I will give thee a crown of life." This fine compliment does the Spirit pay the church at Smyrna—poor, persecuted, blasphemed against, yet rich in sacrifice, monetary and personal, for the kingdom! May the number of such churches multiply and replenish the earth! But in order to this end, we must have definite plans and ends.

The good has been the enemy of the best too long in the financial administration of the kingdom. It is well and good to pay the preacher in full and to bring up our Conference apportionments, but it is better to have these matters attended to in a business-like way according to the Gospel plan. In the previous paper it was shown that the Biblical standard of giving was that our gifts should be systematic, participated in by all, and proportionate to our several ability. No system of Church finances which fails to accomplish all these ends can be said to be complete or even satisfactory. The good should come to be the enemy of the best. The end of giving is not to get the needful money primarily, but to develop in each the Christian graces consequent upon Christian giving. Let us keep this clearly before us in outlining our system of Church finances.

The first requirement of a sound financial policy is a budget of expenses. The church in open business session should consider what sum of money should be raised to meet all obligations during the year. We never lose anything by keeping the facts before the church. If the church votes upon itself such and such a burden in a financial way, it will be all the more likely to satisfy those burdens. Many churches seem afraid to give out in detail the financial burdens of the church. This is always a mistake. If you cannot trust your members with the facts, you certainly cannot hope for a ready and full response to your appeals for funds. Confidence begets loyalty and loyalty leads to liberality. The people must have the facts. A budget is necessary.

In the second place there should be a personal convass of the congregation by a committee charged with that duty, and each one should be given the opportunity to say what amount he will subscribe weekly to each item of expense included in the annual budget and to designate whether he will pay this weekly, monthly, quarterly, or yearly and whether he will pay it to the treasurer in person or through envelope on the regular meeting days. If the envelope system is used, it will be necessary to provide each member with envelopes and a neatly printed card on which he may designate the items covered by the money in the envelope and also the total amount included in it. The Duplex Envelope System, Richmond, Va., is perhaps the best general system on the market, samples of which may be had for the asking.

In the third place our church treasurers ought to be more business-like in their system of accounting for moneys paid to them than they are. I think they should issue receipts, preserving stubs, for every penny they receive. It would be far better for them to keep carbon duplicates of their receipts than to keep stubs, using some of the many devices employed in department stores today. A separate account should be opened in a ledger with every contributing member and there should be a cash book, showing cash items under head of receipts and of disbursements. For his own protection, the treasurer should insist that the secretary count over with him all the money from the public offerings and check with him all money on subscriptions received by the envelope paymnet plan and the proper receipts should be issued in the secretary's presence, receipt for money given aside from the regular subscription plan being issued to secretary, with whom for this purpose an account should be opened in the ledger. Furthermore the treasurer should pay out money only on the order of the Church, taking receipt for each payment. I have known many churches to be rent asunder, especially when repairs or other constructive work was in progress, because of a little lack of business methods. The treasurer and the church will both be in far better condition by reason of business-likeness in handling the Church finances. These principles apply as much to treasurers of Sunday- schools, Christian Endeavor Societies, Organized Classes, Ladies Aid Societies, and so on, as to church treasurers. No man who handles church money should be satisfied with a less business-like system of accounting than that exacted in the world of business round about him. The ambition of every financial officer in the church and its auxiliaries should be the avoidance of even the possibility of suspicion or of criticism.

Another hard problem to solve in connection with systematic, individual, proportionate giving—that is to say, according to the Christian standard, is arranging for gifts for children. But there are many ways to settle this matter. In every case the child should make his individual subscription and should pay it from his individual income. That means that the heads of families must institute some plan by which their children shall earn money, more money than the subscription in each case calls for, else the gift cannot be proportionate. From the very first the child should be encouraged to subscribe the tenth of his income, and also to save the other nine-tenths. This will teach him liberality and also parsimony, terms by no means contradictory or paradoxical in the Christian sense. Parents should, of course, provide plans for the children to earn the money, such as work in the yard, chopping wood, doing chores, running errands, and so on. This will be real training up of our children in the way that they should go and I am sure that when they are old they will not depart from it. We need more such training.

Many times during our investigation of the theme of these papers reference has been made to the Christian graces consequent upon giving—the reaction of the gift on the giver. Action is always equal to re-action in the physical world. There is no doubt that the same principle holds good in the spiritual world. The spirit of sacrifice, which is the spirit of giving, always has a benign effect upon the one practicing it, expands his soul, enlarges his spiritual horizon.

The first good that comes of Christian giving is the liberalizing tendency it has on the life and conduct and the attitude toward all the issues of living of the giver. Strictly speaking we ought not to speak of money for the church and its enterprises as a gift, for we are stewards and are but rendering our due account. We owe God the tenth and it is as real a debt and just as obligatory as a grocery or fertilizer bill. Until we have paid more than the tenth, we are simply paying our debts to our Maker. What we

pay over the tenth, we might with more show at justification regard as a gift, but not even then in the strict mundane sense of the word. But whether we regard money invested in the Lord's work as a gift or not, the effect of the investment is unmistakeable of the investor. It liberalizes his views, his life, his conduct. You cannot be liberal in one department of life and illiberal in another. Liberality is as the yeast which the woman hid in three measures of meal, it leavens the whole lump, the entire man. Not only does the Lord love the cheerful giver, but everybody else does, has to, because liberality of life, consquent upon liberality of purse, is a magnetic, lovable quality in any man.

Giving also enlarges the vision. Our vision is largely determined as to its extent and quality by our gifts. He who gives only to local enterprises has only a local vision. He who includes in the sweep of his generosity the ends of the earth will have a horizon that is world-wide. I know nothing that will cure muck-raking and expand narrow hearts so easily as giving to missions, foreign missions in particular. A man may give to his local church or even to home missions by reason of a certain sort of refined selfishness, but when he gives to foreign missions, it is because of his love for the down trodden. His vision is accordingly broadened and widened and enlarged.

Giving also gives us joy in our possessions. How many rich men have we known or heard of who were unhappy! Wealth is not always a synonym for happiness, contentment, peaece of mind. The surest way to enjoy the prosperity God grants us is to give some of it to make someone else happy and to spread His kingdom. "We enjoy our candy so much better when we share it with our playmates," said two little sisters to their mother. "Yes," said their mother, "it is more blessed to give than to receive good things." How much more our nine-tenths would mean to us, were we to give the other tenth to bringing joy and peace and sunshine into other lives than our own!

It makes us Christ-like. The life of Christ centres around the cross. His was the sacrificial life, the life lived for others. A good man said to me the other day that he loved to give to religious causes, because Christ had given so much for him. This is the proper, the Christ-like spirit. If we give from proper motives, we shall become Christ-like in spirit. We can never give so much to His cause as He gave for us, but we can give as He has prospered us, and rest satisfied in the assurance that we shall be like Him, for we shall see Him as He is.

It will lay up for us treasures in heaven. It is sometimes said that man comes into the world destitute of material things and that he must leave all his possessions of earthly character behind him when he departs for the other world. I deny that as a necessary fact in human life. Many men do necessarily leave all their earthly possessions in this world when they die—they are low-visioned, selfish, stingy souls of earth, but others give their material possessions here an eternal value by investing them in doing God service and in uplifting man. The only money we can carry to heaven with us is that which we give away for Christian ends, dedicate to God's service. It becomes treasure laid up in heaven for us. How large, my brother, is your bank account in heaven?

FIFTY THOUSAND—NOT DOLLARS, BUT SOULS.

By Rev. J. Ernest Thacker, D. D.

I am quite sure that every one in our beloved Church would like to see every cause of the Church well supported, and every appeal for money met with liberal response. I feel, too, that the entire Church will be glad to see an appeal which is not for money, but for the salvation of souls. With the hearty approval of the Assembly's entire committee, we sent out through the Church papers an appeal that our Church work and pray for at least fifty thousands additions on profession of faith for the year ending Mar. 31, 1912. This is to renew the appeal, and to make the following suggestions, which may be carried out by all of our churches and their entire membership.

1. Pray—A popular English poet said: "More things are wrought by prayer than this world dreams of." "Pray without ceasing."

2. Invite and lead others to Christ. "Let him that heaerth say come."

3. Seek the convicting, converting, comforting and consecrating power of the Holy Ghost. "It is not by might, nor by power, but by my spirit, saith the Lord of Hosts."

4. Proclaim and preach the Gospel. "It has pleased God by the foolishness of preaching to save them that believe." "The Gospel of Christ is the power of God unto salvation to everyone that believeth."

5. Let each and everyone engage in personal work. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the Word of my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speaketh to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

6. Co-operate with all the efforts of the Church. For this is the philosophy of all things—"Christ is head over all things to the Church, which is His body."

7. Evangelistic—We wish especially to suggest that evangelistic possibilities. (a) Every Home Mission field could have a series of meetings conducted by the pastor, the Presbyterial Evangelist, or a visiting minister. This was done this summer by some of our Presbyteries, with splendid results. One Presbytery reported one hundred and fifty thousand, another one, one hundred additions, by this special work.

(b) Each self-supporting church could hold a series of meetings. If the pastor wished a helper, he could invite some evangelist, or evangelistic pastor to do the preaching. Our committee has arranged such meetings, and is always glad to do so for any church desiring its help.

(c) Promote a union evangelistic service in your community. If there is no sensationalism, and there are no objectionable methods used, a union meeting is generally best. It gives so many more people to work and sing and pray. It makes possible to reach so many more souls for Christ. It gives a spiritual atmosphere in which to work, because one church isn't having a concert or a sale, while another is trying to win souls. The workers can do as much good for eight or ten churches with the same time and effort as for one, and even more, for in unity there is not only strength, but inspiration also. "One shall chase a thousand: two shall put ten thousand to flight." When the mind and the heart and effort of the entire community are concentrated on the work of soul-saving, it is much easier to get the non-church people out to the service. It removes the church critic's excuse, "That churches are fighting one another, instead of loving and co-operating with each other."

If every minister, officer and lay-member of our great Church will make "soul-saving" the primary object of their lives from now to March 31, 1912, it seems to me that we might expect the fifty thousand to be saved and brought into the Church, and find a reflex influence that would help every cause of our Church, and bring to our own souls a deeper joy and sweeter peace than we have ever experienced—In Presbyterian Standard.

From Pastors and People.

Richland Ct.

The first quarterly conference will convene at Giles' Chapel Saturday before Dec. 30, 1911. President Swain will preach at 11 A. M., business meeting in afternoon.

Good and attentive congregations at Giles' Chapel and Cedar Falls. We are hoping, planning, praying for a progressive and prosperous year.

C. H. Whitaker, Pastor.

Forsyth Ct.

Our first quarterly meeting will be held at Pleasant Hill Saturday before the fifth Sunday at 1 o'clock, Dec. 30th, 1911. The official members are requested to be present. Yours in the work,

T. A. Williams.

Littleton Ct.—Notice.

The first quarterly conference of Little ton Ct. will meet at Corinth Church on Saturday before the 2nd Sunday in January, 1912. All the official members are urged to be present. Let us begin early and work together.

Fraternally, J. A. Ledbetter.

Dec. 13, 1911.

Tabernacle Ct.

Remember our first quarterly conference will be held at Tabernacle on Saturday before the first Sunday in January, 1912. All officials are earnestly requested to be present. Preaching at 11 A. M. The people in Tabernacle community are requested to be present with dinner, and as I had to miss the 3rd Sunday appointment this will make up for it. Come one, come all—to transact the business of the circuit. Truly,

C. A. C.

Caroleen.

Dear Brother McCuloch:

I will let you hear from the Caroleen work. We have been well received by the good people on this work. We have as loyal people to serve as there is in Conference. This Ct. will be second to no circuit in Conference if nothing happens. We are now self-supporting and one year ago it was one of the weakest works in Conference.

We had 135 in Sunday school at Caroleen last Sunday; 79 at Shelby. We hope to have a good Sunday school at each church by spring. We now have a school at each church, but we are trying to improve them.

We want you all to keep your eyes on us and see if we grow any.

Yours fraternally,

H. W. Braswell.

Mocksville Ct.

The first quarterly meeting of this charge is appointed to be held at Bethel on Saturday before the 2nd Sunday in January, 1912, at 11 A. M.

D. A. Highfill, Pastor.

Brown Summit Church.

We held our first quarterly conference at St. Paul Friday night, Dec. 15th. The business was all done in a spirit of love. I want to thank the good brethren of St. Paul for the hearty welcome shown us. We are all pleased to have Bro. G. F. Millaway for our pastor next year. The appointment for Brown Summit will be on the fourth Sunday in each month at eleven A. M.

Our Sunday school is progressing nicely. We are having a very good attendance.

W. H. Chilcutt, Reporter.

Winston-Salem.

Our reporter, Miss Rosa Reynolds, is sales lady in one of our largest dry goods establishments and while the Christmas rush is on she has no time for other duties; hence her reqeust that we report for her this week. Her arduous labors for her church know no abatement, however, and yesterday when a fine congregation assembled to hear our new pastor, as the voluntary was being rendered so beautifully her fine voice, so rich and full, soared heavenward and as we listened at its tender pathos we thought of the glittering crown that we believe is being prepared in heaven for that fair brow when her work is ended below, and we offer this tribute now to her excellence and not wait until that kind heart is stillled in death before we show her any appreciation of her worth.

She is planning a sweet surprise for others of which the Herald will be apprised later.

Bro. Taylor preached his first sermon to an attentive audience; it was an excellent sermon in which he plainly set forth what he would try to do for us and he expected of us. His prayer for the retiring pastor was truly beautiful and touching, and we are looking forward hopefully. Brother Taylor's household goods have not yet arrived, but we learn that Mrs. Millaway had the parsonage thoroughly cleaned before leaving it, and it is now ready for occupancy, and we wish for our young pastor and his excellent wife a happy and profitable stay in our midst.

A Member.

Flat Rock, Vance Ct.

We regret exceedingly that Conference removed our beloved pastor and wife from us, however, we consider ourselves fortunate in having him with us two years. We have heard him preach many sermons that have helped to cheer our souls along the way. And we wish him much success in his new field of work. Our pastor, Rev. J. A. Burgess, filled his first appointment at Flat Rock Sunday, A. M. at 11 o'clock. He gave us a helpful and instructive sermon; the subject was: "I am not ashamed of the Gospel of Christ." What a beautiful thought! And how many Christians can stand up and say, I am not ashamed of Christ? If we live as God would have us live, doing the things that are most pleasing to Him, we have no need to be ashamed of Him. I feel safe in saying we are fortunate in getting another one of the best preachers in the N. C. Conference. Many times during Conference did I hear this expression that if you get Rev. J. A. Burgess on Vance Circuit you will have one of the best preachers in the Conference and since hearing him preach I am almost tempted to say we have the best, but for fear I might hurt the feelings of some of our good M. P. preachers I will say we have one of the best. We enjoyed the Annual Conference which met in Henderson this time. It was good to be there, and shake hands with all former pastors and meet so many of our friends. Since attending Conference I look forward to the coming of the "Herald" with more interest than ever before. Since meeting so many of our reporters at Conference, I enjoy reading after people I know. So we feel that Conference did us good in many ways. I was indeed glad to meet Miss Auman, matron of the Orphanage, whom I had read of so often, and one whom I felt interested in. What a care and responsibility she has taken upon her young life! Let us do our best in trying to make her burden light.

The 1st quarterly conference will be held at Harris' Chapel Saturday before the second Sunday in Jan., at 10 o'clock. Let all official members be present.

We were glad to have Rev. J. A. Led-

better spend last Friday night in our home. He was on his way to Littleton, traveling through the country. Since traveling two days in the rain, guess he feels more like a Baptist preacher than an M. P.

This is the last report for the year 1911, but let us endeavor to make the year 1912 the best year of our lives. Let us co-operate with our pastor and I feel that great good will be accomplished on Vance Ct. Josie Reavis, Rep.

Henderson, N. C., R. F. D. 3, Dec. 18.

Concord.

Bro. Lindley filled his reglar appointment last Sunday; he gave us two excellent sermons. He preached at Fairview at 3 o'clock.

Our Sunday school was good Sunday; 153 present, 4 new scholars and 4 visitors. A special collection was taken in the S. S. for the Xmas treat which amounted to $18.76. We have planned to have our Xmas tree on next Saturday night at 7:30; hope the service will be rendered well.

Our prayer meetings on Wednesday night are also well attended. Bro. Lindley and others always have good and interesting talks to give us which we enjoy and are always a help to us.

Wil close with best wishes for "a merry Xmas" to all Herald readers.

Reporter.

Bethel, Alamance Ct.

We are pleased to have Rev. W. M. Pike remain with us another year. He has been our faithfud pastor for three years and as he enters upon his fourth year's work among us he has the highest esteem and hearty co-operation of the Bethel people. He filled his regular appointment at Bethel Sunday and preached a very interesting and instructive sermon on the Sin of Unbelief.

Our Sunday School will elect new officers next Sunday and will continue through the winter months.

Miss Auman made a slight mistake in reporting the box sent from Bethel. The money was not sent by the Philathea Class, but by the W. F. M. S. and some others, members of Bethel Church who helped both in our collection and articles contained in the box. Bethel school is progressing nicely under the management of Prof. L. M. Foust and sister, Miss Lizabel.

We were pleased to see one of our former teachers, Miss Lalah Stallings at Bethel Sunday. She, Miss Mary Thompson, and Rev. W. M. Pike were pleasant visitor at the home of Mr. J. M. Foust after service. Mr. Robt. Thompson and family visited the family of Mr. A. L. Foust.

The Woman's Home and Foreign Missionary Society held a very interesting meeting at the home of Mrs. W. A. Foust last fourth Sunday. Next meeting to be held Friday evening after Christmas, at 2:30 at the home of Mrs J. M. Foust. Every one invited to attend.

Mrs. J. M. Foust, Reporter.

Burlington.

Last Sunday was a great day in our Sunday school. There were 183 present and the offering amounted to $17.05. It was the time for the regular semi-annual election of officers. The new officers are as follows: Supt., Rev. R. M. Andrews; Asst. Supt., G. L. Amick; Secretary, Chas. B. Way; Asst. Sec., Miss Dallie McPherson; organist, Mr. Walter Thomas; Asst. organist, Miss Flossie Loy; Librarian, Miss Agnes Heritage; Asst. Librarian, Miss Evie Lamb; Supt. Home Department, J. H. Boon; Asst. Supt. Home Dept., J. L. Thornburg; Sec. Home Dept., T. T. Stafford; Supt. Cradle Roll, Mrs. J. G. Rogers.

Bro. J. G. Rogers, who has been our Supt. for five years, declined to serve any longer. He has certainly been faithful to every duty imposed upon him and has done a vast amount of good for our school. Under his leadership the school has grown from an average attendance of 125 to the present average of 200. New plans for the betterment of the school have been tried and some of them have worked well. The school regrets to give up Bro. Rogers as Supt., but we believe that in Bro. Andrews we have another who will push the work forward, and we trust that he will have the hearty co-operation of every member of the school.

When we were through with the election of officers, we had the pleasure of hearing Mr. J. Van Carter, the Field Secretary of the State S. S. Association, for a few minutes. We believe ours and the other schools should adopt the motto which he gave us: "Every member present every Sunday, on time, with his own Bible." We think, with this motto and our new superintendent, that High Point will have to work if they expect to continue to say they "have the largest and best," etc.

Bro. Davis gave us another excellent sermon at the morning service Sunday. No service was held at night owing to the fact that the Township S. S. Convention was in session at the Christian Church.

Our Christmas exercise will be on next Sunday evening at 7:30. It will consist of songs, recitations, etc, by the children. On Monday night we will have a "Country Store." All during the year we have been giving out coupons which will be redeemed at the country store for gifts, treats, etc.

Chas. B. Way, Secretary of our S. S., and brother, Mr. W. T. Way, will leave Friday for Randolph to spend Christmas. Lots more of our people will be visiting, but these are all we know of at present.

Reporter.

Burlington, N. C., Dec. 20, 1911.

Graham and Haw River Tidings.

Since Conference the people at both churches have been hard at work at various good things. The congregations at preaching and prayer meeting services have been good. The Sunday school attendance has been improving. The Graham Sunday school is hard at work preparing a Christmas service. A special service like this always causes our children to show special interest and attend better. They are certainly showing themselves as little people who "have a mind to work."

About 36 of the Haw River people visited us on the night of Dec. 1, and brought with them quite a donation. The party was led by Bro. George Cates of the Baptist church. After they had left their supplies in our dining room the crowd gathered around Bro. Cates while he read from the Word and then offered a sweet prayer. After the party had gone we found they had brought us many good things, too many to mention. May God bless everyone who came. We appreciate the things they brought, but most of all we appreciate that which prompted them to this kind action.

Among the sick ones is little Miss Eunice Rich. She is one of our brightest. She will be missed in the Christmas exercises. We trust she will soon be well again.

101 at Graham Sunday school last Sunday. Geo. L. Curry.

Concord.

Our first quarterly conference will be held at Concord on Saturday night before the second Sunday in January.

Pastor.

Thanksgiving Services at Hope Church.

Thursday (Thanksgiving day) was red letter day in the history of Hope Methodist Protestant Church. A large congregation gathered there and beginning at ten o'clock was held one of the very best Thanksgiving services ever held at Bonlee. It was one of the occasions where the Spirit of God was manifest on every side. At ten A. M. services were opened with songs, and prayer by various ones.

Next was an announcement of the occasion by that genial and consecrated Christian gentleman, Mr. I. H. Dunlap. Following this were several recitations by the children of the Sabbath school, which were by far the grandest the writer has ever had the privilege of listening to. The children were at their best and made a a lasting impression on the large audience. Truly the Spirit of God was in their souls and many were the eyes that were bedimmed with tears at the conclusion of their recitations and songs. A pleasing feature of the exercises was the presenting of a Testament to each child who participated in the exercises by C. E. Kinnaman, Superintendent of the Sabbath school. The speech of acceptance was made by Mr. I. H. Dunlap with appropriate words and great feeling. An oration by Mr. Simmons Phillips, entieled, "Home and Mother," was well delivered.

At noon a great Thanksgiving sermon was preached by Rev. J. H. Bowman. After this Mr. I. H. Dunlap presented to every man, woman and child in the church a small Testament. Each one present was also treated to fruits, such as apples, oranges, etc., by the Sabbath school.

A nice collection was taken for the orphans. Everyone went away well pleased with the service, full of Thanksgiving and trusting that God in His goodness might spare them to spend many such days of joy and gladness.—X. Y. Z., in Siler City Grit.

TO PASTORS.

After the second week in May I will be free to aid in revival meetings. Those desiring my service will please address me at Westminster, Md.

Linley W. Gerringer.

Mrs. Plunkett's Death and Funeral.—Very sad because of its unexpectedness was the death of Mrs. Andrew Plunkett. She came to Greensboro apparently in her usual health last Thursday morning. While in Blackmon's store shopping, she had an attack that was supposed to be only a faiting. She was taken to her daughter's room in South Greensboro where she was attended by physicians and friends, and at bedtime seemed to be recovering. But her malady was indeed worse than it seemed. In the night, a terrible pain in her head caused her to speak to her daughter, who hastened to call others. But before anything could be done, she breathed her last, and the husband and eight children were suddenly bereft of their best friend on earth. One son (George) was in the far West and could not be located for a day or two. Another son, Dr. Plunkett of Lynchburg, came on the first train. Roy, a third son away at school, was called by telephone. When he heard the shocking news that "mother is dead," he dropped the receiver and could not hear more. He came home on Friday night. The funeral was at Moriah Sunday, in the presence of the largest congregation the pastor, Rev. C. A. Cecil, said he had ever seen there. The sermon was preached by Rev. J. D. Andrew, of Burlington, who was an early associate of the deceased in Sunday-school and church, both uniting with the church the same day. It was touching to see the grief striceken family taking the last look at the face of wife and mother. But for the hope Christ has awakened, how inconsolable would men be in such a case! But Christ has gone the death way Himself, and has taught us that it may lead to life unending and joy unbroken. Those left by Mrs. Plunkett have the assurance of meeting her to part no more if they follow in her steps. She was spoken of by those who knew her as a fine character.

Denton High School.

I am glad to announce that Prof. T. O. Pender will have charge of the school here this spring. Prof. Pender is better known to members of our church as a teacher of music than a literary teacher, yet he is fully prepared to work in either capacity. He is a graduate of the music school at Dayton, Va., and has completed in part the literary course at our State University. He is well prepared for his work here and we believe will do much good. Spring term opens Jan. 2, 1912, and the outlook for a large attendance is good.

Geo. L. Reynolds.

A Card of Thanks.

I wish to thank Bro. R. E. Briggs for the lead he took in securing from the members of Forsyth Charge the amount of $16.10 towards purchasing a suit of clothes for the writer. I wish to thank all who helped in this, and especially Bro. Briggs for the time he took from his work to secure that amount. May God bless the leader and the donors.

Sincerely. T. A. Williams.

—Rev. C. A. Cecil conducted the funeral of Mr. Ashley Foard at Moriah on Monday. He was more than eighty years old. Mrs. Shepherd, an aged lady of the same community, was buried one day last week.

—Mr. James Plott and Miss Dena Lefter were united in marriage, at the M. P. Parsonage in Concord on Dec. 13th, 1911, Rev. A. Oscar Lindley officiating.

Marriage Announcement.

Mr. and Mrs. Henry G. Kime have the honor of announcing the marriage of their daughter Rebekah Joy to Mr. Homer Benton on Thursday, the fourteenth of December, one thousand, nine hundred and eleven, at Burlington, North Carolina. Mr. and Mrs. Benton will be at home after Jan. 10, in Statesville, N. C.

Another.

Mr. and Mrs. Christopher V. Hardin announce the marriage of their daughter, Maud, to Mr. J. Frank Spencer, on Wednesday, Dec. 13, 1911, Pleasant Garden, N. C.

Mr. and Mrs. Spencer will reside at Pee Dee, N. C.

—Revs. Jesse Pritchard and Lindley Gerringer and Messrs. Raleigh Hunter and Roy Millikan, and Miss Bessie Ogburn are home from Westminster for the holidays. We will be glad to have the services of Mr. Hunter as linotype operator in our office part of the time. We ask the attention of pastors to what Bro. Gerringer says in another place in this issue.

—We were pleased to have a call recently from Mr. James Irwin, of Bellevue, Pa. He was formerly a student in Adrian College, and is now a traveling salesman. This is his second trip south. His first brought fifty thousand dollars worth of business to his firm, and they sent him again. He sells metal for ceiling, cornice, etc.

—The Durham Sun is in the hand of a receiver, but will still be published.

—The battleship Maine was destroyed by a cause external to itself is the final decision.

—We have received from our friend Rev. J. F. Cowan, now living and preaching and writing in Hawaii, the following, which pleases us in several ways:

Hawaii's Green Christmas.

Sea-green, pea-green, grassygreen the tufting cane;
Deep-green the wiry spears or the Ironwood Lane
Sunshine liquid, golden, irradiates the palms:
Bird & bee & murmuring tree sing a Christmas psalm.
Frostless, snowless, blizzardless, sunny Christmas air;
Southern, soft, and langourous wind wooes Hawaii fair,
As it blessed the Baby's brow lying very still,
At the Inn of Bethlehem, mid Judean hills.

The Manse, Kohala, Hawaii.

WHAT JULIE TAUGHT THE TEACHER.

If anyone had told Julie that the new teacher was going to learn more from her than Julie was from the new teacher. wouldn't she have opened her eyes? It was true all the same, and this is the way it happened. When Miss Field tied on her veil, just before starting for school that fine morning, she said to herself: "What is the use of trying to be anybody? My hair is thin, may face is sallow, and these glasses are so unbecoming. This world has no use for plain people like me."

As Miss Field shook hands with her new scholars that morning she knew that they were scanning her from head to foot and probably comparing her unfavorably with their last teacher. She was discouraged, and, then what would have become of her, I wonder?

Now Julie was a very plain little girl. Her hair was thin, like Miss Field's, and she wore glasses, too; and although her face wasn't sallow, it was dreadfully freckled. When she came tripping into school after the gong was sounded, Miss Field though she was as plain-looking a child as she had ever seen.

Of course neither Julie nor Miss Field knew that Julie was to teach a very important lesson that day. Nevertheless, Julie began at once just as if she knew she had to do it, and Miss Field began at once to learn it.

First, when Julie came into the room she began to show a great interest in everything around her. Her jolly little round eyes behind the glasses darted hither and thither, taking in the new teacher: the new globe on the platform; Mary McPherson's new dress, which was piped with red; and the new scholar, a pretty girl whose looks seems to delight Julie very much. Many other things interested her, and every once in a while Miss Field's eyes would rove around to where Julie sat, and she couldn't help smiling at her. "That child isn't troubling herself about her plain face," said Miss Field to herself. You see the new teacher had already begun to learn the lesson that Julie was teaching her.

By and by Mis Field began to examine the pupils on their last term's work. Julie took the liveliest interest in the questions. She watched the children's faces while they were answering and listened to every word they said, just as if their success or failure was a matter of vital importance to her. Her eyes lighted with satisfaction when the answers were correct; and when they were wrong, her disappointment was quite decided.

"Well, well!" said Miss Field to herself. "That child is as interested in each question as if it were her own. What an unselfish little creature she must be!"

After this speech you may be sure that Julie's success as a teacher was assured.

At recess time Miss Field went down to the playgrond to watch the children play, and there everybody was inquiring for Julie.

"Come and play with me, Julie."

"Julie, isn't this the way to play 'flumpy?'"

"Julie, I want to tell you a secret."

"Julie, will you have a piece of my apple?"

Miss Field heard remarks like these on every side, and Julie was here, there and everywhere.

"Dear me!" said Miss Field to herself "How the children do like Julie! It seems to me that looks don't count in her case"

You see the new teacher was progressing.

At noon, when Miss Field was putting on her things to go home, she saw that there was trouble on the play-ground. The children were gathered around the pretty new girl, who was talking very fast. "I don't want to play with Julie," Miss Field heard her say. "I don't like her; she wears glasses and has lots of freckles."

"There!" said Miss Field to herself. "Now here's trouble for Julie. She's got to reckon with her freckles. It's just as I said this morning: the world has no use for plain people."

"I don't think we know how to play the game without Julie," said Mary McPherson.

"I don't care. I wouldn't be seen playing with her," declared the pretty little girl.

"She isn't pretty," acknowledged Jane Butler.

"I never saw such freckles," said Bessie Conant.

"Nor I," agreed Nellie Davis.

"Nor I."

"Nor I."

It seemed now as if everybody was turning against Julie. Miss Field was going to take her part when she saw her bounding across the yard. "Come," cried Julie, "we'll play the new game. It's lot's of fun."

The children made no move to begin. Julie stopped short. "What's the matter?" she asked eagerly.

The children looked at the pretty new girl. "She doesn't want to play with you." spoke up Jane Butler.

"Why not?" inquired Julie.

Before Miss Field could speak, some child blurted out the truth. "For shame!" cried Miss Field, starting toward the group of girls; but she stopped before she had taken two steps, for she saw that Julie was equal to the occasion.

"Dear me!" cried Julie. "I thought something awful had happened. Why," she exclaimed, turning to the pretty new girl, "what does it matter about freckles and glasses and things as long as I know how to play the game? Come on."

Julie laughed and danced away and the children followed, every one of them, even to the pretty new girl.

Miss Field stood for a moment and watched the children. A big tear had gathered in each one of her eyes, yet her face was shining. "Dear little teacher!" she said softly. "She knows how to play the game, and so her looks don't count. Now I'm going to try Julie's way. Indeed I will."

When the new teacher got back to her boarding house, she began to "play the game." She greeted all the other inmates with the pleasantest smile. She took an interest in everything they said and did, and she told them about Julie, although, of course, she didn't mention any names. Happy tears came into her eyes as she talked; and after she had gone back to school, the boarders got together and decided that the new teacher was lovely. Wasn't Julie a nice little teacher?—Messenger for the Children.

NOTES.

—President Swain is in with mumps.

—The Portuguese seem to be very inflammable. Two Chinese women in Lisbon claimed to work miraculous cures and the people were flocking to them. The authorities put the women in an automobile and hurried them out of the country whereupon the cry arose, "Down with the Republic."

—The business of the American Warehouse Co., of Spray, N. C., has been placed in the hands of a receiver. Mr. J. L. Clement. This is said to be the result of a factional fight among stock holders, J. P. Morgan heading one faction and the Marshall Field Co., of Chicago, another.

—Steel cars are not a sure protection in a collision. In a recent wreck in Minnesota in which ten people were killed and a score or more injured, the diner sheared the upper portion of the sleeper from the floor as if it had been cardboard.

—The Wabash railroad is in the hands of a receiver on application of the Westinghouse Air Brake Co. This is one of the Gould roads.

—The following post offices in N. C. have been advanced from the fourth to the presidential class: Elon College, Fairmont, Littleton, Mt. Gilead, and Mt. Holly.

A SURE CURE.

A friend of mine who had always suffered terribly from fear of storms was determined that her children should not be afraid. She would express delight and her children believe that she reveled in thunder and lightning, wind and rain. And now—she is really no longer afraid and watches the fiercest manifestations of nature with inward calm. She might have reasoned with herself and never conquered her fear. It was acting fearlessly that made her so.

In adjustment to life there is no more useful philosophy for women than directing primary effort to right acting rather than to conquering our emotions. Temperament and environment tend to make us care too much about how we feel and too prone to dwell on our inner states. A man goes to his work and forgets his mood. A woman stays at home and wrestles with hers. Often in spite of good intention she makes it worse. If instead of this vain struggle with a spiritual condition the will is directed to doing something, the state of mind is conquered.

If instead of saying, "I must not get the blues; I have no reason to complain; I must be cheerful," and so on, we say, "I need the sun; I am going for a walk," and go, the victory is won. Once out of doors, the heavy, oppressive sense disappears of itself; little things that seemed large assume their true relation. We are happy again. We have given nature a chance. The earth, the sun, the air heal and soothe, and the healthy, cheerful bodily action and environment restore the cheerfulness of spirit which was unmoved by argument. Great sorrows and serious ills are subject to the same laws as lesser troubles. Always the best cure for abnormal thought and subnormal feeling is healthy action, absorbing occupation.—Mrs. Robert M. La Follette, in Philadelphia Bullentin.

NO CHRIST, NO CHRISTMAS.

The two are inseparable. The babe Christ wields as much influence as the man Christ. Grown people, as well as children, are peculiarly touched by infant life; so Jesus the babe appeals to all. The story of the stable and manger never gets old; does not lose its interest nor power. The company around that ancient manger will be larger this Christmas than ever before. Not only will there be "wise men from the east," but they will come from every clime, and lay at His feet the best their country can give. This army of wise men and "shepherds" is causing "the kingdoms of this world to become the kingdoms of our Lord, and of His Christ," slowly, but surely. No wonder that "Mary kept all these things and pondered them in her heart," for she was standing with her babe in the center of the world's real existence. What a blessing to be such a mother!

"Christmas," how much it means! what holy memories cluster around it!

—Henry Crompton, in C. Vanguard.

THE GREATER VISION.

Recently so rare a privilege was accorded me that I would like to tell you something about it. I went as a delegate from the Christian Biblical Institute to a Convention of Seminary Students and Professors held at Oberlin College. The visit to the college was of itself the occasion of no small amount of pleasure. Oberlin is one of the largest as well as one of the oldest and most influential colleges of this section. It is in the center of a typical college town and scarcely has one alighted from the train ere he catches the spirit that seems to pervade everything there. He feels instinctively that he has left behind the rush and hustle of commerce and industry. There is a spirit of quietude, dignity, and scholarship that seems to rest upon everything; making one feel that it is an unusual opportunity to come in contact with the life of the professors and students of such an institution. Especially striking was the inpression made by the chapel service our Convention was permitted to attend. We were seated back of the choir where we could command an entire view of the great auditorium and look into the faces of the student body. Mr. John R. Mott addressed the students, the great burden of his message being a plea to those young men and women to consecrate their lives, no matter where their paths should lie, to the promotion of Christ's kingdom among men and the pulling down of all those things that debase men; in their places to plant those things that ennoble and uplift. And as we saw that company, two thousand strong, representing the flower of American youth hanging upon every word and applauding every sentiment, we felt that the coming of His kingdom would be hastened by that service

But I must pass on to the work of the Convention and the things it emphasized. Its purpose was to discuss the problems that face the Church today, and to find if possible what the seminaries can and should do to meet and solve those problems. The Convention was informal. There were no set speeches or speakers. A syllabus of the questions and problems to be discussed had been prepared, and those interested and best informed on the subjects led the discussions and every one gave his mite. One of the striking things of the Convention was the spirit of unity and brotherly love that ruled all the discussions. Had you been there you would have thought it a meeting of one harmonious denomination or as was generally the case you would have forgotten all about denominational lines. And it came as a surprise to all when we were told at the close of the Convention that it was representative of twenty-seven schools of theology and eighteen separate and distinct denominations.

One of the great questions discussed was how to meet the dearth of candidates for the ministry? "How to win strong men for the Christian ministry?" was the way it was expressed. The difficulties of pastoral work, the small salaries, etc., were passed over rapidly. These were held by one speaker in the same light that I remember Dr. Staley to have presented them once, as the things that keep out the fellows looking for the easy places and money making opportunities. It was the universal opinion that the situation was to be met only by appeals to the "pure, high and large motives that cannot be exhausted;" that ministers should avoid the apologetic attitude and to so magnify their calling as to win the enthusiastic admiration of able men; that ministers should hold up the fact to young men that the ministry offers the greatest opportunities for social service, and that it calls for the strongest and best in men.

An then there was the discussion of the Mission Work. In this Mr. Mott led and gave us an idea of missions never to be forgotten. He is without doubt one of the best informed and most influential men in the missionary world. He has traveled the world over in his study of the various phases of the work and whatever he says or does is in the light of the world-idea. As he talked to us the line of demarcation between home and foreign missions faded away, and we also were lifted to the world view.

China, Japan, Africa, and in fact all that we know as the foreign field was so portrayed that the miles of sea and land that divide us faded away and all nations became our neighbors and all men our brothers. Our duty with reference to missions caught a new meaning and a new glory as he presented it.

There were many soul-stirring messages that I would like to be able to present, but I fear my letter is too long already.

I cannot, however, close without speaking of the closing message that came from Dr. Ross, of Montreal, Canada. He spoke from the words of Paul, "Have I not seen Jesus Christ our Lord?" From these he presented the necessity of the Christ vision, holding up the Christ as the one great power of righteousness and peace, the giver of eternal law of love and the second coming of whom is to mark the consummation of the ages.

In every particular it was a meeting fraught with a prophecy of the greater mission the Church of tomorrow is to fulfill. Stanley C. Harrell.

Defiance, Ohio.

HINDU PLANT AND ANIMAL WORSHIP.

By Elizabeth M. Benthien, On Furlough From Bangalore, India.

The Tulsi.

Among the 330,000,000 devas or divine beings that the Hindus recognize are some interesting plants and animals. One of the especially sacred plants is the tulsi (Ocimum sanctum of the Labiate family) resembling the basil plant of Europe which in Italy and Greece was credited with strange occult properties.

There are several stories regarding the origin of the sanctity of the tulsi. One says it is the product of the churning of the ocean. Another one in the Padma Purana tells us that it sprang from a seed which Parvati planted in the ashes of Vrinda, wife of Jalandhar, the conqueror of the kings of the earth. The tale is too long to relate here, excepting the climax which is to the effect that in the eighth incarnation of the god Vishnu (which was that of Krishna) the tulsi plant took the form of a woman, Radha, and became the wife of the gay and warlike Krishn. This wedding of the god and the plant is celebrated annually. Whatever the account of its origin, the plant is considered to be the wife of Vishnu and revered accordingly.

The Vishnavites, or followers of Vishnu, most carefully tend and worship it. Every morning the ground near it is cleaned with cow-dung and water; at night a lamp is hug before it. When it dies it is cast into the river, the same honor being given to it that is given to an image when the worship of it is concluded.

When a Vishnavite is dying, one of these plants is brought and placed near his head. After puja (worship) has been offered to it, a bite of its roots is placed in the mouth of the dying man, and the leaves are placed on his face, eyes, ears and chest. He is then sprinkled from head to foot with a tulsi twig which has been dipped in water. While this ceremony is being performed his friends cry aloud, "Tulsi! Tulsi! Tulsi!" The man can then die in the happy certainty that he will go straight to Swarga, the heaven where holy people are allowed to go for a time as a reward for goodness.

To obtain the pardon of all one's sins it is sufficient to look at this sacred plant. By touching it one is purified from all defilement. The plant may be seen in almost every Brahman home, where the women care for it daily.

The tulsi is a symbol of modesty and chastity. It has a small purple flower and its leaves have a sweet aromatic scent. It has many medicinal properties. The leaves act as a cough elixir and cordial, and Brahmans usually swallow one or two leaves after each meal as an aid to digestion. They also eat some both before and after performing their ablutions in cold water, to prevent chills. It was probably on account of its medicinal properties that the Hindus deified the plant in the first instance.

The Pipal.

There are seven different species of trees which are considered sacred and accordingly worshipped. The leading ones are the pipal* (Ficus religosa) and banyan or Indian fig tree (Ficus Indica). Both are sacred to Vishnu. The leaves are bright green, soft to the touch, light and thin, and as the petioles are very long the leaves are shaken by the gentlest breeze and cause a rustling noise which has given rise to many superstitious beliefs.

Besides being a beautiful shade tree—which is a priceless boon in hot climates—the tree is honored with the tradition that Vishnu was born beneath it; and it was, also, the sacred "Bo tree" of Buddha. No one is allowed to cut it down, lop off its branches, or even pull of its leaves unless they are to be used in worship. To cut down one of these trees would be an unpardonable sacrilege. Sometimes it is invested with a sacred cord like a Brahman. Sometimes it is solemnly married, when almost the same formalities are observed as in the case of a marriage between Brahmans. Generally the nim** or margosa tree, which is sacred to Siva, is selected for its spouse. Sometimes they may be seen planted side by side on little mounds by the roadside and their trunks are so closely entwined that they have become incorporated one with another.

One of the requirements in the morning prayers of a Brahman is that he shall go to a sacred pipal and with his face towards the east make it a profound bow while repeating the following prayer:

"O tree! You are a god! You are the king of trees! . . . All those who honor you by performing the marriage ceremony to you, and by adoring you and singing your praises, will obtain remission of their sins in this world and a home of bliss in the next. . . . Deign to give me a proof of your goodness by vouchsafing the pardon of my sins in this world, and a place with the blessed after death."

THE LIZARD'S CHIRP.

As a little knot of Bible women talked with the women, an old man drew near and made his pitiful complaint:

"I have often heard you and the others tell of your 'Jesus Swami,' how good and kind he is, and I would have fain have him for my swami, for I believe that there can be but one true God and that Jesus Swami is he. So, night by night, I prayed to him, trying to forget my old swami. But my children fell sick and I was afraid; then my cow died and I was still more frightened. So I came back to this swami (the idol in the temple) to ask what I must do. Falling down before him I cried,

"'May I worship Jesus Swami?' No answer came. Again I cried out,

"'May I pray to Jesus Swami?' but all was silent. Then I asked,

"'O Swami, must I worship you?'

"'Immediately a lizard on the temple wall called 'Kluck, bluck!' The god had answered me and made me his. I cannot follow Jesus, I must worship him."

The stone image, the lizard chirping on the wall—such are the gods of India and the voices thereof. India knows not the living and true God who has "spoken unto us by his Son."—The Harvest Field.

—Mr. Victor P. Hammer, LL. M., a former Guilford boy, but now in Washington, D. C., has written a book of 170 pages on The United States Government. It is dedicated to "the cherished memory of the author's honored and beloved friends, Jesse R. Wharton and Abel G. Kirkman as a token of his high appreciation of their friendship and helpfulness to him through the striking adversities with which he met during his start in early life." The author's aim has been to provide a manual of such information as every American should possess regarding the government of his country. The book has a good index, facilitating the finding of matter sought for. It is published by the Neale Publishing Co., of New York, and sells for $1.25. We are glad to see our young men turning their hands to useful service, and we believe Mr. Hammer in the writing of this book has rendered a real service to many Americans.

THREE PRIZES OFFERED.

First prize to the boy or girl under sixteen years of age who makes out and sends us the longest list of words made from the letters of the word "P r o t e s t a n t," using no letter in any word more times than it occurs in the given word. No proper names to be included.

Second prize to the person of any age who sends us the longest list of words that occur once only in the King James Version of the Bible. No proper names to be included.

Third prize to the young man or woman over sixteen and under twenty-two years of age who best corrects the errors in the following, including spelling, punctuation, and use of capital letters. The answer must be in the handwriting of the person sending it, which will be considered if necessary to a decision. The piece to be corrected is this:

ida lewis the keaper for more than haf a sentury of limerock lite in naraganset bay nown the world over for her bravery and called the grace darling of america died in newport Oct. 24 she was born in newport rode iland in 1842 and almost continuously since 1857 made her home in the lime rock lite house miss lewis came of old massachusets stock her father having bin capt. hosea lewis of hingham and her mother a dauter of a physician of new shoreham block iland

All papers in all three cases to be mailed on or before Jan. 1, 1912.

A CHRISTMAS STORY.

By Ruth Fletcher.

It was a bright Sabbath morning, the 24th of December, when two young men came out of the village church together, and walked slowly down the street toward their homes. They had been fast friends from childhood. Ellis Wayne was a clerk in his father's store, and Frank Norris sold pills and plasters at the village drug store.

They were both clean young men as young men go, albeit, not as good Christians as they might be according to their own showing. The closing hymn in Sabbath school that morning had been that beautiful, and impressive one, "Building for Eternity."

"Do you know, Frank," exclaimed Ellis, "that one verse of that hymn seems to be speaking directly to me?"

"Every word that so idly falls
Giving some heart joy or pain.
Shall shine in that temple's walls,
Or ever its beauty stain."

"How little we realize that our mistakes are immortal!—that little actions that we forget in an hour, will never cease to influence some one for good or evil."

"Why, old fellow," replied Frank, "I didn't know you had a fault in your whole make up. I have so often wished I were as near perfect as you are."

"Every heart knoweth its own weakness, and though I may be able to keep them hidden, my whole nature is full of faults, and I have no excuse in the world for not doing right."

"Well, there are many things in my past life that I would hate to think would follow me through eternity, but I am going to turn over a new leaf when the new year comes, and I intend to get myself so well in hand that I can resist these petty temptations that meet me at every turn in life."

"Will it be safe to wait till the New Year? Why not turn over a new leaf now?"

"Oh, I want to have one more high old time with the boys. You know I don't drink or gamble, and if I am too straight-laced it will render me unpopular. Christmas comes but once a year, and every one ought to have a good time."

"It is a risky business. We have no future time promised us, and suppose by this time next week you have met greater temptations than ever before, and your character, perhaps life, goes down before it?"

"Well, I will try to be very careful that no such evil as you predict befalls me."

They separated at the gate of Frank Norris' beautiful home. As he passed up the walk to the house he saw the face of his baby sister, Jessie, pressed against the window pane, and heard her silvery voice as she lisped, "Buver tummin, Buver tummin," and she ran from the window to spring into his arms as soon as the door was opened.

"I've dot somefin to tell you, Buver."

"What in the world can it be?"

She pressed her coral lips to his ear, and whispered, "Santa Taus tummin tonight."

"I wonder if he will bring me anything?"

"No-o-o. He never bings mans fings, but don't you bover, I will dive you some of mine, tause I love you two, tree, five, nine, ten bushels."

"And brother loves you a whole hundred bushels."

The young men's club met the next day to make some final arangements about an entertainment they were going to have that night. All places of business were closed except for emergency calls, and Frank and Ellis were there. They always served refreshments, but no intoxicant was ever used and no thought of danger entered the two young men's minds. When the meal was nearly finished one young man arose from the table, went to his over coat, and extracted two bottles of wine from the pockets and placed them on the table. At the sight of them Ellis started up and exclaimed, "Frank, it is time for us to go. We do not need any of that."

"Oh! my," exclaimed the young men, "little sissie is afraid of an innocent glass of wine, but Fronk Norris is going to drink a glass with us to show that he is not as weak as some folks."

Ellis turned, and walked from the room, hoping that Frank would follow, but they caught his arms and insisted that he drink one glass to show his manhood. Now he well knew it was wrong, but he thought no great harm could come of drinking just one glass of wine when he had never drank any before. When they kept pleading and forcing it on him, he took it, and hurriedly swallowed the so-called wine. He set the glass down, and looked around on his companions. The liquid was still scorching his throat and it was bourne in upon him that he had been deceived. His look of dismay brought forth shrieks of laughter from the boys. Oh, it was too rich a joke to conceal. They had given him a glass of straight brandy colored to simulate wine.

He turned and walked from the room without a word. He was met at the door by his brother Willie, with his splendid St. Bernard dog at his heels.

"Oh Frank! Jessie is so very sick. Mother said fill this prescription and send it home to her as quick as you can."

He walked rapidly away with a great pain tugging at his heart. Strange to say, the pavement seemed to be rising up to meet him. He finally reached the drug-store and staggered up the steps, but it was some time before he could get the key in the lock. At last the door was open and he hurried around the counter to get the medicine. He stopped at the shelf where the various bottles were neatly arranged, and raised his eyes. The brandy singing through his brains almost blinded him, but he managed to read—strychnine, morphia, quinine. He grasped a bottle and turned to the scales to weigh it. After a long time he succeeded in getting the package ready for Willie to carry to his mother. Just at this time a customer came hurriedly in with a prescription to fill. He did not replace the bottle, but moved to another part of the store for the necessary medicine to fill the last prescription. After what seemed an interminable time the medicine was prepared and the applicant departed.

Now a great commotion in the street attracts his attention and he staggered to

the door to learn the case. Oh, nothing! only a poor inebriate essayed to cross the street, and was run down by a motor car. It's only good riddance of bad rubbish; so "Public opinion." He turned back into the store, and saw the bottle where he had left it, and went behind the counter to replace it. He took it up and glanced at the label, and, oh heavens, have mercy! it was morphia instead of quinine! Sobered in an instant, by the awful calamity he dashed the bottle away, and started for the door, but his strength gave way and he fell in a chair, shaking in every limb.

At that moment Ellis Wayne appeared at the door, followed by Willie Norris. He was carefully explaining to Ellis how it happened that the package of medicine for his sister was lost. He had gone down the street, followed by Rover, until the dog stopped to exchange greetings with another dog, and he tarried so long that Willie reached the gate before the dog overtook him. He turned and whistled to him. The dog came bounding down the street and as he had done a hundred times before he reared to place his paws on his little master's shoulders. To tease him Willie stepped back and his paws came in violent contact with the arm that was holding the fateful package of medicine. The sudden jar sent the package flying to the middle of the street where it was crushed in an instant by a passing team.

His mother who was watching for him, and saw the transaction, soothed his ruffled feelings and sent him back for a new supply of medicine. When the situation was explained to Frank he exclaimed, "Father in heaven, for all thy mercies I thank thee!"

The prescription was soon filled again and dispatched, and then he told Ellis what he had gone through since they parted.

"And now, Ellis, the world will say, 'The boys played a joke on Frank Norris.' I say, Satan deliberately set that trap for my soul. Oh, no! the Prince of Darkness does not take so much pains to celebrate the birthday of the blessed Christ Child except to bring recruits into his army. The world will say, Rover saved me from wearing the brand of Cain to life's latest day. I say the infinite mercy of God saved me, and He used that most humble instrument to show me my dependence on him."

"For the perpetrators of that dastardly act I have only pity. I only wish they could feel for five minutes as I did when I thought I had murdered my precious little sister."

FROM UNCLE MILLARD.

Dear Children:

As Christmas will be here quite soon, I presume you are already anticipating the pleasure you will have when it comes. You in the South have more mild weather than we have in winter, and as we have snow much of the time, and you do not, there must be, it would seem, a difference in the sports indulged in by the children there and here. So, thinking the Southern Cousins would like to know some of the sports their Northern Cousins have, on Christmas and other winter holidays, I will try to tell you in rhyme of—

Pleasures Anticipated.

Ho! Christmas is coming, hurrah, hurrah!
We'll hang up our stockings for "Santa" to fill;
We'll get out our sleds and a coasting go,
And won't that be jolly when sliding down hill?
Or, just for a change, we'll speed to the pond,
Now frozen so hard, 'twill bear up a crowd,
And as with playmates we skate round and round,
We'll make the air ring with our laughter loud.
Then out on a sleigh ride we surely must go,
Our sleigh drawn by horses with tinkling bells.
The wild wind may blow, but we'll drive through the snow—
Our steeds speeding fast o'er hills and through dells.
Perhaps, when passing through a huge bank of snow,
Our fun-loving driver may upset the sleigh,
Then into the "drift" we'll laughingly go:
Nor can we complain—for its part of the play.
The dinner bell rings, and with quick steps we'll go—
To a banquet indeed of food rich and rare;
Fresh from the ride and with cheeks all aglow,
With zest we'll partake of the sumptuous fare.
But never in feasting and fun alone
Should we think of spending this hallow'd day,
Made sacred by the birth of God's dear Son,
To whom we owe all that true love can pay.
By remem'bring the poor with a generous gift.
That will cheer sad hearts, for awhile at least.
We'll relieve present want and a burden lift,
That will bring in return sweeter joy than a feast.

Uncle Millard.

Portland, Mich.

FRIENDSHIP.

We should never allow a friend to slip out of our lives if we can help it. True friendship is too rare and sacred to be lost, much less lightly thrown away. There may be slights given, even intentionally so, but they should be quickly set aside and forgotten. And as to misunderstandings, they arise from hidden influences of life, and from conflicting circumstances over which we have no control. Very frequently the slights we receive are imaginary, or else unintentional. In either case they give no ground for offense. But even if they are intentional, they should be pardoned with the first pang they inflict. Some lost friends through their inattention, failing to observe courtesies which cost so little and mean so much in all the relations of life. Sometimes the fad to find fault causes us to discard the truest friends; while others, through lack of patience or fickleness of soul, deliberately swap away old friends for new ones. The true philosophy of flawless friendship is to keep all your friends and add new ones to theier number. At any rate, and in all cases, jealously guard your friendships, both old and new, and secretly cherish them through thick and thin. Both life and friendship are too precious to be wasted. Stick affectionately to your friends, especially to the One who steketh closer than a brother!—Selected.

Any Help?

A little boy who had often heard his father talk about the civil war finally asked: "Father, did any one help you put down the rebellion?"—Collier's.

Limerick.

There was a young man in DuQuesne
Who wandered along a dark luesne.
He took a roll
When he stepped in a holl,
And suffered a great deal of puesne.

C. P. Rogers, the aviator who fell from his airship and was slightly injured, gave this explanation of his fall: "I yielded to the drowsiness that seizes all airmen at times, and I went to sleep. I can not recall when I fell. Johnstone, Hoxey and others went the same way, but I was lucky enought to live to tell the tale."

NOTES ON C. E. TOPIC, DEC. 31.

By Charles A. Hines.

Subject—"Things I Want To Do Better Next Year." Phil. 3:12-14.

Daily Readings.

M. In daily tasks. 3 John 5; Col. 3:17.
T. In Bible study. Ps. 1.
W. In self-control. Prov. 16:32.
T. In church attendance. Heb. 10: 19-25.
F. In missionary gifts. 2 Cor. 8:1-5.
S. In personal work. Acts 11: 25, 26.
Sun., Dec. 31—The topic.

Comment On The Topic.

What is more important for our society than that this meeting should stir the officers and committees to do better work for the Master? Therefore let the prayer meeting committee or the leader try to turn the meeting in this direction by asking some representative of each committee, preferably the chairman, and each officer to express at the meeting a series of good resolutions that he would like to have adopted by his committee or by the society, and embodied in the Christian Endeavor work of the coming year.

To this end the secretary may be instructed to call the roll of officers and committees, and the responses may be somewhat as follows:

President: I am resolved to spend more time and thought upon the society, and seek more earnestly to get all the members to working for the Master.

Vice-President: I am resolved to aid the president in his work more faithfully than in the past.

Secretary: I am resolved to make my reports better, and to see what more I can do with my pen to advance Christian Endeavor.

Treasurer: I am resolved to urge the privilege of giving more than ever before, and persuade the society to increase its gifts for all good causes.

Lookout Committee: My committee is resolved, I hope, to work more earnestly and pray more fervently than ever before, that more persons may enter our society, and that all our members may be more faithful to their promises.

Prayer Meeting Committee: My committee is resolved, I hope, to labor more zealously to implant among the members of the society the spirit of the Saviour this coming year, and advance His blessed Kongdom.

Missionary Committee: My Committee is resolved, I hope, to do what we can this coming year to broaden the sympathies, deepen the knowledge, and intensify the activities of this society, so that we may hold up the hands of our proxies on the mission fields, at home and abroad.

Other Suggestive Helps.

1. "It is not the amount of service we render which secures for us the divine approval, but the disposition which holds us in readiness to do whatever our Lord requires. In the parable, they who worked but one hour, received the penny because they were waiting and went to work as soon as they received the invitation. They also serve who only stand and wait."

2. "There are two ways of enlarging our work. One is by cultivating twenty acres this year instead of last year's ten. Another is by more assiduous and intelligent cultivation, doubling last year's fruitage from that same field. We believe the second process to be more in harmony with divine ideas of spiritual husbandry, and commend it to ambitious presidents of Endeavor societies, superintendents of Bible-schools and pastors of churches."

3. "Paul seemed to be consumed by a spirit of sanctified acquisitiveness for souls and other trophies for his Master. We would have thought the harsh experiences of his first missionary journey would have extinguished his zeal for extending boundaries; but the second was farther reaching; and the third in planning, seemed to encompass the known and even the half known world. God forbid that age should chill our enthusiasm, contract our endeavors or narrow our sympathies."

THE SUNDAY SCHOOL HAS COME BACK.

Not so long ago it was the fashion to belittle the Sunday-school. A man would tack the phrase "Sunday-school" to some cheap sneer at goodness and think himself both witty and keen.

Some politicians said, "Politics is no Sunday-school picnic," or some business men would say, "Sunday-school scruples don't go here." The man out for "a good time" would say to his hesitating companion, "What's the matter with you? You're not in Sunday-school any more." And so on, and so on.

Even the church did not quite see the worth of Sunday school. Remember the leading official who didn't think much of the revival, because it reached scarcely anybody but a lot of Sunday-school children? Have you forgotten the days when parents hustled their children off to Sunday-school without knowing or caring what happened to them there?

But all this is changing. The Sunday-school is coming into its own. The sneerer must find something else to use as point for his feeble wit. The Sunday-school is becoming one of the country's biggest institutions, and one of the best, as well.

The churches are putting more and more money and thought into the Sunday school. Some of them appropriate as much for Sunday school purposes as they do for the paid choir. The Sunday-school folks themselves are putting vast sums into the support of the work.

There is a new science of the Sunday-school. It is being studied by thousands of people, at their own expense. Teacher-training classes are becoming as plentiful as prayer meetings, and some of them are better attended.

Christian people are awake to the fact that the fate of the church of tomorrow depends almost wholly on the Sunday school of today. The Sunday school is the greatest by far of all the church's recruiting grounds. A Sunday school revival means more, in the long run, than a midnight mission.—Dan B. Brummitt.

AFRAID OF HIMSELF.

A very prominent man of the business world was talking to a gathering of young men at a Y. M. C. A. In the course of remarks he said:

"I have always trained to be afraid of myself."

His hearers looked at him in surprise, for he is known far and wide as a man of courageous temperament. He smiled back at them:

"I do not mean a cowardly fear of myself but a fear that over confidence or carelessness might lead me to betray myself. I have always had since boyhood my honor to keep, my name to preserve. My watchful fear has been to see that I did so."

This is another way of expressing the old saying:

"Know thyself."

Life is sweet and wholesome, life is good, life is companionship with the best when we know ourselves and make that knowledge yield the highest results. But we all have within us elements of temptation. There is the inclination to be idle, to contract weak habits, to be untruthful to forget love and duty to our neighbor.

Realizing this, then, may honest fear spring within our hearts that we are slipping away from the Master's heritage. Then may we well pray with the ancient Greek:

"Keep me in knowledge of myself that I may be true with all my fellow beings. Keep me in fear of trusting the flesh and in faith with love of the spirit. Hold my eyes ever upward that I may see and know only the best."

This is the prayer of righteous fear.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:35 a. m., No. 32 daily, the Southern's Southeastern Limited. Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

1:45 a. m., No. 112 daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:10.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:20 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

4:10 a. m., No. 5 daily, local for Richmond connecting at Danville with Norfolk train.

4:20 a. m., No. 31, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing Room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

4:50 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

5:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:10 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:50 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 a.m., No. 43 daily for Atlanta Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

—Dr. Holmes often makes us laugh at his keen wit, but he wrote with a philosopher's pen when he said, "Sin has many tools, but a lie is the handle that fits them all."

—Negroes charged with the murder of Mr. and Mrs. John Dixon, of Cleveland Co., have been removed from Shelby to Charlotte to prevent lynching. One of the negroes has confessed, saying he killed Mr. Dixon because "he had a mortgage on my mule."

"Debt is as much a habit as saving. Every man will admit that saving is a habit but if one really has the debt habit he can always show you it was all due to a combination of unfortunate circumstances."—Caxton.

IMITATION JAPANESE.

If I'd been born across the seas,
In a little home of clean bamboo,
Among the flowery cherry trees;
If I'd been fed on fish and rice,
The queerest nuts that ever grew,
And all the different sorts of teas;
If I'd been used to a jinriksha,
And never seen a railroad car—
Perhaps it wouldn't seem so nice
To be a Japanese.

But Mary Jane does seem so plain,
Compared with "Neo Ina Yan."
And such a place as "Jones' Creek)
(That's where I live and must remain,)
Could not be found in all Japan!
Instead of "Pike's" and "Skinner's Peak,"
Of Fuji-yama there they speak—
The Sacred Mountain by the seas.
How elegant geographies must be in Japanese!

We have such very common things,
Like pigs in pens and coops of hens,
Round corner stores that smell of cheese;
While they have storks with spreading wings,
That live among the reedy fens.
Their girls have paper parasols,
And painted fans as well as dolls.
They wade in flowers to the knees,
And live a life of joyous ease,
The happy Japanese.

Yet, mamma wouldn't be the same.
With beady eyes and funny name.
And might not care so much for me;
And—come to think—they never can
Have any Christmas in Japan!
They worship curiosities,
Great metal gods made by man
About the time the world began.
So. on the whole, I'd rather be
A little, plain American—
An imitation if you please,
Not truly Japanese.

—Clara G. Dolliver.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

89. The word "duke" in the King James version has been replaced by the word "chief" in the American Revision.

Lesson for Next Two Weeks.

The Book of Ezra.

—Richeson, the Baptist minister in jail in Massachusetts charged with causing the death of a young woman, tried to kill himself with a piece of tin. Failing, he called lustily for a doctor.

ATTENTION CENTERED ON HEALTH PROTECTION.

What is Being Done Here and There Over The State for the Protection of the People's Health.

Guilford County has employed a well trained physician as County Superintendent of Health. He devotes his entire time to guarding the people against preventable diseases, and to inspecting the children for defective eyes, ears, throats, for hookworm disease, etc.

Twenty-seven counties have made provision for free State and County Hookworm Dispensaries: Johnston and Gates were the last two counties to take action.

Up to December 1, 816 of the State's physicians report having treated 24,315 cases of hookworm disease. 23,333 cases have been treated since July 1, in the State and County dispensaries, or a total of 46,648 cases have been treated within two years in the State.

The Superintendent of Health in Moore County is employed for half his entire time. He visits schools, lectures on the common diseases, and inspects the children for curable affections.

The Board of Education in Rowan Co. has already erected sixty-five sanitary surface closets at public school houses and the County Superintendent of Schools reports that they are giving splendid satisfaction.

The Wake County Medical Society passed a resolution recommending that all schools of the County away from water supplies be supplied with sanitary surface closets.

An important place on the program of the State Association of County Superindents of Schools was devoted to conserving the health of the children.

—The Seine is rising again and Parisians are in fear of another flood.

—Hendersonville is to have electric cars. Col. Pickens had horse cars there years ago.

—In the Los Angeles city election, Harriman, Socialist candidate, received 53,000 votes. Alexander was elected by a considerable majority.

—The national Republican Convention next year will be held in Chicago.

—Mrs. Hayne Davis, of Salisbury, is dead.

—The Christmas shopping has been heavy and money spending has gone on at a rapid pace. We are fast acquiring the reputation of being an extravagant people.

—"A little child shall lead them." Christmas is the child's season, and the children then lead us to joy, gladness, and unselfishness.

MANTELS, GRATES, TILES.

No modern house is considered complete without artistic tiles, grates, and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting designs that will prove to be harmonious and satisfactory.

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J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dept.

ELON COLLEGE (Co-educational).

The Fall term was the best in the history of the College; the Spring Term, which opens Jan. 3rd, 1912, promises to be better still.

Parents who wish the best possible moral and spiritual surroundings and the highest type of intellectual training for their sons and daughters should confer with the College for terms, etc.

Young ment and women going away to school will find that Elon College offers the best possible advantages at the lowest reasonable cost.

TEACHERS' NORMAL COURSE..

This course for teaches opens April 9, 1912, and closes on the fifth of the following June. The College Bulletin describing and outlining the courses offered will be sent to all teachers who apply.

Ideal courses are offered for teachers, and work that will enable them to make the greatest success possible in their chosen work.

For all information apply to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

THE ELON SPIRIT.

It has been my privilege to visit a great many school during the six years that I have been a Christian Endeavor Field Secretary, and I want to say that Elon is absolutely the finest I have ever seen for a real, true, Christian spirit. Everyone—faculty and student body alike, seem to unite to make this spirit what it is.

It was a source of real pleasure to have fellowship with you during my recent visit. I shall never lose the impressions of those two days.

Your literary society halls are elegantly and appropriately furnished.

Everywhere I go in North Carolina I see the marks of Elon College work. I am so thankful for your loyalty to Christian Endeavor. May Elon long continue to be the blessing that she now is.

As I have opportunity I shall always be glad to say a good word for Elon and the Elon spirit.. Your sincere friend,

Karl Lehman.

Field Sec. of U. S. of C. E.

PASS IT ON."

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes, and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain, and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang, the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man, hearing it, thought, Here is a lad who loves his work a lad happy and contented.—Ex.

Twenty thousand Italians are reported to have won a decisive battle near Tripoli over a strong force of Turks and Arabs. Losses on both sides were reported heavy.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

GETHSEMANE.

In golden youth when seems the earth
A summer-land of surging mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see—
The garden of Gethsemane.
With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are.
We hurry on; and hurrying, go
Close to the borderland of woe
That waits for you, and waits for me—
Forever waits Gethsemane.
Down shadowy lanes, across strange streams
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been, or shall be,
Pass somewhere through Gethsemane.
All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine," who only pray,
"Let this cup pass," and cannot see
The purpose of Gethsemane.

—Ella Wheeler Wilcox.

OUR FOREIGN MISSIONARY WORK.

Salutations.

I tender my heartfelt good wishes for the New Year, and also make my grateful acknowledgements to the pastors and members, superintendents and schools, C. E. Societies and friends throughout the far-extending bounds of our continental Methodism for the sympathy and co-operation extended in the efforts to develop our Foreign Missionary enterprise during the year 1911.

The self-denial, self-sacrifice, energy and labor which in may places found expression in the Children's Day offering, the Christmas offering, the assessment and personal gifts attest the fact that our people are loyal and responsive.

Is it not reasonable to hope that very many of our churches that are able to make large expenditures for themselves will realize more fully the duty and privilege of doing for others with something like equal consideration and liberality, and thus, obeying the Christ, be greatly enriched spiritually?

I covet the sympathetic interest, the earnest prayers, the generous aid of every Methodist Protestant in the plan to raise an Emergency Fund of $25,000 by May 1, 1912, for land, buildings, movement of Missionaries, etc., for our successful work in Japan.

These are extraordinary demands that do not come often, and can only be met by special contributions for which we now appeal.

It is Not Too Late.

If your Sunday school has not made a Christmas offering for Foreign Missions, please attend to this. There is still time to do this, for if many more schools do not respond the work will seriously suffer.

Our hope is that the offering will be so increased over last year's that we can send a missionary to Japan who will be the Sunday schools' Missionary. We urgently need an offering from your school. Do not fail us.

Every C. E. Society is expected to make a special offering at this time for the support of their Missionary, Rev. E. I. Obee, and for his return to America after more than seven years of faithful service. I urge that this be done as soon as possible.

The Board is depending upon these two sources of income to help meet the emergency now upon us.

This Also.

Pastors are asked to help us meet the Board's regular monthly obligations in Japan by sending to me the assessment for foreign missions, and by having the Children's Day offering of 1911 sent at once, if it has not been forwarded. Those who retain the offering for months add to our financial embarrassment. Let us have your Children's Day offering at once. Every dollar is needed now.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltiore, Md.

A young lawyer some time ago started for the West. While he was in college he was a blatant unbeliever. He boasted that he would locate in some place where there were no churches or Bibles. He found a place which met his conditions. Before the year was out, he wrote to a young minister, a former classmate, begging him to come out and bring plenty of Bibles and begin preaching, for he had become convinced that a place without Christians, churches and Bibles was "too much like hell for any living man to stay in."—Ex.

—Alfred Tennyson Dickens, oldest surviving son of Charles Dickens, who lectured in Greensboro and other places not long ago, died suddenly at Hotel Astor, New York, on Tuesday of this week. Acute indigestion the cause.

—Rev. D. A. Highfill was called last week to the bedside of his father who was thought to be nearing his end. He was still living when last heard from, but was suffering from an affection of the heart, causing difficulty in breathing.

NO SECRETS FROM MOTHER.

The moment a girl keeps a secret from her mother, or has received a letter she dare not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer the secrets that lie in the hearts of women the better. It is almost a test of purity. She who has none of her own, is best and happiest.

In girlhood, hide nothing from your mother: do nothing that if discovered by your father would make you blush. Have no mysteries whatever. Tell those about you where you go and what you do. Those who have the right to know, we mean of course. The girl who frankly says to her mother, "I have been there. I met So-and-So. Such and such remarks were made, and this and that was done," will be certain of receiving good advice and sympathy. If all was right, no fault will be found. If the mother knows, out of great experience, that something was improper or unsuitable she will, if she is a good mother, kindly advise against its repetition.

It is when mothers discover that their girls are hiding things from them, that they rebuke them. Innocent faults are always pardoned by a kind parent. You can not be blamed for making mistakes; but you will not be likely to do anything so very wrong if you keep no secrets from your mother.—Selected.

—Shall we not improve the usefulness and the influence of our churches in 1912?

—On New Year's day the official "counter" showed that President Taft had as callers, and shook hands with, 8,092 diplomats, officials and citizens.

—How long has it been since you have invited a person to church with you? You invite people to social functions, to good dinners, to all sorts and conditions of things; but when did you invite anybody to church?

—The fatalities from foot-ball the past season are not all in yet, but to date thirteen persons killed and forty-seven severely injured, against fourteen killed and forty-eight injured, last year, gives evidence that "the new rules" are working.

—China has a Republic and a President. Or, more correctly, it would seem that China is a Republic, of some sort, and Dr. Sun Yat Sen is President. Mirabile dictu. This seems unthinkable. But the great empire that has slumbered through the centuries has waked up.

—The Jews are a scattered, but by no means an exterminated nation. According to the latest tabulation there are 11, 483,876 Jews in the world. One thirteenth of this number live in New York City.

From Pastors and People.

Liberty, Davidson Ct.

Bro. Hulin is on the work and at his post; filled his appointment at Lineberry first Sunday, and on last Monday preached the funeral of Mr. Cornelius Riley, an esteemed citizen of 65 years of age, one who attended church at Lineberry and esteemed Bro. Hulin very much. A large congregation attended the services. Mr. Riley leaves a wife and two daughters and one son who have the sympathy of many friends in their loss, hoping it is his eternal gain.

We are looking for a prosperous year in the church work. Brethren, pray for us. N. F. Morgan.

Dec. 21, 1911.

Pleasant Hill, Forsyth Ct.

The Christmas cantata was a success. But owing to the very muddy roads and a heavy mist falling, the church was not packed full as is usual on such occasions. The children did well, showing the careful training given them by Mrs. J. F. Hunter, who entered into her work with a whole souled determination to win, and now her efforts stand crowned with success. Twenty years ago the Pleasant Hill Sunday-school could justly boast of a large school and nearly all were grown-ups. Now nearly all the scholars are children, the grown-ups having married, or moved away, and a few have gone to the bright beyond. A few of the old stand-bys are here yet. Uncle Quill Hunter is one of them; he is the oldest among them, but enjoys it as well as he did years ago. Our pastor, Rev. T. A. Williams, was present at the Christmas exercise and received a large and beautiful lamp, presented by the Sunday-school. He and his wife and little Iola, received also other presents, and each scholar and the teachers and superintendent all got something, besides some to friends.

On the third Sunday our pastor preached a plain, beautiful sermon, showing clearly that we are "each building a character," and he implored us to see to it that we fail not to build on a solid foundation. Oh! my Christian friends, if each one who heard that sermon would live by it what a mighty wave of enthusiasm and spiritual awakening would roll over our entire community and keep on rolling until old Forsyth circuit would be awakened from her drowsy slumbering ways and next summer and fall, when the special meeting time comes around the preacher would not have to preach himself hoarse before a revival could be started.

Now, I step aside to make room for my successor, hoping and praying that whoever may come in next may be more faithful and prompt in reporting than I have been.

Wishing the Herald, its readers, and all God's people a happy and prosperous New Year, I am, Yours in His name,

Mrs. R. P. Petree, Rep.

Cedar Falls, Richland Ct.

While it rains I thought I would write and give the readers of the M. P. Herald a little sketch of my experience. Even before I was converted I heard the call to preach, but I failed to get any education, so I did not obey the call. I was afraid I would bring reproach upon the Gospel of the Son of God. I thought I had rather die and be lost in the end than do that. I tried to ease myself. I superintended Sunday-school and conducted burial services. I was true to my church as all of our pastors for the last 25 years can testify. Long ago I gave up ever trying to preach, but all along in life God would impress this upon my mind. After I had passed the 55 mile post on life's road and knowing that I must go before the great God of Heaven and earth, so this was a dread to me, I decided I had better obey. The first person I named the matter to was Bro. R. L. Melton. God bless Bro. Melton! He is a great big man with a great big heart. I love that brother and will help him in any way I can. He encouraged me, so after taking his advice I applied for license to preach and was licensed Nov. 11, 1910. Since then I have preached 37 sermons, have spoken in Sunday-school conventions and birthday celebrations. Several have come to Christ under my preaching; at least they have told be so. Notwithstanding my ignorance God has blessed my labors. I am in the fight and in to the finish, and when the good Lord says it is enough am ready to go. There is nothing that will take the place of obedience. When God commands it is man's duty to obey.

A few words about our church. Pastor C. H. Whitaker preached for us third Sunday and made a good impression. The writer was glad to have him spend the night in his home.. Bro. Hatley served us faithfully for two years and did a good work. May God bless you and yours, my brother.

Now I close by asking all who read this to pray for me. May God bless us all, is my prayer.

G. A. Laughlin.

Dec. 22, 1911.

Henderson.

Today's papers review the year and rate it as one of the most successful in the history of the world. Certainly very great progress has been made along all lines. Extra effort must be made, to keep it up throughout 1912, with the hindrances of a political compaign. That will certainly lower prices and reduce the volume of business, and distract the attention of people from their work. What a pity that elections are not less frequent! The more's the pity that we all have not sufficient sense and balance to consider the issues dispassionately and concede to all others the same right.

Since I wrote, Christmas with its usual incidents, presents, toy pistols, pop-crackers, dinners, etc., has come and gone. Our children of the S. S. put the "Santa Claus" in the foregn mission stocking and we didn't have any S. S. entertainment.

Our new preacher came also. He has not gone. Every service thus far has been dark and rainy: but he has searched our hearts and consciences with thoughtful and strong sermons that force us to sit up and take notice. We are hoping that he will be able to waken the consciences of the neighborhood. We do not remember to have heard two better sermons than he preached to day. One on winning victories in the battle of life, "He that overcometh," and the other on what to think about—"Whatsoever things are true," etc. What a fine thing it will be if our church all over the State would this year get very busy and wake up completely the conscience of the State—and as Same Jones used to say, "Make everybody break out with religion of a very contagious kind." I'm so busy thinking about the year just past and the one to be next, that I'm not sure this is worth printing, if not, drop it in the wastebasket. Life says: "The only difference between the editor and the office boy is, one fills the wastebasket and the other empties it."

T. T. Hicks.

Vance Circuit.

We have reached the field, filled the first appointments at Flat Rock and Gillburg Station. Congregations were not large, but gave good attention to the Word. We have received a nice "pounding" from the Flat Rock people for which we are thankful. We are now living "town life." We are having some trouble in adapting ourselves to the new circumstances, but think we are making some progress. We find ourselves looking at the automobiles, gazing at the signs, and watching every new thing, but we think that in a month or so we will be able to walk erect, and look as straight ahead as any one else.

The first quarterly conference of Vance Circuit will be held at Harris Chapel at 10 o'clock, St. before 2nd Sunday in January. This is to be quite an important conference, and it is hoped that all official members will be present.

J. A. Burgess, Pastor.

Winston-Salem.

The Christmas time, that time that brings gladness to every heart, from the oldest gray haired person to the youngest child, is now in the past, but that which makes Christmas, the birthday of our King, and the purpose for which He came, cannot be like time forgotten, but dwells in our hearts and brings gladness to us every day in the year.

Our pastor and Mrs. Taylor are now in the parsonage. We have already learned to love them very much and hope that their stay in our midst will be pleasant and profitable.

The attendance at Sunday school and preaching service yesterday was very good considering the very inclement weather. Bro. Taylor's subject at the morning service was, The Ideal Church. He spoke of the church founded by Christ and purchased by his own blood and what it takes to make an ideal church. It was indeed helpful and just what we as church people needed to hear as we take up the work of a new year, which we hope will be the best of any in the history of this church. We hope that before the dawn of another year that a beautiful new building will have taken the place of the old one, that the Methodist Protestants of Winston will have given Jesus their best and have a church that will be an honor to His name.

The Sunday school gave its Xmas entertainment last Friday evening; the splendid program was carried out in a most creditable manner. Old Santa was present and did his part well. Mrs. H. B. Glascoe is due all the credit for the splendid manner which the boys and girls were trained for this occasion. She is one of the best musicians in our city and at this season of the year is very busy and it required a great sacrifice for her to give so much of her time to this great work, but the Lord has for her a great reward.

The school remembered Mrs. Glascoe and Miss Nina Hester with nice gifts for their service as organist during the year.

There were twenty who had been present every Sunday during the year;seven of these were members of the infant class; these were given beautiful Testaments from the efficient Superintendent, Mr. O. W. Hanner.

The Sunday school elected officers for the year as follows: Supt., O. W. Hanner; asst. supt., W. A. Spear; Secty., L. E. Martin; asst. sec., Miss Lucy Masten; Treas, Miss May Brewer; Organist, Mrs. H. B. Glascoe; asst. organists, Misses Nell Curtis and Mary Murphy.

Mr. J. D. Newell, one of our most consecrated members, who has been very sick for twelve weeks, shows little if any improvement. Reporter.

Jan. 1st.

THE POSTAL CARD.

W. F. Kennett, Editor.

The New Year.

Our earnest wish for all the readers of the Postal Card and especially for the brethren in the pastorate is for a very happy and successful New Year.

Christmas Cheer.

We wish to thank the following kind friends for Christmas good cheer: Mrs. H. G. Moore, for a very fat hen which easily filled the place of the proverbial turkey; Mrs. Geo. Brown, Mr. and Mrs. S. F. Jones, Mr. Wm. Parish and Mr. and Mrs. W. T. Tucker for a general variety of fresh meats; Mrs. J. W. Pegram for butter; Mr. Early O. Pegram for quails; Rev. J. R. Dwiggins for oysters. We would also thank Bro. "Tom" Tucker for a necktie of a better grade than the editor usually wears.

Important.

The official members of Flat Rock Circuit will please to remember that the 1st quarterly conference is to be held in Flat Rock church on Thursday of next week (Thursday, Jan. 11th). We earnestly request a full attendance. The conference is to open at 11 o'clock, A. M.

Moriah, Tabernacle Ct.

Since our last report the Annual Conference was held and we are glad indeed that our good pastor, C. A. Cecil, was sent back to us. He began his third year's work with us last Sunday. He preached a very interesting sermon, using as his text I Sam. 17:47, "And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands." He brought out very plainly even to the little children how to succeed. The secret of success is believing on God. Success attends those who have it; failure those who expect it. May we think over these helpful statements in the right spirit, for an effort without God is failure.

Our Sunday school is progressing nicely for the winter months. We sent a small box to the Denton Orphanage; also our usual monthly collection. We are glad to welcome our new superintendent, Mr. Mark Witty, to his work at the beginning of the new year. We thank our superintendent, Mr. Henry Sharpe, for his faithfulness and good work in our Sunday school. May God help us to work closer together and accomplish much good.

We are sad to mention the sudden death of Mrs. A. L. Plunkett, one of our most faithful members. She leaves in our church a vacant place, which no one can fill. She joined the church when only 14 years old and always enjoyed helping the cause of God along. S.

Flat Rock Letter.

New Year's greetings!

"In the beauty of the lilies, Christ was born across the sea
With a glory in his bosom that transfigures you and me."

At the opening of this new year, first we would congratulate Rev. J. S. Williams, who, owing to his peculiar adaptability to this specific work, has been made chaplain. I trust in his prolonged ministrations to the sick, he may not lose the sacred vessel of the ministry, but keep it inviolate.

In the revelation of St. John, the divine, when he was shown the Christ, the seven stars in his right hand were the seven angels, or ministers of the seven churches. To our some eighty ministers, Flat Rock sends greetings, these eighty chosen vessels that God has selected to bear his treasures.

From the mountains and plains with tired sandals laid down, to Conference you've journeyed. And these thoughts or unexpired prayers welled from our hearts:

Oh! holy angels, ministering spirits, servants of God; that halos of glory might encircle your heads; God's seal on your brows, and the significant glamor of a well spent year, typical of a similar life, be your only coveted rosary. Grace and peace to you from God the

Father and our Lord and Saviour Jesus Christ!

To you to whom he has given the coals from off the altar that makes men's hearts burn, and given power to distill in the alembic of men's minds His oracles.

To most of you work has been given. To those overtaxed and grown weary from long continued service, that the lines of their lives be relaxed, and a double portion of love and veneration given them and a support in their declining years, for the eyes of all these "have seen the glory of the coming of the Lord," for "Our God is marching on."

"He has sounded forth the trumpet, that shall never call retreat,
He is sifting out the hearts of men before his judgment seat."

To you, dear ministers, we appeal. Supplicating in this burning query, Does the longing of the blue and brown-eyed violets and daisies, thick about your feet, as the (undergrowth of the forests,) in calicoes and golden ringlets clad, appeal to you? Does there ever burn upon the altars of your hearts the incense of helpless womanhood? Do the possibilities of the latent talents of the male constituency of your flocks appeal to you? Then from the pulpit and through press awake through thundering tones our church from the appalling lethargy by which it has been enthralled.

You know the warm Gulf stream will not mix with the Atlantic, but runs in all its ameliorating influence, a distinct current parallel to the coast, till it reaches Nantucket. Then it is supposed to be assimilated.

Have we not reached this stragetic Nantucket point? High up on some Pennsylvania plain, towers a magnificant Moravian College. Down through the states of the Union its genial influences flow. All around us its all pervasive spiritual atmosphere is felt. So will ours be. If the "Once in grace, always in grace," have built and fostered a Meredith College, the twenty thousand of us "to him that overcometh," can do so. We have our Dr. Van, (with both hands on) unhampered, developed without the crucible of the threshing machine.

"Reporter."

Asheboro.

An impressive and very helpful watch night service was held in or church Sunday night from 10:30 to 12 o'clock. It was a union service, the pastors and members of the other churches taking part. The attendance was good notwithstanding the unfavorable weather and every one present seemed interested every minute of the time. Some phases of church work and of church need were discussed, some special music, finally Tennyson's Ring Out, Wild Bells was read. This ending just at 12 the church bell was rung. T. M. Johnson.

Efland.

Our church at this place has sustained a loss in the death of Bro. W. H. Jones. Though he had been in for some time his death was unexpected and was a shock to his family and friends. Bro. Jones was a good churchman, always taking an interest in the work and attending the quarterly conferences when he could. His presence and counsel will be missed in the councils of the church, but the church had trained him to serve in another and higher service. We buried his body in the churchyard on Christmas day and turned away from his grave with sad hearts because of our loss, yet we hope to see him again in that home which God has prepared for those who love Him.

Homer Casto.

Siler City Circuit.

The work of this circuit is progressing nicely, and the churches seem to be encouraged to move forward. The five Sunday schools on the circuit each expect to run through the winter. This has not been done for a number of years. I am glad to say that each school is in a prosperous condition. The school at Siler City had a Christmas entertainment accompanied by a Christmas tree. The children rendered their pieces exceptionally well and the tree was as nice as the nicest. This was an occasion that was enjoyed by all present. The live Sunday school at Zion also had an entertainment and Christmas tree that will long be remembered by all who were present, the children were at their best, and the tree one of rare beauty, loaded with presents. The most excellent superintendent, Bro. J. H. Siler, will long appreciate and remember the crowning present, presented to him by the school as an appreciation of his faithful work. The pastor wants here to express appreciation for the number of presents received, some of which were indeed valuable. J. H. Bowman, Pastor.

High Point, Welch Memorial.

Have just entered upon my new work. Filled first appointment second Sunday in December. While waiting a couple of weeks for my household goods I was entertained by the good people of High Point. When my goods arrived, Bro. W. M. Wilborn and J. D. Taylor soon had them in the parsonage, and several of the brethren and sisters were on hand ready to help arrange it in the parsonage and their help was very much appreciated.

Held our first quarterly conference on Friday before the third Sunday in Dec. The general business transacted in the spirit of love. Bro. T. H. Matthews was a visitor at Welch on the fifth Sunday and filled the pulpit for me at the morning service. We were glad to have him with us and his discourse was very instructive.

There is a great work for all and we are hoping and praying for a good year at Welch. D. R. Wlliams.

Sandy Ridge, Oak Ridge Circuit.

Last second Sunday Bro. Lowdermilk filled his first appointment for this Conference year; as usual, he preached a splendid sermon that was well received by the congregation. All were glad to welcome Bro. Lowdermilk back to be with us another year. I wish him a happy new year and a prosperous year's work, and I feel sure that if the membership of our church were as thoroughly consecrated to the service to God as I believe our pastor to be and would co-operate with him in the effort to build up the church, we would succeed in accomplishing some good. I am sorry to say that I fail to see anything very encouraging at present from the fact that there is neither prayermeeting nor Sunday school. We have not had any school for two months. There was no necessity for its stopping so early, but every body stopped coming, that's what did the work for the Sunday school. At the close of our special meeting a lady member came to me and said that we needed a prayer meeting, that we were not prepared for the meeting and asked me to help them out. So I agreed to do what I could and suggested that we have a prayer meeting first and third Sunday in each month at eleven o'clock, but that was the last of it, they would not come. It seems to me that a church that is contented with just a sermon or so a month is quite a distance from the line of a live church. May the Lord help every member of our church in the beginning of the year 1912 to pray to be filled with the Holy Spirit that we may become the consecrated servants of God and take the interest in our pastor and the church that I believe he has in the people and the church, that we may work together for the advancement of God's kingdom. I hope after the winter vacation is over and spring opens up that we will take on new life. Wishing the editor and the many readers of the Herald a happy New Year.

J. H. Gordon.

Pilot Church.

As the close of the year 1911 has come, I wish to say that I am surely glad that the Conference did so good as to send us our same good preacher, Bro. A. L. Hunter, as it seems to me the longer he stays the better we like him. And I truly hope that at the close of the coming year, 1912, that we may be far better than we are now.

We hope to have Brother Hunter preach for us next Sunday as it is his regular appointment.

I hope everyone spent Christmas in the way that they should and best knew how. Certainly hope they realize why the 25th of December is called Christmas day.

With much success to Editor in his work, I still remain,

Etta Whitaker.

Pinnacle, N. C., Dec. 28, 1911.

Burlington.

The unfavorable weather has decreased our Sunday school attendance very much for the past two Sundays. The secretary's report will show a total attendance for 1911 of 10,500, an average of 199. This is 256 more than the largest attendance for any other year in the church's history. We expect still greater things in 1912.

Bro. J. G. Rogers' service as superintendent expired on last Sunday. The new superintendent, Bro. R. M. Andrews, will assume his duties next Sunday. We hope the Sunday school will continue to grow under his leadership.

Our Christmas exercise and "Country Store" were successes. The exercise has been pronounced one of the best ever held here.

On the fourth Sunday in December, Bro. Davis was sick and unable to preach. We were glad to have Bro. Andrews preach for us. He gave us a good sermon.

Bro. Davis was able to be out last Sunday and gave us two of his fine sermons. Those who fail to attend the Sunday evening services of the church missed a rare treat last Sunday night.

A movement looking to the erection of S. S. rooms has been started and the following committee to investigate the matter has been elected bp the official board of the church: Rev. T. E. Davis. M. A. Coble, J. H. Boon, and J. G. Rogers. We expect to have them built by the time Conference comes, and we expect to show you the largest, best and livest S. S. in our church in the state.

Reporter.

Burlington, N. C., Jan. 4th, 1912.

Baraca Report.

On last Sunday the class elected the following officers for the first six months of 1912: President, J. H. Boon; V. Pres., J. G. Rogers; Sec., T. T. Stafford; Asst. Sec., Dover G. Heritage; Treasurer, W. T. Way; Press Reporter, W. E. Crutchfield; Treasurer Class Room Fund, G. L. Amick; Teacher, Rev. T. E. Davis; Asst. Teacher, M. A. Coble.

The class had an attendance last year of 1532, an increase of 81 over 1910. We are going to "Do Things" on a larger scale this year. Secretary.

Forsyth Ct.

Rev. W. E. Swain, Dear Bro.:

We held our first quarterly meeting Saturday before the fifth Sunday at Pleasant Hill, but owing to the inclemency of the weather the attendance was small. But the business was transacted in the spirit of love.

Yours n the Work.

T. A. Williams.

Mt. Carmel, Granville Ct.

Sunday school in good condition; to continue through winter.

Monday night, Dec. 25, our Christmas tree exercise was held. Really it was a success. The behavior exceptionally good.

Our Sunday school for the past year has been very interesing and beneficial, but let's try to exceed that this year. One word signifies the success of a Sunday school, that is, "interest." Without God, no interest, and without interest, no Sunday school. Polk Garrett.

Jan. 2, 1912.

Orange.

The people of this charge gave us a cordial welcome. A nice dinner was awaiting us at the parsonage when we came. Those present to receive us were Mrs. W. Hobbs, Mr. and Mrs. Billy Pender, Mr. T. P. Cheek, Miss Lillie Thompson, Misses Nancy and Annabell Pratt, also Mr. John Pender, who met us at the train and took us to parsonage. After the people had gone we found they had left us several good things to eat: fresh meat, canned fruit, dried fruit, flour, cakes and pies. These things always encourage the pastor and his wife, and we are truly thankful for the gifts and the thoughtfulness of the people.

R. C. Stubbins.

Died at His Home.

Joseph Absalom Scales was born January 25th, 1827, and departed this life Dec. 21st, 1911. He was married to Louisa Ann Swann Jan 9th, 1850. Their union was blessed with seven children. He leaves only one child to mourn his loss. His wife and children crossed over before him, all except Mrs. Mary A. Baxter. He leaves 17 grand children, and 46 great grand children.

Bro. Scales was a member of the M. P. Church at Tabernacle, and had been for 61 years. A good and noble man has gone. He loved to talk of heaven and what God had done for him. May God bless and comfort the bereaved ones.

His body was laid to rest in the cemetery at Antioch M. E. Church, to await the resurrection morn. The funeral was conducted by the writer.

T. A. Williams.

Again the hearts of many were made sad when the death angel entered the home of Mr. J. H. Powell and claimed for its own his dearly beloved wife, Disa Jane Powell.

She was, before marriage, the daughter of Mr. and Mrs. George Bowman. She is survived by her husband, one son, Walter Powell, and four brothers, Mr. Joe Bowman of Yadkin County, Mr. Geo. and Rufus Bowman of near Pinnacle, Route No. 3, and one sister, Miss Sallie Bowman, of Pilot Mountain.

Mrs. Powell was a good Christian woman. She professed faith in Christ in early life and joined the M. P. Church from which she lived a consistent member till her death. All who knew her loved her. She told her husband that she was warned of her death and prepared her clothes for burial, and the day before she died she called her husband and son to her and told them not to grieve after her, that she was ready and willing to die, and told her son to be a good boy and stay with his father. She was born April 15, 1845, died Nov. 2, 1911, making her stay on earth 66 years, 6 mos. and 17 days.

Her body was laid to rest in the grave yard at Pilot church Saturday evening, November 5. Funeral services conducted by Rev. A. L. Hunter, of Pinnacle.

Grieve not, husband and son, brothers and sisters, after the body that sleeps beneath the sod, but rejoice to think of that pure immortal soul that is rejoicing with the angels of heaven. And may you so live that when the summons comes for you, you can say as she did, "I am ready." What great consolation this was to those that were left alone.

Etta Whitaker.

Pinnacle, N. C., Dec. 28, 1911.

Mrs. Hannah M. Scales died in Morganton at 3 o'clock A. M., Dec. 28th, in the 85th year of her age. The body was brought to Flat Rock and buried by the side of her father and mother. Mrs. Scales was a sister to Rev. T. J. Ogburn of Greensboro, N. S. Ogburn of Monroe,

W. C. Ogburn of Wadesboro, Alfred Ogburn of Asheville, and Mrs. Kate Brittian of Summerfield. Funeral services were conducted by Rev. W. C. Kennett, pastor.

Fletcher Wade Nelson was born in Orange County, February 20, 1869, and died at his home in the same county on Dec. 13, 1911.

Bro. Nelson was married to Miss Fannie Nicholson about fourteen years ago, and to ths union six children were born, all of whom survive him.

He was a successful business man and a partner in the firm in Mebane known as the Nelson-Cooper Lumber Company.

Bro. Nelson had been a sufferer for several years from lung trouble which resulted from an attack of pneumonia some years ago. He was treated in several sanitariums, but it seemed that health could not be regained. He bore his suffering patiently and with Christian fortitude. It seemed from his conversation with the writer from time to time that his greatest desire to live was that he might rear his six small children in the right way.

His faith in God was strong and his hopes were high, and often remarked that "I am only waiting for the time to come when my sufferings will end."

For a number of years he was a loyal member of Hebron Methodist Protestant Church, and on Dec. 15, in the presence of a large number of relatives and friends he was laid to rest by the side of his mother in the church yard of which he was a member, to await the resurrection.

Chas. J. Edwards, Pastor.

MARRIED.

Griffin-Dixon.

Married at the M. P. parsonage in Reidsville on Thursday, Nov. 16th,. There were only a few friends present as they sprung a surprise on their many friends and their pastor was sometime getting his nerves steady, being so astonished. Mr. Griffin is a worthy young farmer, being a man of steady habits. He is industrious and is pushing right ahead. Miss Dixon is an accomplished young lady. She graduated last spring at Reidsville. She is not afraid of work and we bespeak for them a prosperous future. May our heavenly Father smile upon them.

C. E. M. Raper.

Jones- Thompson.

One of the most interesting marriages that has taken place in this community lately was solemnized at Chestnut Ridge Church Dec. 20, 1911, when Miss Effie, the popular and attractive daughter of Mr. Jno. A. Thompson, became the bride of Mr. Cicero H. Jones, one of Orange County's best known young citizens.

Ushers were Messrs. S. W. Crutchfield, Chester A. Sykes, Hon. Chester Turner, and Mr. Thomas P. Cheek. Attendants were Messrs. W. A. Davies and J. Elmore Thompson, Misses Lula Roberson and Floy Thompson. Ring bearers were Master J. Norman Crutchfield and little Miss Juanita Thompson. Best man was Mr. Thomas O. Pender. The bride's maid was Miss Fannie Thompson, sister of the bride.

Miss Agnes Hoffmaster, of Hagerstown, Md., beautifully sang "Love Never Dies." Miss Sophina Brown rendered the music. Mendelssohn's Wedding March was used. The bride and her attendants all wore white and carried white carnations. The gown of the bride was messaline imperial serge.

The church was beautifully decorated with clinging cedar, French ivy, holly and ferns, being artistically arranged, giving a natural effect.

The gift of the groom was a beatiful diamond ring. Other gifts were numerous and valuable, coming from this and other states.

Mr. and Mrs. Jones left over the Southern for Knoxville, Nashville, and other points west.

Rev. R. C. Stubbins performed the ceremony.

A Double Wedding.

On December 24, there was a beautiful home wedding at the home of Mr. Joshua Morgan, that of his daughter, Miss Erma Morgan to Mr. Gurney Boyles, and that of Miss Sironey Morgan to Mr. Joseph McDowell. The parlor was beautifully decorated and paper chains were draped on every side which added much to its beauty. About twelve o'clock about 25 relatives and friends were invited in the parlor and in just a few minutes the cry came, Behold the brides and grooms come, and they were quickly ushered into the parlor by Mr. Ernest Ridge, while Miss Emma Ridge played the wedding march.

The writer first rendered the matrimony to Mr. Boyles and Miss Erma M., then to Mr. McDowell and Miss Sironey M. Miss Erma is one of our most accomplished young ladies and has many friends who regret for her to leave the community. The church at Piney Grove will miss her, but the family at home will miss her more than any one else, for tears they shed when she left showed she was loved very much. The writer was so sorry for her dear old grand mother, who is 90 years old, for it seemed it would break her heart to give up her grand daughter. I understand that Mr. Boyles is a young man of high standing. The writer wishes them much success in life.

Miss Sironey is a daughter of Mr. John Morgan. She was raised near Farmer, but has been in Asheboro of late and has many friends. Mr. McDowell is one of Asheboro's most promising young men and is highly esteemed. May the Lord bless their union with a long and happy life. They will make their home in Asheboro, N. C., and Mr. and Mrs. Boyles will make their home in Thomasville, N. C.

Joel Trogdon.

At six o'clock P. M., Dec. 20th, at the home of the bride's mother, Mrs. Esther Williams, in Rockingham County, Miss Jewell, the only daughter of Sister Williams, was married to Mr. Carl Blackburn Hayes of Monroeton, N. C., Rev. W. F. Kennett officiating.

Miss Jewell has been one of Flat Rock's best and most faithful young women and as Mrs. Hayes she will be no less useful, we trust.

We are pleased to know that they will make their home with Sister Williams for the present at least.

We wish for these young people a very happy and useful life.

Professor Hugh Evander Willis of the Law College, University of Minnesota, sends this beautiful and inspiring New Year's greeting to the members of The Christian Herald Family Circle:

"A Happy New Year!

"You, who have tried to gain happiness outside of the Kingdom of Heaven, who have refused to take out its naturalization papers because you have thought it is what churches sing about or theologians quarrel about, read the Sermon on the Mount (that is the constitution of the Kingdom of Heaven!); and if you decide for yourself that you would like life under such a constitution—as I know you will—enter the rich land of service, live one year according to the principles of love, and then tell me whether or not one should be a citizen of the Kingdom of Heaven!"—Christian Herald.

—Daniel Millikan was buried in the family burying ground at Marlboro Church in Randolph County.

—Gompers, president of the American Federation of Labor, denies any knowledge of the McNamaras' dynamiting schemes at the time they were engaged in them.

—Bryan denies that he is a presidential candidate, but doesn't deny that he might become one.

OUR BIBLE SCHOOL.

Didn't you find the story of Ezra interesting, not withstanding the long list of names and numbers? What a great man Ezra was! We might compare him to Martin Luther, the German Reformer. Both acted under the influence of ancient writings, neglected or misinterpreted by their contemporaries.

A question or two:

94. What were the Nethinims?

95. How much time elapsed between Ezra's and Nehemiah's going to Jerusalem?

Question 94 is referred to Mrs. Swearingen; 95 to Miss Xannie Stowe.

No one has yet told what the most popular Jewish name was. We will give one more week on that.

Lesson for Next Week.

Nehemiah, first seven chapters.

PEACE MEETING ENDS IN UPROAR.

A mass meetng in support of the ratification of the general arbitration treaties with Great Britain and France was held in Carnegie Hall, December 12. Upwards of five thousand people, representing the brain, the culture, the refinement and, alas! as it ultimately proved, the hoodlum element, were in attendance. The meeting was presided over by Mr. Joseph Choate. Colonel Henry Watterson, Samuel J. Elder, counsel for the United States in the North Atlantic Fisheries Arbitration Treaties, 1910, Rr. Nicholas Murray Butler, president of Columbia College, Mr. Andrew Carnegie, Hon Richard Bartholdt and Dr. Stephen S. Wise were the scheduled speakers.

Mr. Choate, at the opening of the ceremonies, explained that the Citizens' National Committe, an organization consisting of prominent citizens from all States in the Union and represented by the committee and their guests, were gathered together for the single purpose of advocating the ratification of the arbitration treaties now before the Senate, and that the committee had arranged for similar gatherings in all the principal cities in the United States. Cheers greeted this announcement and the meeting from the outset promised to be a great public demonstration in favor of Peace.

Colonel Henry Watterson, in an eloquent speech which was a direct appeal to the American people to support the National Committee in its undertaking, reached climax after climax in storms of approval and applause. He said in brief that England and France, at the invitation of the United States, had called many mass meetings, and had, to a man, sustained the arbitration treaties. Already at our hands the ratification of these treaties has been delayed too long by the Senate. Public men in every party, leaders in political life, captains of industry and commerce, men of letters, ministers of the Gospel, representatives of national associations, boards of trade, commercial organizations throughout the length and breadth of our country have incessantly expressed hearty approval of the ratification of the treaties before the Senate. "It is the people who are delaying," the Colonel insisted, and directly appealed to the audience, by their co-operation and active interest, to make it impossible that our government should be left impotent or unwilling to move or that America's honor should be made synonymous with Punic faith. If the arbitration treaties are lost by senatorial quibbling, a great and bewildering obstruction will be thrown upon world-progress; and if the American people neglect to act, they invite the defeat of the most benign, humane, progressive and inspiried movement of modern times.

This final appeal drew forth a storm of applause from all parts of the vast hall, with tier after tier of stalls and boxes crowded with peace advocates and enthusiasts, and beantifully decorated with white and gold. The great semi-circle of the auditorium itself was emblazoned with parti-colored shields of nations and the stirring motto, "O Lord, Let Thy Kingdom Come," blazed in gigantic letters over the stage.

At the end of Colonel Watterson's speech—which was practically the only one of the evening—Dr. Nicholas Murray Butler, president of Columbia College, rose and made a motion that the enthusiasm be crystallized then and there into a definite resolution that should be carried by unanimous vote. Suddenly Alphonse B. Koelble, who claimed to represent the German-American Citizens' League, jumped upon a chair and denied the right to pass resolutions urging the Senate to ratify the arbitration treaties with Great Britain and France. He claimed that the proposed treaties were breeders of war, not of peace. "We know England's plans," he declared. "She wants to go after Germany and lick her; but before she does it, she wants to tie the United States up, so that she cannot interfere. We won't stand for it! We won't!"

The words were evdently a prearranged signal, for instantly a terriffic uproar started in the top gallery—an uproar that continued in defiance of all measures taken to quell it.

The disturbance was evidently planned with utmost care. The disturbers doubtless knew that, immediately following Colonel Watterson's address, Dr. Butler was to present the resolution. For ten minutes the crowd in the galleries yelled, whistled, jeered, and stamped their feet. Bedlam had broken loose. One heard, above the din, the leader Koelble denounced as the instigator of the noisy demonstration. Various members of the committee vainly attempted to restore order. Most notable among these attempts was that of Rabbi Wise, who by appealing first to the Irish, then to the Roman Catholic, and lastly to the Jewish element, attempted to force reason upon the obstreperous hoodlums. Dr. Wise spoke straight to the gallery, ignoring the great body of the house, which was with him; but his was a hopeless task.

Mr. Choate again took the meeting in hand and after declaring to the rioters, in a voice that was a noble attempt to overreach the din, that their attempt to break up the meeting had done more for the cause of Peace and for the furtherance of the ratification of the treaties than they could ever have done by staying at home or remaining quiet, the meeting was adjourned.

No one even then could tell just what the riot had been all about. The great crowd of people made their way out into the streets in a kind of daze, vaguely realizing that, with an audacity which no one in the peace movement had been able to foresee, one man, by packing the audience with less than three hundred leather-lunged rioters armed with megaphones, had dared to ask the meeting to do exactly the opposite of what it had been assembled to do, and, by means of noise alone, had momentarily defeated the advocates of Peace in their purpose. The great mass meeting in favor of Peace among nations had been reduced to confusion. Mr. Carnegie, during the riotous outbreak, was speechless with amazement. He simply held up his hand with an expression of utter dismay when he saw how the meeting had been transformed into a bedlam.

Mr. Koelble, after the disturbance, denied any intention of starting the hostile demonstration. He claimed to have been as much surprised as anybody at the result of his interruption. He said in substance: "The purpose of our party is to thwart entangling alliances by this country with Great Britain and to frustrate anything that might ruin the friendship of this country with Germany. I regard as very significant the recent remark of Earl Grey, that the proposed treaty would insure England a food supply in case of continental war. It is strange that England should come to America looking for an arbitration treaty, when she knows there is no danger of war with America. Why does she not seek such a treaty with Germany, with which country a war is imminent?" Mr. Koelble was born in this country but his sympathies are all with the Fatherland.

"WOLF."

The mail-carrier of Rural Free Delivery Number Four stood with a number of letters and papers in his hand, looking perplexedly about him. This was certainly the end of his route; the road terminated in a mere track that ran up the long slope of the hill beyond, and down on the other side—so he had heard—into the gorge known as "Big Gap." The mail-carrier was a new man, obliged to learn the route by himself; his predecessor had quit the government service and that part of the country very suddenly. Near the distributing center the carrier got along very well; the farther he went out into the country the more inquiries he was obliged to make, and he welcomed the appearance of a youth, who came out of the house and opened the letter-box with an air of proprietorship.

"Here is some mail for Hevison," said the carrier. "But I was told that your house was the end of the route, and I haven't found any Hevisons on the way."

The youth, occupied in looking over his own mail, nodded absently over his shoulder. "He lives beyond the Gap a mile or more, but he gets his mail here. There's his box," indicating it by a nod.

"Oh!" said the carrier, and proceeded to drop the Hevison mail into its proper receptacle. Returning, he asked, "Is this the nearest place for them to get their mail?"

"Not the nearest, but the easiest for them to reach. There's no road at all on the other side—it's too steep. He's got a little timber land up there that he's trying to sell to a lumber company. It's an awful lonesome place."

"Should think it would be," said the carrier, measuring the slope with his eye. "Has he much of a family?"

"His wife and three kids; the oldest is only ten. But his father lives with them, and there's Wolf—he's most human."

"Wolf? Oh, the dog. What kind of a dog?"

"Why, no particular kind—just 'most anything in the way of a dog—but the smartest four-legged beast in the township. You ought to see him come down here all by himself and ask for the mail."

The carrier changed the conversation to a more personal subject. "I was told that I could probably make a bargain with you folks for dinner for me and my horse."

"I guess you can; the other man did. Come this way and I'll show you the stable."

When they returned, an elderly man was unlocking the box marked Hevison. A medium-sized black-and-white dog, as Charley Bailey said, of no particular kind, pranced about the old man, now springing up against him with an eager bark, now standing with wagging tail and expectant eyes at his side.

"He's saying that this is his business," said the old gentleman, nodding good-humoredly to the carrier, "and I'm willing enough to let him do it usually. But to-day I had a package to mail, and had to come myself. Here, Wolf, boy, you may take the papers; I'll carry the letters myself."

He untied a black bag from about the dog's neck, put the papers in and retied the bag, Wolf whining impatiently meanwhile, "There; home with you," and the dog darted off like a shot.

While the carrier weighed Mr. Hevison's package and stamped it, Mrs. Bailey came out and urged the old man to stay to dinner, or at least come in and rest.

"Thank you, Mrs. Bailey; not this time. Amos has gone to Miltonville to remain until the end of the week. Annie is in bed with what seems a bad cold, and I am housekeeper and chore boy both."

"I'll come up in the morning to see your daughter," said Mrs. Bailey instantly sympathetic. She stood watching the old man as he walked quite briskly away. "I wish he'd go slower," she said under her breath. "It makes him puff so and get so red in the face."

"Apopletic," nodded the carrier. "My father used to breathe like that, and he went out like you'd blow out a candle." He followed his hostess into the house shivering. "I'll wager we have a snow storm tomorrow."

He wagered aright. At sundown the wind blew furiously, the skies had grown leaden, and morning found the country in the grasp of a blizzard which lasted, with brief intervals for two days. On the first of these the carrier succeeded in completing his round, though at the risk of his life; on the second he did not even attempt it. The morning of the third, he started out in his little mail wagon, drawn by two horses; when one of these gave out he finished his route on the back of the other, and by the time they arrived at Mrs. Bailey's, man and beast were equally exhausted.

"I see neither old man Hevison nor his dog have been after the mail," he said, attempting to crowd documents into the box, which was apparently full.

The elder Bailey had come out to greet the messenger, and now turned an anxious face toward the long, white, unbroken slope of the hill. "No; and I don't see how anything short of a camel or a giraffe could cross through the Gap. It must be nearly banks even in spots."

Charley, who had followed his father out, added: "I wonder if Mr. Amos Hevison got back from Miltonville while it was storming?"

"Don't think so. He would know it was foolhardy to try to cross the Gap yesterday, or the day before. What's that on the hill yonder?" the speaker made a telescope of his hands—a black spot, bobbing up and down. "Get the spy-glass, Charley."

"It's Wolf," cried Charley excitedly, "and the poor fellow can hardly drag himself along. I'm going after him."

He dropped the glass into his father's hand and ran to the stable, Mr. and Mrs. Bailey and the carrier watched his labored progress through the unbroken waste of snow, and poor Wolfe's struggles that seemed to grow feebler.

"How on earth did the creature get through the Gap?" Mr. Bailey wondered There! Charley's got him."

When they put the dog down on the cleared path before the house he was trembling and could scarcely stand, but he gratefully licked the hands that petted him, and then tried to make his way to his master's letter-box, sinking down before he reached it. Once more Charley picked him up and tried to carry him inside the house; Wolfe struggled to free himself, feebly whining.

"If we give him the leters, he'll want to start right back; I'm afraid we can't do anything with him," the lad said hesitating. His mother suggested untying the black bag that was, as usual, tied about Wolf's neck. Inside they found a paper, on which was scrawled in a childish hand:

"Grandpa's asleep on the floor and we can't wake him up and mother's awful sick. Please sumbody cum quick."

A relief party was soon ploughing its way through the snow. Wolf could not be coaxed to remain behind; he whined until the bag with the mail was tied about his neck, and then seemed satisfied to lie on the sled that, drawn by four horses, headed the procession.

The party found the dead body of old Mr. Hevison lying on the kitchen floor; he had evidently fallen while bringing in an armful of wood. His little granddaughter told with frightened tears of seeing him fall with the wood tumbling about him, and when they ran to their mother she only moaned and cried.

It had happened on the previous day.

GENERAL COMMISSION ON ARCHIVES & HISTORY
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EVEN CHRIST AND ALL YE ARE BRETHREN.

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FOR THE NEW YEAR.

"Tell me, I pray thee, Angel fair and wise,
Who comest with the glad New Year to-day,
The secret of prevailing: how I may
Above the Past's low level daily rise
To Christ's own likeness." Then the Angel's eyes,
Serene and pure, searched me as if to slay
Whatever hindrances were hid away,
And held me back in striving toward the skies.
Then spake gently: "Dost thou not yet know
That every moment given thee to use
Brings with it still the godlike power to choose
With what to fill it? If thy choice be low,
How canst thou rise? If thou wouldst ever be blest,
Choose now God's will, for that alone is best."
—M. C. K.

TO THE FRIENDS OF TEMPERANCE OVER THE STATE.

Anti-Saloon League Headquarters, Wilson, N. C.

It is the opinion of the Executive Committee of the Anti-Saloon League that the time has come when it is wise for the friends of prohibition and temperance to again assemble in Convention at our State Capital and counsel together for the advancement of the cause that has proven such an unbounded blessing to our state and to the uplift of humanity.

The liquor interests are watching night and day for any signs of laxity of interest or effort on the part of the friends of temperance anywhere in the whole country. Wherever they find or imagine conditions to exist, they at once concentrate their strength to recapture that section for the exploitation of their hellish business. The first great battle for the cause of civic righteousness, the overthrow of the license system, has been won by a large majority in North Carolina and the voice of the people ought to be final.

Two objects now demand our attention. One is the growing evil of the interstate traffic. We are glad to see that the time is approaching when the National Congress is likely to take cognizance of this evil, and it is desired that we, with men of like faith all over the nation, take counsel together on this subject. In December a great National Conference met at Washington, D. C., to consider this evil, the influence of which has been very wholesome. The other object is the better enforcement of our State laws, along with the teaching and preaching of personal abstinence.

The Executive Committee at its meeting in Raleigh in Convention on January 4th, called a meeting of the temperance forces to assemble in Raleigh in Convention, Jan. 26, 27, 28. In the name of this committee, we therefore invite the friends of temperance throughout the State to be present on this occasion. Local Anti-Saloon Leagues, Law Enforcement Leagues, Churches, Sunday Schools, Boards of Trade, and in fact organizations of all kinds, are requested to send delegates.

Speakers of national and international reputation have already been secured; among them Hon. John G. Wooley, author, statesman and orator of international fame, at one time the nominee of the Prohibition party for President of the United States; Capt. Richmond Pearson Hobson, whose heroism displayed at Santiago Bay has been heralded around the world, now the distinguished Congressman from Alabama and a hero for temperance reform; Rev. P. A. Baker, D. D., General Superintendent of the Anti Saloon League of America, who knows the temperance situation throughout the nation as no other man.

Three grand rallies on Friday night, Saturday night, and Sunday afternoon at three o'clock will be held in the Auditorium, which is the finest in the State; and the other meetings will be held at the Tabernacle Baptist Church. The various pulpits of the city on Sunday, January 28th, either morning or night, will be filled by some noted temperance workers.

Issued by authority of the Executive Committee of the North Carolina Anti-Saloon League.

R. F. BEASLEY,
Ch'mn Ex. Com.
R. L. DAVIS,
Superintendent.

—Rev. I. I. York writes: "I still enjoy the Christian religion, and preach wherever I go." Bro. York sends two dollars for Herald to himself away from home and to his family at home.

—A good sister writes from Climax asking us to suggest that people sprinkle chaff, straw, or other litter on slippery places. Others find hot ashes good. The heat melts a little of the ice which quickly freezes again, holding the ashes in place.

—How many painful falls this weather has occasioned! The editor went home and found his wife with one arm in a swing, and a wrist badly sprained and swollen and very painful. A neighbor woman fell and sprained both wrists. Another fell and broke off two front teeth and cut her lip through. (She went and got a needle and thread and sewed her lip up herself—amazing nerve!) An old lady in Burlington fell and broke her hip, and lay helpless on the ice till some one happened to come that way. A negro woman in Greensboro fell and broke her arm and a horse slipped and broke his leg. If we could give the whole list the country over, wouldn't it be a long one?

THE BENEFIT OF DAILY BIBLE STUDY.

One is always benefited by forming good habits. What we do is largely the result of habit, and the way to keep these habits from being bad is to form good ones. One of the first things daily Bible study does for us is it helps us to form a good habit, the habit of studying systematically the greatest Book ever written. And once this habit is formed the good will be so evident that it will continue throughout life.

This study also helps us to meet the temptations of the day. It isn't hard to overcome temptations if one is steeped in the atmosphere of the Bible. Christ answered every argument the devil put to him with a quotation from the Bible. If our Saviour needed the Scriptures to strengthen Him in the time of trial, we who are weak and prone to sin must need them a thousand times more to help us overcome the wiles of him who is ever trying to pull mankind down.

By it we become acquainted with the Scriptures and those great heroes who lived so close to God. We are told that character is not taught, but caught. By associating for some time with a man of a strong character one catches something of his spirit. How glorious it is to catch something of the character and inspiration of the great men of the Bible!

Again, it sets standards for men. One who is a consistent student of the Bible is one who has high ideals of life. It is almost impossible for a man who studies the Bible systematically with the right spirit to deal dishonestly with his fellow men. The student who is a systematic Bible student is never caught cheating on examination nor anything else which he would not like to be caught doing.

It brings individual consecration. The systematic Bible student is consecrated to God, and the building up of His cause and the promotion of what is good in his fellowmen. The life of him who lives daily in the atmosphere of the Bible is so consecrated to the service of God that the man of the world feels when coming into his presence that he is very close to God.

It helps to fight life's battles. The man who studies the Bible every day is strong enough to win in the conflicts which come to him. The men who lose in the great battles of life are the men who do not study the Bible systematically.

Above all, it gives us fellowship with God and Jesus Christ, our elder brother. We never really know and have fellowship with a person until we know something of what he believes and teaches. Neither can we really have fellowship with God until we are familiar with his word. Those great men like John Bunyan, Moody, and others who seem to carry the presence of God with them, were men whose lives were consecrated by diligent, earnest study of God's word.

Can we do anything for thirty minutes a day which will do more for us than this? What it has done and is doing for others it will do for you. All you have to do is to give it a fair trial. We have a few group Bible study classes here in Elon which are doing a great work, but still there are numbers of the young men who do not belong to any of them. We wish to organize more groups soon and enroll every young man in college in them. We can do this if we try hard enough. Get together and let's go forward to a more earnest, diligent and systematic study of the Bible. C. J. F.

A STARTLING QUESTION.

Although warned, Paul persists to enter Jerusalem. These verses are a vivid account of Paul's conversion which took place twenty-one years before this time. Read Acts 22:6-16, then compare Acts 9:1-20. A soul crisis came to Paul as he journeyed to Damascus. His attention to law failed to meet the demands of his spiritual nature. So it will with ours. Life was a mystery, he had not got hold of himself. The voice of conscience asserted itself, and communings strong and startling made a way for the revelation of Christ. More of light and peace to uplift Paul from the sad failure of the law to cure the evil of sin was essential for him, and is equally so with us. A man might be, as he was touching the righteousness which is in the law, found blameless, and yet conscious that he was an unforgiven sinner, and in the bond of iniquity. The wondrous revelation came and a new and blessed experience follows, and will do the same today to every individual who accepts the revelation. Every step of Paul's future career was aided by the impulse of his marked conversion, and so will ours. Notice all through this communication I am speaking of genuine conversion, not of pretension.

The startling question: "Saul, Saul, why persecutest thou me?" One has said, "Canst thou give any good reason for it?" Must I afresh be crucified by thee? Those who persecute the saints, whether private or public member, either an official or minister, persecute Christ Himself, and He takes what is done against them as against Himself. How careful ought we to be when we talk about those who are God's children. See! it is difficult for the reader of his blind, erroneous zeal and oppressive acts, to realize he was a true worshiper of God, and a person of correct life. He thought all the time he was "doing God service;" and that the more he showed his hatred to Jesus and His people, God would love him the more. He honestly says, "I verily thought I ought (It was a false sense of duty) to do many things contrary to the name of Jesus of Nazareth," Acts 26:9. With all the ferocity of a wild heart he breathed out threatenings and slaughter. Upon that eventful journey to Damascus the startling question is heard. The Jew of Tarsus is lying speechless on the earth, but in his ear there sounds some strange and thrilling words. He lifts his eye toward the awful brightness. It is nothing else than the emblem of God's presence—the "shekinah," or glory, which he had often heard of as dwelling in the tabernacle of old, and in the holy of holies in the temple. But it is not mere light—no vision that he sees. There is a glorious Person also. It is Jesus of Nazareth whom he persecuted. Do you think it right to talk about your preacher and superintendents, teachers, etc.? Some seem to think they are doing God's service in persecuting them. They seem to actually enjoy it. Let us see what Christ said to Paul. In this glorious person Saul knew him at once. Jesus addresses him in the Hebrew tongue—the same language in which he had conversed with His twelve disciples. He names him, and in mingled tenderness and rebuke thus speaks: "Saul, Saul, why persecutest thou me?" It is not my poor innocent people you are cruel to, but what you do to them. I feel as if you were doing it to me; in hurting them you are hurting me. What a gracious tender word of this gracious Savior! What a laying bare of His loving heart. The awestruck horseman, scarcely knowing what he says, replies, "Who art thou, Lord?" The answer comes from the same glorified lips, "I am Jesus of Nazareth, whom thou persecutest." When you are tempted to speak of God's saints, listen to Christ: "Thou persecutest me."

The Mighty Change.

After a few moments of terror, the brightness is past, the voice is hushed. He who fell a bigoted Pharisee, is now an humble and humbled follower of Jesus. A glorious light is shining in his soul, but the dazzling brightness has been too much for his bodily eyes. He rises blind.

The convert: See me, O see me, once a rebel, vanquished at the cross I lie; the cross that tames earth's proudest. Who has ever suffered as I? He convinced me. He renewed me. The nails that nailed and the spear that slew Him transfixed

my heart and bound it to Him. Now see me, O! see me, once a rebel—vanquished at His cross I lie.

Grace came, omnipotent grace, and the rampart of that great soul fell like the walls of Jericho; the impregnable citadel was carried in an hour, and all its ample magazines were redeemed for the service of the Lord. So is every one that is born of the Spirit.

C. E. M. Raper.

Reidsville, N. C., Jan. 15, 1912.

"IF."

It is remarkable how many people come to grief from the constant use of this insignificant word, and how many times perfect failures in a pecuniary as well as a moral sense could "make good" by its use.

Our country people are undergoing almost a fuel famine with no reason in the world except they thought if the winter is like the last three or four, but little wood will be needed, and if it should be worse we can supply ourselves on short notice. For the last ten days it has been at a risk to take a horse from the stable, and like the five foolish virgins, great strong men essay to borrow wood from their neighbors. The long spell of perfect weather before the snow gave ample time for everyone to prepare for a rough winter. Now if they had done so, there would have been no loss, for fuel will keep for years if you do not burn it. There are two classes of people in the world—one does a thing when it ought to be done—the other does it when he is forced to do it, and it does not take a Solomon to decide which has the easier time.

Fifteen days of this 1912 have passed, and so much good time has been lost in discussing what great, good things, or bad thing will happen if a certain man is elected to rule (?) this nation. Now we hear not a word of this other if that is more important to us than all the civil laws that could be enacted in a century. If we do our duty as Christians, parents, brothers, sisters, farmers, hirelings, minor public men, officers of the law, and children of one common Father, we will succeed in every undertaking regardless of who may be chosen to rule at Washington. If we could impress the fact on this mighty nation that individuals are responsible for the weal, or woe, of any country they might cease trying to place the blame of maladministration on its so-called rulers.

If we abuse trusts and combines from the rising of the sun to the going down of the same, we are equally guilty with them if we sell any poor man any article for more than it is worth because he is compelled to have it.

These wonderful twentieth century folks tell us if we try to mix religion and politics we will come to grief.

I tell you that we have come to grief because they were not mixed. A man's religion is his politics—his politics is his religion. When a man is dishonest in politics, religion pure and undefiled is as far from him as the east is from the west. There has never been room enough in any one's soul for Christ and any unclean thing.

Every man has a perfect right to an opinion until it clashes with God's commandments, but when they are ignored, don't believe for a moment that the perpetrator will get out of "paying the bills."

If we use our best efforts to promote peace and union, honesty and faithful discharge of every duty among individuals, we will be following the Master much more closely than the greatest political ruler that ever graced or disgraced a throne.

Ruth Fletcher.

ARE WE NOT BUILDING OUR CIVILIZATION ON A FALSE BASIS?

The bottom trouble of it all is, we have been trying to found a social order on selfishness. The word to be spoken to this industrial and social order of ours is the word that John the Baptist spoke, and that Jesus Christ caught from his lips and repeated: "Repent ye," etc. Change your minds, for we are building our whole civilization on a false basis. We imagine that human beings can live together usefully and happy when every man lives for himself! We cannot live together in that way! We will simply devour one another. The weak will always be the prey of the strong. We have been having strife, confusion and misery as our perpetual portion, and conditions will steadily get worse under our competitive system! Because God never intended that we should have a competitive system. We were made the share in one another's good and to "bear one another's burdens and so fulfill the law of Christ."

We were made not to strive and fight, but we were made to co-operate. "As you would have others do unto you, do ye even so to them." "Love thy neighbor as thyself." "As I have loved you, so ought ye to love one another." To live up to the three quotations above would forever destroy the competitive system, and bring about co-operation and brotherly love. Who ever heard of a man competing against himself? Christ said: "By this shall all men know that ye are my disciples, that ye love one another."

Under our present competitive system, do we show that we love one another, when nearly every man is trying to get the better of his neighbor? Most assuredly not. Whether we like it or not, we must recognize a rapidly growing tendency to separate our people into antagonistic classes.

The growth of plutocracy, the increasing power of the tremendous aggregations of capitol, must foster such antagonisms.

The growing resentment of the many whose industries are exploited for the aggrandizement of the few, is not a matter of wonder to thinking men.

Men with moderate capital can no longer compete with men who have their millions! Hence they are forced to become servants of the men of wealth. Competition was never right in the sight of God; for He says: "One is your master even Christ, and all ye are brethren."

The time was when competition was not so hurtful as now, i. e., when we had no millionaires, and when nearly all men were nearer on an equality. There was not then the partiality before the law that we find now.

It is said that during the last fiscal year, there were 10,396 persons killed on, or by, the American railroads, and over 150,000 injured. Much of this awful destruction of life may be attributed to competition, and the desire for greater dividends. Presdent Roosevelt said not long since that "Murder is murder!" But have any of those rich men been tried and convicted for murder? Yet if any nation on the globe were killing and maiming half as many annually as the railroads, Uncle Sam would declare war on them at once. But the railroads can kill on and nothing is done to stop them. Let us have co-operation in place of capitalism.

Geo. E. Hunt.

Busy all the Time.

Little Howard came in the other day, crying and rubbing several bumps caused by a series of "buts" administered by a pet sheep.

"Well, Howard," said his sympathetic auntie, "what did you do when the sheep knocked you down?"

"I didn't do anything. I was getting up all the time."—Delineator.

—A mass meeting was held on Jan. 10 in Carnegie Hall, New York, to arouse sentiment against Mormonism.

—Dr. J. Wilbur Chapman has returned to America from his nine weeks' evangelistic campaign in England and Ireland, and next month will sail for Australia.

COMING HOME TO HIM.

Newspaper readers well remember the part played in Tennessee politics in recent years by Gov. Malcolm R. Patterson. His relation to the liquor interest was much like that of Gov. O'Neal, of Alabama. He pardoned Duncan Cooper, convicted of the murder of Senator Carmack, the leading prohibitionist of that state.

All these reflections are brought vividly to mind upon reading in the daily press of the case of Malcolm Patterson, Jr., son of the former governor, who has been on trial lately in Seattle, Washington, for shooting and seriously wounding a man in that State. Gov. Patterson has been out there, at great expense, defending his son. The only plea that he could make was insanity, and the day after Christmas the commission appointed to investigate the young man's mental condition reported that when he did the shooting he was suffering from epilepsy as a result of continuous drinking, and that it was dangerous for him to be at large.

We do not know that the conduct and influence of the father is in any way responsible for this sad situation, but the thought naturally suggests itself to the mind. When any man, especially in high official position, deliberately lends or sells himself to the service of such an iron-hearted monster as the liquor traffic, he need not be surprised to reap in his own family, if not in his own body, the fruits of such an unholy alliance. This is no uncommon thing. It is the general rule. We do not have to go as far away as Washington to find an example of it.—Roanoke (Ala.) Leader.

An eminent English physician, Sir Jas. Sawyer, has given the following twenty rules for prolonging life for a century: "Eight hours' sleep. Sleep on your right side. Keep your bed-room windows open all night. Have your mat at your bedroom door. Do not have your bed against the wall. No cold tub in the morning, but a bath at the temperature of the body. Exercise before breakfast. Eat little meat, and see that it is well-cooked. For adult: Drink no milk. Eat plenty of fat to feed the cells which destroy disease germs. Avoid intoxicants, which destroy these cells. Daily exercise in the open air. Allow no pet animals in your living rooms. They are apt to carry about disease germs. Live in the country, if you can. Watch the three D's—drinking water, damp, and drains. Have a change of occupation. Take frequent and short holidays. Limit your ambition; and keep your temper."

GRIMPS OR GRUMPS.

It is better to be a Grimp than a Grump,
It is also more pleasant by far,
So, if you will listen, I'll tell you how you can
Discover which species you are.
If you wake up in the morning and do not get up
Until after breakfast bell rings:
If you can't find your book or your gloves or your bag,
And someone has hidden your things:
If everyone's sober, and nobody smiles:
If the sun has gone under a cloud,
If no body pays much attention to you,
Although you may speak very loud:
In fact, if you find every one in the dumps,
You may be very sure you belong to the Grumps.

But if you get up with a smile on your face,
And whistle a tune as you dress,
Your hat or your gloves may not be in their place,
You're good humored, nevertheless;
If you look for the sunshine in others you meet,
And give it, unmeasured to all:
If you think that the world is as right as can be,
And that no one is petty or small:
If you conquer the Grumps and similar imps,
You may be pretty sure you belong to the Grimps.

There isn't much difference, really, you see,
In deciding the sort of person to be.
The only distinction you will find if you try,
Consists in the use of the U or the i.
And whether this letter is I or is U
Depends most of all on your point of view.
—Robert Seaver, in Youth's Companion.

CHRISTIAN UNITY AND MISSIONS.

Will the Church ever be united in one body until our Lord Himself returns to reign? Whether or not this is too much to expect, it is assuredly not too high an ideal for which to pray and work. The question of the relation of various divisions of the body of Christ will never be settled until they are settled right. No true disciple of Christ can doubt that it is the will of the Master that all His followers shall be one in spiritual unity and loyalty to Him and love to one another, and that all shall work together harmoniously and with the one common aim—the speedy evangelization of the world.

There may still be room for a difference of opinion as to the extent of outward union and the method of co-operation. Different branches of the Church, like different men, may be divinely impressed by various phases of the truth and diverse needs of the world. Personality, training, and locality enable different men to accomplish different results, but there should always be a united front against evil and error and a spirit of fellowship and love in the various ranks of the Great Commander.

The papers dealing with this question of Christian unity in its relation to world-wide missions will be read with interest. Representatives of various branches of the Church have been asked to give their views, and there is a general unanimity of opinion.

The great purpose of Christ is for the conversion of the world to God. This must be accomplished through the body of Christ acting under direction of the head. If there is disharmony in the members there must be somewhere disharmony with the head. Remove, first, the inconsistencies of Christians, and, second, the discords among Christians and the greatest obstacles to the progress of Christianity will be taken away.

In order to bring about real practical unity and co-operation among various Christian bodies there must be agreement on a few essentials and liberty in non-essentials. The Protestant Episcopal Church must give up emphasis on the essential distinction between clergy and laity and the unbroken apostolic succession through human agency. The Baptists must yield in the belief and practice that immersion is the only true form of baptism, and that only adult immersed believers are true members of the family of Christ. Presbyterians and Methodists must agree that while the decrees of God are absolute, man has been given freedom of choice and the decrees of God have not been fully revealed.

It may be difficult to agree on a definite doctrinal basis, but loyalty to God, as revealed in Jesus Christ, His son, is the basis of all Christian union. Matters of church government and worship, with minor interpretations, doctrines, rules and regulations, are not essential to salvation or service. It is time to emphasize points of agreement and to lose sight of the matters of difference. Bishop Doane, in a recent address, gives the following as a basis of doctrinal agreement:

"There are certain irresistible and unescapable truths: the Godliness of God, the Fatherhood of God, the creation of all things by God, the Incarnation of our Lord, His ministry, His death, His burial, His Resurrection, His Ascension into heaven and the coming of the Holy Spirit. No mind can empty itself, and have any mind left, of these fundamental facts. What is there for us to do? First of all, to give ourselves to prayer, and

tion patiently to wait God's time and watch for God's way."—Missionary Review.

OUR BIBLE SCHOOL.

Answer to Assigned Questions

It was a fulfillment of Jeremiah's prophecy that God should have the temple rebuilt, and restored to its former perfections. It seems that the faith of those Old Testament kings was largely traditional, and it took very small things to make them change their views. We read of so many of them that commenced to reign in the fear of God, and when He blessed them with every earthly good, they would fall into idolatry, and lead their whole kingdom to forsake the true God, and swear allegiance to the arch enemy. They would continue in this way until eternal destruction was at their very doors, and then they would promise entire amendment should the vengeance of God be stayed to return to their wickedness again as soon as prosperity returned to them. Yet, we cannot censure them when we see, in this day, after 19 centuries of gospel light almost the whole world following in their footsteps.

It is only Divine Wisdom that can decide how many people are following Christ in this day, for love, or are following Him "not for miracles that He did, but that they did eat of the loaves and were filled." T. F. W.

Lesson for Next Week.

Esther, first five chapters.

NOTES.

—Rev. Charles M. Sheldon has resigned the pastorate of Central Congregational Church, Topeka, Kans., where he has labored for the past twenty-three years. He will make a tour of the world, visiting the various mission fields.

—Before the close of 1911 the quarter-million-dollar fund for aged and disabled ministers of the Baptist Church (North) was completed. Two hundred thousand dollars was raised, thus meeting the condition on which fifty thousand additional dollars was left by a Baptist layman.

—Park Presbyterian Church, New York City, Dr. William P. Merrill, pastor, has inaugurated daily noonday services. This church is located in the heart of the city, and it is hoped by these services to reach some of the great crowds that throng the streets during the luncheon hour.

—The statistics of the Protestant Missionary societies of the world for 1911 published in the Missionary Review of the World for January, show that during the past year 152,216 members were received in the various foreign fields. The total foreign membership is 2,304,318, a net gain of 81,426 for the year.

—During the ten days' evangelistic campaign in Londonderry, Ireland, led by Dr. J. Wilbur Chapman, over one thousand persons definitely decided for Christ and ninety-seven young men announced their willingness to give their lives to the Christian ministry.

—At the meeting of the Board of Education of the Methodist Episcopal Church a committee was appointed to prepare a memorial urging the General Conference to fix by legislation a minimum school training for admission on trial in the Annual Conferences.

—Mr. Geo. Hendricks, formerly of Asheboro, is moving from near Guilford College to Greensboro. We understand that he expects to conduct a roller mill business. His success in other enterprises makes his prospect good in this.

—Bro. G. O. Coble was in New York when the Equitable Building was burned, and saw the big fire.

—Bro. J. Norman Wills was missed in church last Sunday. He had gone North on business.

—Mr. Cook, of New York, who was long a member of Grace Church choir, surprised us by a visit last Sunday. He sang a solo in the morning service.

—Grace Church, of this city, was closed last Sunday night on account of the severe cold.

—Mrs. K. H. Kirk, of Burlington, is in Miami, Florida, for the health of a grandchild, the child of Mrs. Meadows.

—Mrs. W. C. Dennis died yesterday, 5 P. M., at the home of her son-in-law, Mr. Boyles, in Thomasville. The funeral party pass through Greensboro today on the way to Pinnacle for burial tomorrow.

—Notice has been served on merchants having places of business outside the city limits of Greensboro, but selling and delivering goods to customers inside, that they must pay the regular merchants' license fee of ten dollars a year, or keep on the outside. This license, however does not permit the selling of fresh meat and sausage.

—The election held in Durham Jan. 16 on the question of a $50,000 bond issue for new school buildings carried by a majority of 72 votes. Out of a total of 670 registered voters 359 votes were cast for the bonds.

An Ohio man, writing of the intense cold there, speaks of the popping noise that the cold makes in the timbers of the house. We have heard the same sound, and it is quite startling sometimes in the still hours of night.

—How do you like zero weather?

—On the morning of Jan. 16, Charles H. Jacobson, a truck farmer living near New Bern, was struck by the incoming eastbound train on the Norfolk and Southern railway yards and received injuries from which he died soon after being carried to the Stewart sanitarium. Mr. Jacobson, who was about 65 years old, had left home that morning to go to New Bern on business. No one saw the accident, but it is supposed that the old man in getting out of the way of the train slipped on the ice-covered snow and fell under the wheels of the engine. His skull was crushed and one of his lower limbs broken.

—Four train men were killed and two severely injured in a wreck at Long Run, 18 miles east of Louisville, Ky., on the afternoon of Jan. 16. The incoming passenger train on the Louisville and Nashville railroad collided headon with a Chesapeake and Ohio train of empty cars. None of the passengers were killed, but all were more or less injured.

—Lee County has voted for a bond issue to the amount of $100,000 for good roads. The election was carried by a majority of nearly 400, in spite of the extreme cold weather and icy roads that made it difficult for the voters to reach the polling places.

—An attempt was made this week to kill Yuan Shi Kai, premier of China, by throwing a bomb at him while riding in a carriage along one of the streets of Peking. The premier escaped injury, but two soldiers were killed and 17 others were injured.

—A bill has been introduced into the Virginia legislature—now in session at Richmond—providing for a referendum on the subject of State-wide prohibition. If enacted, 25 per cent. of the electorate of that State can require the Governor to order an election to determine whether or not liquor shall be sold in Virginia.

—It is reported that 167,000,000 feet of dimension lumber, to say nothing of building material, furniture, etc., were shipped out of Western North Carolina in 1911 and that this brought to the producers $4,000,000. But my! what destruction, waste and consternation it brought to our fine forests in the West.

—The cold weather that prevailed all last week was general, wrought much damage and entailed no little suffering. It was the coldest since 1899, the Bureau says, and in many localities the mercury went lower than it has gone in a quarter of a century.

—The U. S. Supreme Court has given its unanimous verdict in upholding the employers' liability act enacted by Congress in 1908.

From Pastors and People.

Randleman Ct.

The first quarterly conference will me at New Lebanon on Saturday before t first Sunday in February at 3 o'cl P. M. A full attendance of the official members is desired.

J. B. O'Briant.

Jan. 13, 1912.

Welch Memorial, High Point.

On the evening of January 4th, we were very agreeably surprised by a visit from the people of South High Point, about 35 in number, bringing packages, consisting of 4 sacks of flour, 1 fresh ham, half a shoulder, several pounds of side meat, and sausage, sugar, coffee, soda, jellies, fruit, pickles, butter, cereals, pumpkin, one load of stovewood, and Capt. A. M. Rankin pounded us with a ton of coal; and in a few days, Sister Welch sent down backbone, spare-ribs, sausage, jellies, fruit, butter, and milk of both kinds. We wish to express our many thanks to each one. The kind and brotherly sentiment that prompted this party will always be held in grateful remembrance by us. May the great Giver of all good and perfect gifts protect and guide each member of this pounding party safely to the haven of eternal happiness and rest. D. R. Williams.

Orange.

We have filled two appointments on our work this year. Bad weather keeps us close at home. Glad to have Bro. D. R. Williams and family visit our community since Conference. Bro. Williams preached for us once, also assisted the writer in the Jones-Thompson marriage. We are enjoying country life and beginning to get used to red mud. Some of our members have been very thoughtful of us. Adelaide Jones, Mrs. Richard Sykes, Mrs. David Pender, Mrs. Mariah Snipes, "Aunt" Edith Thompson and Mrs. Richard Hayes, have given us some things to eat. Through the suggestions of Bro. John Pender several of our members are going to stock us with chickens. Bro. David and John Pender and Bro. Alex Smith have already given us several nice ones. We sincerely thank every one for their kind deeds.

R. C. Stubbins.

Graham and Haw River Tidings.

Because of the extreme weather the attendance at both churches was not what it otherwise would have been, but, considering circumstances, the Sunday-schools were well attended. A small congregation attended preaching services at Haw River.

Quite a number of our people are sick. Among these are Mrs. Ben. Mills, of Graham, and Mrs. E. M. Coble, of Haw River.

Our quarterly conference convened on Saturday, December 30, 1911, and not Sunday, Dec. 31, as it appeared in the "Tidings" of last week.

Haw River deserves credit for at least half of the proceeds of the box recently sent to the Orphans' Home. Miss Auman will please pardon the correction.

Geo. L. Curry.

Brown Summit Church.

Our pastor met his regular appointment the fourth Sunday in last month. It was a very bad day, but Bro. Millaway preached us a good sermon from 1st John 3: 9. The weather has been so rough since Xmas we have had no Sunday school. The 1st Sunday we were snowed out, and last Sunday, frozen out, so we will start up again just as soon as the weather will admit. I would like to hear from our St. Paul reporter.

With best wishes to the Herald.

W. H. Chilcutt.

Fair View, Anderson Ct.

We people are highly pleased to have our former pastor, Rev. W. A. Lamar, to preach for us another year.

The foundation of a new church at Fair View is being laid. We hope to have it ready for service by May, 1912.

The Sunday school gave an entertainment during the holidays which was quite a success in spite of the severe weather. On Dec. 11, 1911, election of officers was held for the church and Sunday school, Mr. Luther White, superintendent; Miss Sue Wyatt, Sec. and Treas.; Messrs. S. E. Watson, J. A. Spicer, Mrs. H. A. Foster, Mrs. Walter White and Miss Ethel Foster, teachers. Church officers: Messrs. Robert F. Wyatt, J. W. Smith, W. T. Watson and Luther White were elected stewards; Miss Mary Hendrix was re-elected church treasurer.

Miss Estella Wyatt and Mr. Eugene Connelly were married Dec. 24, 1911. These young people are both of the Fair View Section, where they will make their home. We hope for them a happy journey through life.

Misses Sallie Geer and Maggie Smith, of Anderson, are visiting Misses Sue Wyatt and Mary Hendrix.

The people of Fair View and neighboring churches are looking forward to the Sunday school rally which will convene during January if the weather admits.

With best wishes to the Herald.

Mary Hendrix.

Jan. 22, 1912. Easley, S. C.

Thomasville Station.

We were very glad to have with us on last Sunday Rev. T. J. Ogburn, of Greensboro; he preached an excellent sermon at eleven o'clock in our church. In the evening at three o'clock he preached to men only in the M. E. Church. There was a very good crowd at each service. We have some members who will go to church in most any kind of weather while some are afraid of bad weather.

We are having a good Sunday school. Bro. E. F. Seagraves is our Sunday school superintendent. We all like him very much.

On next Sunday at half past two o'clock we will have a teacher's meeting. We hope to have every teacher present and all others who expect to be a teacher in the near future.

Last week was a week of prayer; the weather was very rough, but a very good crowd attended each service. On last Friday night was our prayer meeting. Revs. Parker and Martin conducted the meeting. We all enjoyed it, and we are glad to say that we had the largest attendance of any church in town.

Mrs. Dennis, who was reported sick last week, does not get any better.

We hope to see a good crowd out at quarterly conference Thurslay night.

Jan. 16, 1912. A Reader.

Albemarle, Stanley Ct.

Dear Herald:

I was appointed reporter to the Herald, but have failed to report on account of sickness in our home.

Our new pastor, Rev. Mr. Reynolds, preached an excellent sermon last Sunday night. We are all highly pleased with him.

Our Sunday school is progressing nicely. We reorganized with Bro. John Snotherly, superintendent; J. E. Gantt, Asst.; Wade Lowder, Sec.! Chas. Hatley, asst.; Miss Grace Plyler, organist. We also have a new bell for the church.

My father hasn't been able to leave his room for two months or more. We think he is gradually improving. We extend our many thanks to the good neighbors and friends for their kindness. We especially thank Bro. Jno. Snotherly for a nice four horse load of wood during the snow. Bro. John Garmond, of Harrisburg, came down last week and left a token of love. Maude Plyler.

Albemarle, N. C., Jan 14, 1912.

Burlington.

The severe weather continues, and has reduced the attendance at all our services very much. Had 87 present in S. S. last Sunday, and the offering was $2.55. We are longing for pretty weather again, so that we may have more of our folks out.

Although the attendance at preaching service was very small, yet it was a good service. Bro. Davis gave us a good sermon, after which a committee was appointed to care for any who may be in needy circumstances. The following constitute the committee: Rev. R. M. Andrews, M. A. Coble, J. E. Moore, C. M. Coble, R. F. Williams, Misses Jessie Heritage and Mamie McPherson, Mrs. J. E. Moore, Mrs. J. G. Rodgers, and Mrs. Ollie Moser. This committee is already at work and we expect many to be helped as a result.

No service was held at night, owing to the extreme cold. Reporter.

Burlington, N. C., Jan. 17, 1912.

Orphans' Home.

We failed to report last week two cakes given by Mrs. Tonkins, 1 box of doughnuts by Mrs. Robt. Russell, one sack of flour by Mrs. R. R. Ross. Also the box credited to Graham should have been Graham and Haw River.

Since Christmas we received a box of pants, sweaters, etc., from B. M. Williams, of Elise.

A box containing canned fruit, corn, beans, peas, hose, shoes, dry goods, etc., from Julian S. S.

Mrs. Surratt gave us some nice butter recently. Others have given us things that perhaps we have overlooked in our reports, but God never fails to give credit to whom credit is due.

Some time ago we credited Mrs. W. T. Capps with $5.00 when it should have been "Grandma" Capps. The good people of Denton have not failed to furnish us plenty of wood this cold weather.

Etta Auman.

Treasurer's Report.

Flat Rock Church, Flat Rock Ct.	$3.00
Piney Grove S. S.	2.14
H. L. Gibbs	1.00
Mt. Pleasant H. M. S. and S. S.	8.50
Haw River S. S.	1.75
Burlington S. S.	1.20
Concord S. S.	5.55
Tabernacle S. S.	2.28
Welch Memorial S. S.	1.47
Asheville S. S.	1.06
Graham Church	4.82
L. H. Coble	.25
Mrs. L. M. Jones	1.00
Total	**$34.02**

Criticisms and Sayings.

The weather has got cold since Mr. Frost Snow has come to town.

I guess the reporter at Shoals has been snowed under. Mr. W. H. Hauser, of Shoals church, was on our streets last week. He is a jolly good fellow.

I wish someone would report to Herald from Gray's Chapel. What about this, Bro. W. C. L.? I thought you had appointed a reporter.

Quit calling your children kids; you would not like to be called a goat.

They used to hobble sheep to keep them out of mischief. I wonder if this is the reason they hobble women.

It takes as many pieces to gear up a stylish woman as it does to harness up a horse—and costs a great deal more.

When you hear a man say that liquor is doing more harm now than it did before prohibition, ninety-nine times out of a hundred he wants liquor.

I wish Bro. W. F. A. or H. L. P. would come to Siloam and preach. They were raised up here. J. T. Jones.

Siloam, N. C., Jan. 15, 1912.

Yarboro and Anderson Notes.

We are beginning our second round since Conference. The weather all this year in S. C. makes one think of sleets, rain and snow in the mountains. We have been greeted with very good congregations at most all the churches considering indifference and weather mixed up. Weather don't interfere as much as the indifference.

Did you ever notice staying away from church seems to be prevalent in some communities? Some people seem to think it is a day off to go elsewhere. Other communities go right on regardless of showers. I don't see how God can run his church with dry weather Christians. No wonder people's religious experience leaks out.

On January 2nd, we laid to rest the oldest man in this country, Mr. Mordecai Taylor, 96 years old, member of no church.

On December 28th, we laid to rest Mrs. Bartheny Lawsin, 82 year old, member of the church 50 years.

Mr. Lafette Yarborough after spending several days in a Charlotte hospital has returned much improved in health.

Bro. John Watson, who has been ill for a long time, is able to be walking some.

Mrs. L. H. Wilson has remembered us as usual, sending us fresh meats.

Fair View S. S. presented us with a beautiful Waltham watch. We appreciate the gift very much.

Miss Stella Wyatt, one of our faithful girls of Fair View Church, was married to Mr. Conley, Dec. 24th.

Three of our faithful ones of Harmony Church were not able to attend services the fourth Sunday.

Miss Kate Medlock presented us with a nice present.

We hope to be a blessing to this kind people. Yours sincerely,

W. A. Lamar.

From Roanoke Rapids to Randleman.

On Saturday before New Year day, my wife, myself, and Maud (the horse) started on our journey to our home and work in Randolph County. We found both good and bad roads on our way as might be expected at this season of the year. On first day we passed Bro. Fishel at Vaughn who would gladly have taken us in, but we thought we must go further on, so we drove on to Macon and not knowing anyone there we lodged with a hotel man. The next day was Sunday and as we were not on a business trip, except "the business for my King," and (shortness of time, too) we thought it no harm to drive on Sunday and drove through Henderson on to Dabney and stopped with Mr. E. S. Glover, whom afterward, we found to be our brother in the M. P. Church of Vance Circuit. We were well cared for by Bro. Glover and his family. They were so nice and kind to us that we shall long remember them for their hospitality. Young Mr. Glover showed us his "mink farm"—something new to us.

Monday we drove to Stagville where we were taken in and cared for by Mr. N. H. Fleming, a brother of the M. E. Church, South, who was a stranger to us, but was not a stranger long. They were hospitable and made us enjoy a good night's rest, and next morning bid us God speed on our journey by wrapping up for us a substantial lunch for our dinner on the way. To say that we appreciate such kindness does not half say it. At this place we were told of a farm there containing 5900 acres of land. It seems to us like a man ought to have a garden and peanut patch both on this much land.

Soon we were in Durham, but time would not permit our stopping in the city

and we drove through, seeing the sights, and admiring the beautiful buildings and streets of the city. Night found shelter with Mrs. Forest, a very nice lady and a member of our church in Efland. Here we met Bro. Casto, who, having learned that we were in town, came to see us. We were glad to meet Bro. Casto as he was the second brother preacher we had met on the road. Wednesday finds us on the road through Alamance County and we were having rain and snow most of the day and we did not stop long anywhere and we drove hard, expecting to reach my brethren in Guilford County, but night overtook us at Whitsetts' and our friend, Mr. Quince Boon, kindly took us in for the night and we fared well. We are now in Guilford County and after spending about two days with mother and friends we started again for Randolph. We arrived in Julian Friday evening and Bro. Harris Hardin took us in out of the cold and lodged us for the night. We had known Bro. Hardin during our school days at Tabernacle and it was indeed a treat for us to have this opportunity to spend the night with him and his family. They were so nice and kind to us.

We drove to Randleman next day and it was cold and, being strangers, in Randleman we went to Hotel Randleman until we could find our people Sunday morning the hills about Randleman were wrapped in a white blanket of snow. We traveled through Halifax, Warren, Vance, Orange, Alamance, and Guilford Counties into Randolph and paid $2.00 for lodging on our way. We traveled some nights until after dark, not knowing where we were going to stay, but the good Lord had a place for us when we stopped.

Jan. 13, 1912. J. B. O'Briant.

Union Grove, Efland Charge.

This church lost one of its oldest and most devoted members in the death of Mrs. Margaret Davies, which occurred last Saturday. The funeral was at Union Grove church Monday, the 1st, conducted by the pastor. An obituary will appear later.

The work of the church here has started off well for the year. At the first quarterly conference, one third of the year's salary was paid. We are also planning to repair the church property this year and hope to make this a neat and attractive house of worship.

Pastor.

Albemarle.

The first quarterly conference of Albemarle Circuit will be held at Woodley's Chapel on Saturday, Feb. 3rd, 1912, at 3 o'clock P. M.

A cordial invitation is extended to all who can make it convenient to be present. All official members are earnestly requested to attend, and to be prepared to report according to the requirement of the discipline.

Albert H. Bryans, Pastor.

Mecklenburg Ct.

The first quarterly conference will be held at Antioch on Saturday before the second Sunday in February at 11 a. m, and conference after dinner. All officials are asked to be present.

W. P. Martin.

Mocksville Circuit.

The first quarterly meeting for this charge has been postponed to Saturday before the 2nd Sunday in February at Bethel Church. Preaching at 11 A. M., Saturday and Sunday.

D. A. H., Pastor.

Holmes-Dodson.

Mr. Alson Holmes and Miss Nettie Dodson, both of Orange County, were married on the afternoon of Dec. 24th by Rev. R. C. Stubbins at the Methodist Protestant parsonage, Orange Ct. Mr. Holmes is a member of the Presbyterian Church. Mrs. Holmes is a loyal member of Chestnut Ridge M. P. Church. We wish for them a happy future. R. C. S.

The criticism is not altogether without point that the reason why there is not more religion in business is that there is so little business in religion.

"O keep me innocent; make others great!" Those words were written by Queen Caroline Mathilda, of Denmark, with a diamond on her window in the castle of Frendsburg. The jewel of innocence is more than a crown.

—"Grandma" Gordon—the aged mother of Bro. N. W. Gordon, died this morning. She was in her 87th year. Funeral at Bethel, 1:30 P. M., tomorrow. She was a remarkably good woman and has entered in rest and a good reward. Sister Gordon was the widow of Rev. Jno. Gordon, who died in August, 1862.

W. F. Kennett.

—Poor, pitiable, death-doomed Richeson regrets it all now and has suffered, but as many thousands have done and as many thousands will, his day of regret and as he says "the tortures of the damned," repentance comes too late, too late.

—Fifteen thousands operatives in the Lawrence cotton and woolen mills of Lawrence, Mass., went out on strike and rev lt Monday, 15th, and the militia had to quell the riot with bayonets.

—Fire destroyed the magnificent stone sky scraper, the Equitable building, in New York the other day, but her vaults held good and sound and from them were removed after the fire, nearly four hundred million dollars in cash and securities. Which reminds us to say that there is a place of safety and security for all our dearest treasure, namely, in the heart: and though destructive elements from without sweep over and envelop us, the heart treasure which is the richest and best, need not be hurt or harmed.

—We have seen it stated in several places of late that Dr. Sen Yat Sen, President of the Chinese republic is a convert of the Christan faith and is a member of the Episcopal church. If this be true, and if the Republic succeeds, as now seems probable, this will mean much for the furtherance of the Christian religion in China. Missionaries have wrought long and hard in China and converts have not been numerous there, but the fruits of their faithful labors are beginning to appear in many ways and places. We may often grow impatient of seeing God make good His promises, but from everlasting till now God has never failed in a single promise made—and He never will. "To Him every knee shall bow and every tongue His name confess." And He will bring it to pass. What part will you have you, reader, in this glad, grand consummation?

—It is reported that 10,000 Manchus (royalists) were massacred by the revolutionists in China recently and that the province of Shen Si is in a state of turmoil and bloodshed—this province being the hot bed of a revolution.

—Postmaster General Hitchcock has proposed to recommend to Congress that the Government acquire and operate all telegraph lines as an adjunct of our postoffice department. Congress is to consider the matter.

—"There is nothing more shameful than to have all things and to render thanks for nothing and yet that is the special evil in prosperous American life today, where multitudes, profiting immensely by the increasing arts and inventions of a world they never once give a thought as to their duty to the One who has stocked and stored the world with the potentialities of all these conveniences and luxuries or as to the proper use of the things which they and others respectively to an unknown and holy destiny. From such a thoughtless and thankless life may we be delivered!"

LETTER FROM MR. HEININGER.

Kalgan, China, Dec. 9, 1911.

Dear Friends:

We are realizing more than ever that there is a Revolution in China. During the first few days, it seemed so far off. Then, when another province was revolting each day, it looked as if it would reach us. But that wave of success was only temporary. Now we have the two sides settling down to what may be a long, hard struggle and in this stage of it the revolution is at our doors. There has been no uprising here at Kalgan yet and I have reason to believe that we may not have any here, though it is not certain. Mrs. Heininger and the baby have gone to Peking as a week ago the outlook was rather gloomy and all those upon whom we could depend to help by escorting her down to Peking had already left. So the safest policy seemed to be here for them to go to Peking prepared to stay in case of real trouble. However, I am hoping in another week to have wife and baby back again and this cruel separation over. But the situation is too uncertain to tell anything in advance.

The nearest trouble of any proportions has been at Ta-t'ung-fu, a city of considerable importance southwest of us in Shansi, about 120 miles. The local troops at that place have rebelled and taken charge of the city. They probably have had some help from the troops at T'ai-yuan-fu, the capitol of Shansi who rebelled a month ago. Every day large numbers of troops are passing through into Shansi. From here they take the newly built railway over half way to Ta-t'ung-fu. Perhaps seven thousand soldiers from Peking have been moved up there in the last week. In addition to this there have been numerous local disturbances to the north and west of us. Most of these are led by bandits and robbers and cannot be said to be connected with the revolution. The revolution simply furnishes them a good opportunity. Detachments of local troops have been sent to several places from thirty to sixty miles distant from here. Our dispensary may have some Red Cross work to do in a short time.

This has been a rather trying period upon the missionaries. No one could or can tell what course is best to follow. This problem comes up especially in regard to our schools. There are a number of pupils whose homes are in villages more or less distant. Even those whose parents live here have been a problem for perhaps the parents were anxious to return to their old home where their relatives were numerous. Then some of the teachers and preachers have been wondering about returning to their old homes or at least taking the women and children. Of course a very little of that would simply mean panic and it certainly would mean the stopping of practically all mission work for the year, or maybe, for while the war lasts, which may be more than the few weeks or months we have thought. The whole problem is not one of the unsafety of one place or safety of another as is illustrated by my problem last night. Dr. Fan came to me with a letter from his father ordering him to return to T'ung Chow with his family because Kalgan was so unsafe. One of our girls from here is in school at T'ung Chow and her people have long been asking for her return because T'ung Chow perchance was so unsafe. The whole situation for us is summed up very nicely in the advice Mrs. Heininger received from two very able and very well informed missionaries given her about coming back to Kalgan. The one said after careful inquiries he had found out that there would be no fighting in the vicinity of Kalgan this winter, and the other told how she had been informed that the rebels were soon to take over the Peking-Kalgan Railway and that in a month the city of Peking would be in a state of siege. And the information both had was quite as reliable as can be obtained. The truth is, probably, in the middle. So far we are sticking to our posts. The schools are open, though not crowded. The usual services are held here and at the street chapel. The book-seller goes about his work as usual, save like the rest of us, he is a little more cautious how far he goes and how late he stays out.

The arrest of a few local "bad" men probably nipped a plan to overthrow the local government here in Kalgan, though the character of its leaders forbids our identifying it with the revolutionary movement.

The whole country side is full of rumors. A special messenger came one night before last from the church at Ch'ng-Ho-To with letters from the local Christians asking for anything from an American flag to guns or foreign soldiers that they might protect themselves. All the humor is taken out of such requests by the seriousness of the situation, and the fact that the people do not know where to turn in this time of revolt and lawlessness for protection. We are unable to help them, either, though I have tried to do what I could to ensure my own safety and that of the people about us. A watchman keeps guard all night and I have bought my first ammunition to use in a borrowed gun. I do not believe in taking up arms unless necessary, but with so many bandits around, it is wisest to be partly prepared for the worst. But my pony is my main reliance in case of serious trouble. Our work for the protection of women and children and for care of the wounded has been hampered by the lack of cooperation between local business men and the officials and by the change of the chief officials here. Yet it has brought us into close touch with some of the leading men of the city and over $1,200 is secured for Red Cross work, for which we are preparing. Under the circumstances here we have decided not to push the work for the women at present. If the need of it becomes apparent later, it will be taken up. God is with us and we rejoice in it all. Congregations are good and some new people are attending. Pray for us.

Sincerely,

C. S. Heininger.

SOME CHINESE PROVERBS.

If you know how, a thing is not hard, if it is hard, then you don't know how.

One hand cannot make a clap.

To a full man even money is not sweet.

On the jail gate are four words: "You repent too late."

The money maker is never weary; the weary man never makes money.

Blame yourself first, then others.

If the farmer is diligent, the soil will not be lazy.

If there are three roads, keep in the middle one.

If you have money, any place is Yang-chow.

Heaven is the lid of the coffin, earth is the bottom of the coffin; men may rush to and fro, but they are in the coffin all the same.

To converse with a superior man for one night is better than studying books for 10 years.

Hold your temper for a moment and avoid 100 days of sorrow.

If you have money, the devil will grind for you.

You can substitute a turnip for an egg only once.

A small stone can break a large jar.

If you never go uphill you will never see a plain.

A clever man understands a nod.

The stupid thief stops his ears when stealing a bell.

When you are very angry, don't go to law; when you are very hungry, don't make verses.

You can crush people with the weight of the tongue.

Peace in a thatched hut—that is happiness.

A fat cat is surely a thief.

TO TEMPERANCE WORKERS OF NORTH CAROLINA.

Raleigh, N. C., Jan. 9., 1912.

The plan to hold a Convention in Raleigh, January 26, 27 and 28, 1912, for the purpose of quickening the temperance sentiment of our people, and to stimulate to a better enforcement of the laws, has been proposed to us by the Executive Committee of the State Anti-Saloon League. And it bespeaks our hearty support.

Distinguished speakers are expected to be present; among them will be Capt. Richmond Pearson Hobson, an earnest advocate of the cause and very forceful speaker; Rev. P. A. Barker, D. D., General Superintendent of the Anti-Saloon League of America, and who knows the situation over the nation as no other does; Hon. Jno. G. Wooley, author, statesman, and orator of international fame. Many prominent men of the State will also be present.

All citzens of the State having this cause at heart are invited to participate. All organizations working for this cause should be represented.

We, ministers of Raleigh, whose names are appended, cordially approve the proposed Convention. We believe it is a timely effort, a needed effort. and have good hope that it will prove of great benefit to the cause that so nearly concerns us all. And we unite in extending an earnest invitation to our fellow-citizens all over the State to be in attendance upon this Convention.

(Signed)—W. McC. White, T. W. O'-Kelly, C. E. Maddry, C. J. Harrell, A. D. Wilcox, H. M. North, L. F. Johnson, I. McK. Pittenger, L. S. Massey, Hight C. Moore, J. N. Cole, Livingston Johnson, J. S. Farmer, R. T. Vann.

In Memoriam.

Jeremiah Highfill, the subject of this memoir, was born near Summerfield, Guilford County, N. C., on July 7th, 1826. He was converted at old Double Springs Camp ground in 1844, and soon thereafter joined Flat Rock Methodist Protestant Church, on what is now Flat Rock Circuit. and remained a member of this old historic church until the day of his death, which occurred at his home near Summerfield at 3 o'clock, A. M., January 5th, 1912, at the age of 85 years, 5 months and 28 days.

For 67 years he was a faithful, loyal member of the church. On July 7th, 1846 he was happily married to Minerva P. Moore and for more than 65 years they walked "Arm in arm down life's pathway, sometimes to the banquet—sometimes to the grave."

To them were born 19 children, eight of whom had passed on before him. Eleven children, together with the aged wife yet survive. The children living are Rev. D. A. Highfill, of the North Carolina Conference; A. B. Highfill; Patrick H. Highfill; Wm. S. Highfill, Persis Highfill,Mrs. Martha F. Johnson, Mrs. Callie M. Lashley, Mrs. Minnie L. Byrd, Mrs. Susan R. Wilson, Mrs. Fanny Fox and Miss Emma Highfill.

Bro. Highfill was from his childhood blameless in his moral character. He never sowed any "wild oats," and therefore never had any to reap, and so far as the writer knows, all his children have followed his example in this particular, and all of those who are living, except one, have been members of Flat Rock Church, and that one is a member of the M. E. Church, South.

He was a very industrious man and a successful farmer and while he did not grow rich, he always had about him a bountiful supply of the necessaries and comforts of life and left those who were dependent upon him—an aged wife and an afflicted daughter, well provided for. His chief regret in going was the leaving here, in loneliness and sorrow, the wife and daughter.

Bro. Highfill was a very prudent and cautious man. He did not like to take unnecessary risks. He always wished to be sure of his ground. This characteristic manifested itself in spiritual matters as well as in material things and the writer will not soon forget the last long conversation which he had with him as his pastor. What a long life of usefulness was his! For three-fourths of a century he was a toiler—a tiller of the soil—"in copartnership with God." Into his life and the life of Sister Highfill there came much of joy and much of sorrow as well, but now for him the toil, the sorrow, the fears and doubts have all ended and he has entered upon the years that have no end and into life eternal. Sister Highfill, in her sadness and in her feebleness, only awaits the glad summons to join him in the "Father's house of many mansions." May God's richest blessings come upon her and upon Miss Emma. who is constantly with her. and upon all the children who have gone out from this home into homes of their own.

The funeral of Bro. Highfill was held in the M. E. Church, South, at Summerfield, the sermon being preacher by his pastor. and his body was laid to rest to await the resurrection morn.

W. F. Kennett, Pastor.

Stokesdale, N. C., Jan. 15th, 1912.

APPRECIATED WORDS OF KINDNESS.

I for one am so glad we have such a clean paper, free from all manner of ad matter, all good reading matter to come into our homes from week to week. I believe we have as clean a church paper as can be shown in the state and I feel proud of it. If we are small in number, (as is often flung at the M. P.s') let us be pure and clean. Hoping for you all concerned a blessed and prosperous year. I am, very truly,

(Mrs.) Esther Kivett.

High Point, N. C., Route No. 2.

Enclosed find check for $1.00 for Methodist Protestant Herald. It is a great pleasure to me to read our church paper and to know what our church is doing in North Carolina. We have no Methodist Protestant church in Spray and I haven't heard an M. P. preach in over twevle months. Therefore it is a greater pleasure to me to read our Church paper. I hope to live again where I can attend our Church services.

May God bless you and the Herald and the Methodist Protestant Church.

Spray, N. C. R. C. Hunter.

I expect to take the Herald as long as I live. Thanking you for all the good things we have read the past year and hoping it may have many new subscribers this year. I am very truly a lover of the Herald.

Mrs. Mattie Mitchell

Jamestown, N. C., R. F. D. No. 1.

—We have printed one or two communications from good brethren who have evidently been reading socialistic papers. We wish it understood that we wish the Herald to advocate following the truth. wherever the truth may lead. That there is truth in some of the claims of some socialistic writers, we are convinced. That some of the men who advocate socialism are among the sorriest specimens of mankind we are also convinced Men who won't work seem naturally to fall in with the Socialist party. This should make us cautious. We should have very clear views and evidence on which to ground them before we launch out into a tirade against other men and against the existing social order. There is a cry against "capitalism." What does this mean? Does it mean that every man who has more money or more property than the average man has is a thief. Surely, no one would make such a claim. But what does it mean—this cry against capitalism? We would like to understand it. It may be that we would join in the cry if we

saw what it means and the grounds for it. We would like to know now precisely what it means. Who will tell us?

HAVE YOU CONSUMPTION.

Early Stages are Easily Cured. How to Detect it Early.

It is usually easy to tell a case of late or advanced consumption, but at this stage the disease is rarely curable. What we want, is to be able to detect, if possible, the early or the very early stages of the disease as it is then that consumption is most curable. A case of very early consumption my generally be cured after two to three months of rest, fresh air and suitable feeding, while an ordinary early case will require perhaps six months About 80 per cent of the early cases are readily curable with proper treatment. As a case develops however, the chances of a cure decrease, until in the more advanced cases only 25 percent. or less of the cases can be cured.

It is difficult to discover early consumption. The cases that have fever, night sweats, persistent coughing and spitting are late cases and are easily detected. During the first stages of consumption the patient may not notice that he has any very serious physical disorder.

The best indication of consumption are:

1. The actual finding of the germs in the spit or matter coughed up. This may be done by means of the microscope. But since it is seldom possible to find these germs in the early stages even if the disease does exist, a failure to find the germs is not a positive proof that consumption does not exist.

2. This positive reaction of tuberculin. This test however should be used only as a last resort and then only upon the advice of a competent physician.

3. Physical changes in the lungs as indicated by a painstaking examination of the chest.

While these methods con only be applied by a physician, the average man should become suspicious after one or more of the following symptoms are noticed.

1. Loss of weight without apparent cause.

2. Lack or loss of general physical vigor, especially a depressed feeling before eight in the morning and after three in the evening.

3. A temperature of less than 98 in the forenoon or more than 99 in the evening should be regarded with suspicion.

4. Catching one cold on top of, or immediately following another.

4. Coughing for two weeks or longer without apparent cause.

6. Close association with a cougher, or careless consumptive within six months or a year.

Any one having one of these symptoms or conditions should regard himself with suspicion. He should also consult a reputable physician for an examination at once. A few weeks later may be too late.

Meridian, Miss., Dec. 29,—With thirteen agricultural experts in the field to advise farmers as to the best methods of increasing the yield of cotton per acre and growing it in spite of the Mexican cotton boll weevil, the Southern Railway Company and affiliated lines through their Cotton Culture Department propose to carry on a vigorous campaign against the spread of the pest during 1912. The work of the department is to be carried on, not only in localities where the weevil has been found, but in territory to which it has not spread in order that if it should spread further Eastward the farmers may be prepared for its coming.

The Cotton Culture Department, which is under the direction of Mr. T. O. Plunkett, a highly qualified expert, whose headquarters are at Chattanooga, has recently been strengthened by the addition of new men and the whole organization is better prepared to lend valuable assistance to the farmers of the South in combating the weevil.

THE FEVERISH HAND.

It was a Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying." Bridget would be cross; as it was rainy, there would be a chance of company for lunch, so the parlor must be tidied, as well as the dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheon, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let your work go, and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses in her Bible before 10 o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words: "And he touched her hand, and the fever left her; and she arose, and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlor might be a little disordered—she must feel His touch! She knelt, and He whispered: "My strength, not yours, child, is sufficient. "As thy days so shall thy strength be." "My yoke is easy. This yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition; 'take my yoke upon you, and learn of me . . . ye shall find rest.' "

The day was no brighter, the work had still to be done; but the fever had left her, and all day she sang: "This God is our God, my Lord and my God."

It is true that, when friends came to lunch, no fancy dishes had been prepared for the table, but the hostess' heart was filled with love for them as members, with her, of Christ, and they went away hungering for such a realization of Him as they saw she had.

"Ah!" said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was "the secret of the Lord," not hers, and would glorify Him. Later on, when the two sat together, she told him who had cured her fever, and said quietly: "I see that there is a more important ministry than the housekeeping, t' ough I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money making, as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again and again to Him that He may touch our hands, in the highest sense, to prepare us to minister to those about us.—J. E. Jewett.

—Dr. Bernard Hollander, one of the best-known European specialists on mental diseases, says that his investigations have shown him many patients who have become insane on the subject of Christian Science.

—The statistics of the Wesleyan Methodist Church in the United States at the close of 1911 show that there were 574 Churches and 19,121 members as compared with 571 Church and 19.178 members one year ago. They contributed for missions, home and foreign, almost one dollar per member, or a total of $18,336.-91.

THE BEST PICTURE.

Julia Marr's May.

"I want to be a painter."
I heard a sweet child cry,
"For I could take my brushes
And help God paint the sky.
"When, with His holy fingers,
He touched the morning's brim,
I'd take my brightest colors
And paint the clouds with Him."
Ah! gentle little maiden,
Your wish may not come true;
To be a skillful artist
Might not be best for you.
You may not be a painter,
A Raphael or a Corot,
To gild the golden sunset,
Or curve the shining bow,—
But you can have a palette
Of helpful deeds and love,
And dip your brush in colors
Mixed by our God above:
Can paint a rosy sunset
Before the eyes that weep,
And paint with Christ forever
The pictures that will keep.
Ah! who would not the rather
Try this kind of art to be,
And tell the world His story
Who died for you and me?

THE BEST PICTURE SCHOOL-HOUSE.

"You are going to go to be held in the most remarkable school house in the United States," [illegible] Uncle Rob to [illegible] Mildred on the little horse that was to carry her to Uncle and Aunt Wilson's school. It was only four months before that Mildred had come to New Mexico and [illegible] on a funny little horse that she had to be able to see [illegible] and cattle dogs on the way. She asked Uncle Rob if he meant that but he only shook his head and laughed.

"You'll have to find out for yourself," he finally replied. "Ask Miss Wilson if she knows why the school house is the most remarkable one in the United States."

Miss Wilson, when Mildred reached the small frame building and told what Uncle Rob had said, was as much mystified as Mildred had been.

"The most remarkable in the United States," she repeated, puzzled. "Why it [illegible] because we have so many little boys and girls from all parts of the country?"

When Mildred came home she asked Uncle Rob if that were the reason for her [illegible] and she shook her head.

[illegible] end of the town. I will give the school a fine new map of the United States to hang on the wall."

"We must set our wits to work," Miss Wilson said when she heard that. "We [illegible] a new map badly."

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] of Enfield, N. C.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

BETTER METHODS IN THE SCHOOL.

By Charles A. Hines.

There is no reason why the country Sunday school should not be well organized and have every advantage that the city school has. If the country school can be well organized, the one in a village can do so equally well. What may be said in this department from time to time upon the matters of better organization is intended to apply both to city and country schools.

The place to begin is with the superintendent. He should be a man who can and will do something more than announce the hymns and lead in prayer. It is a sad fact that many people and not a few superintendents believe that is all they should do. The effective and successful superintendent must be an executive, and he can acquire this ability only by learning how to do and what other schools are doing. Literature for him is cheap, and if he does not feel inclined to buy books and subscribe for papers the school should do so for him. There is no reason why the school should not pay for them. If he gives his time to study them and works hard for the school he ought not to have expenses to bear.

The teachers should be furnished with something more than the same quarterly that is given to every member of the class. Buy commentaries and monthlies for them. There are so many of these published, and at such a small cost, it makes me sad every time I think of the many good things our teachers and classes are missing by not using them.

Not only should adult classes be organized, but the school should be well organized. The superintendent ought to have a good secretary, an assistant secretary who will look after supplies. A committee on plans and methods is a good thing.

The superintendent might use the card index system to advantage in keeping track of members and classes. There would always be a list of prospective members to work upon. A good way to get the list of people to work upon is to get the church roll, copy it and check off the families that are attending or that that are too far away or so situated they cannot attend. Add to those that are left the names of other members of their familes. Add the names of those in reach of the church who are not church members or members of some church too for away for them to attend. Pick out every Sunday a few of these names and give them to such classes as they would be assigned to if they come in; set the class members to work to build up their class by working on a few at the time.

This would be a work that would never end, for while some would come in immediately it would take time to reach others; new names would be added and there will be those who drop out and must be reclaimed. Opportunity for great work is here suggested. Not a small feature of this is the reflex influence it has upon those already in—it builds them up in faith and interest.

The Sunday school should do things. It should attract people for the reason it is doing things. Nobody likes a dull time. People are not coming to your Sunday school for the reason you are not making it worth while. You are not in business solely to save yourselves. Remember "the other fellow."

NOTES ON C. E. TOPIC FOR JAN. 28.

Subject: "The Foreign Missionary Whose Life Has Most Inspired Me." 2 Cor. 5: 14-20.

Daily Readings.

M. One that inspires. Isa. 32: 1-8.
T. Some traits. Jas 5: 10, 11.
W. Men that did things. Heb. 11: 32-40.
T. The first missionaries. Acts 8: 4-8.
F. The missionary spirit. Isa. 50: 4-9.
S. The man in bonds. Rev. 1: 9-11, 17, 18.

Sunday, January 28. The Topic.

The Heroes of Missions.

Missionaries represent the heroic element in Christianity. Boniface was slain by pagans in Friesland; Adalbert and Bruno shared the same fate in Prussia; Raimund Lull was stoned in North Africa; John Williams was clubbed to death and eaten in Erromanga; Bishop Hanington was slain by the savage, King Usanda. Many have not been called to die for the sake of the Name but their lives have been quite as heroic as those who have. To all the words of the text are applicable: "They hazarded their lives for the name of our Lord Jesus Christ."

When William Carey began to urge that it was the duty of the church to attempt to send the gospel to the heathen, he was laughed to scorn. His wife thought he was going to India on a fool's errand, and declared that she would never consent to go with him. After seven years of toil and self-sacrifice he baptized one convert. This one was soon followed by others. While serving the society as a missionary, he earned in the employment of the British government $200,000. He lived on a dollar a week, and sent another dollar a week to some needy relative at home; the rest of this magnificent sum he gave to carry on the work of the mission.

Robert Morrison was the first Protestant missionary to enter China. It was his sense of duty that made him a missionary. Duty was his pole-star. He expended his strength in translating the scriptures and in preparing a dictionary of the language. It took him twelve years to complete this task. Morrison was a wise master-builder, and laid the foundation upon which his successors have built. He lived to see only three or four converts, but his faith was not shaken. In his last letter he said, "The Lord reigneth."

When Mackay was leaving for Uganda, Africa, he said it was likely that some of them might die before six months. He might be the first to fall. When the news came they were not to be cast down, but send some one else immediately to take his place. This was the man of whom it was said that he built, cut type, translated, printed, engineered, navigated, diplomatized, denounced evil, preached the gospel, acted school-master and doctor, befriended Emin, Junker, and Stanley, protected the brave Christian boys, and won a church in the wilderness, through baptism of blood and fire. He lived to say "I eat the rice and fruits cultivated by Christian hands, look on the fields of Christians, and see no dwellings but those of Christian families."

David Livingstone was the child of poor and pious parents. When he gave himself to the Lord he felt that the salvation of men ought to be his chief concern. He resolved to give all his earnings to the cause of missions beyond his necessary living expenses. Soon after he gave himself. When his strength was exhausted, he said to his servants, "Build me a hut." They did so. He retired for the night. The next morning they found him dead. He had died on his knees, pouring out his soul to God in the fervor and passion of prayer for that dark land. David Livingstone was the bravest and noblest spirit of the age in which he lived. At one time Stanley was as much opposed to missions as the biggest atheist in London. After he knew Livingstone his desire was to take up his work of redeeming Africa from the forlornness and squalid poverty, initiating true missionary enterprise.

John Patterson was born to honor and affluence. He turned his back upon the most flattering prospects at home, and went to the South Sea Islands. This brilliant genius gave his life to Christianize and civilize savages. On the spot where he fell there now stands a house of worship. The very men that took his life are believers.

While Alexander Duff lay sleeping—he was only a boy at the time—on the bank of a Scottish stream, he dreamed that he saw above him a glorious light, and out of

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

3:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 a. m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

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1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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the light came a chariot studded with gems and drawn by horsees of fire. Then he heard a voice say, "Come up hither; I have a work for thee to do." These words and his dream remained with him all his long life. "He was literally cast like seaweed upon the shores of India. He had already been shipwrecked at the Cape and had lost his valuable library." The only things saved were his Bible and his Psalter. The spirit of the man may be seen from his words: "Having set my hand to the plough, my resolution was premptorily taken, the Lord helping me, never to look back anymore, and never to make a half-hearted work of it. Having chosen missionary labor in India, I gave myself up wholly to it. I united or wedded myself to it in a covenant, the bonds of which should be severed only by death."

Think of Robert Moffat working for thirty years on the translation of the Bible into an African dialect. He was used to hard tasks. As a boy he worked for a gardener in Scotland, rising at four o'clock on cold winter mornings, and knocking his knuckles against the handle of the spade to keep them warm. He reached Cape Town in 1817 and at once began his journey into the interior. On the way, conducting worship in the home of a Boer, he asked that the Hottentots be brought in. "Hottentots!" the man roared, "I will bring in my dogs and you may preach to them." Moffat began to expound the story of the Syrophenician woman, with her saying, "Even the dogs eat the crumbs that fall from their master's table." "Hold" cried the Boer, "you shall have your Hottentots." Moffat was preacher, carpenter, miller, baker and housekeeper; but first of all he was a Christian.

One of the greatest names in the history of Chinese missions is that of HudsonTaylor. He was a child of faith. While his mother, eighty miles distant, was praying for her boy, Hudson Taylor was impelled to take up a tract and read. This resulted in his conversion. In China he endured unspeakable hardships. More than once people in his company were shot, but he remained unharmed. Often he was mobbed by furious Chinese, but ever and always he was delivered. Believing that God can supply all our needs, he gave up his salary as a missionary, but continued on the mission field. God never failed him. Up to his day Chinese missions were almost entirely confined to coast cities. Hudson Taylor determined to take the gospel inland, and thus the China Inland Mission was organized. The key-note of this man's life was unfaltering faith, and from that faith comes inspiration to us.

John Hunt was the apostle of the Fifi islands. On his arrival he found that two-thirds of the children born were killed in infancy to save their parents the trouble of rearing them. Every village had an officer whose duty it was to dispatch the innocents. He preached the Christ to them, and gave them the Scriptures in their own language.

At the Jubilee of the mission, James Calvert said: "Fifty years previously in all Fifi there was not a single Christian: now there is not an avowed heathen left." Cannibalism has for some years

been wholly extinct, and the memorable customs of barbarity and cruelty have disappeared.

Allen Gardner, of South America, is one of the best examples of persistence in all history. He spent his year in the arduous attempt to quicken men's consciences regarding the Neglected Continent, and at last accomplished his purpose only by his own death through starvation.

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The Fall term was the best in the history of the College; the Spring Term, which opens Jan. 3rd, 1912, promises to be better still.

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Young men and women going away to school will find that Elon College offers the best possible education at the lowest reasonable cost.

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PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

HOW TO CURE CONSUMPTION.

Consumption is curable. This does not mean that every case of consumption can be cured. Advanced cases yield very slowly to treatment if at all. It does not mean that anyone having consumption will get well without making the supreme effort of his life. Merely hoping to get well will avail little. To cure even an early case of consumption requires an unyielding determination on the part of the patient that he will live according to a well defined sanitary and hygienic laws.

The first step in the cure of the disease is to recognize that the disease exists. Once established, make no effort to dodge the fact: Then away with the idea that the illness is "only a deep seated cold," or "simply a bad case of stomach trouble." The issue must be squarely met. Remember that early stages of consumption are frequently diagnosed as malaria, dyspepsia, etc. Better far, to take the view that the trouble is consumption and find out later that it is malaria or something else, than to underestimate the importance of the trouble.

The second step is to provide a place for living and sleeping in the open air. By all means live out of doors in the open air and sunshine whenever the weather permits. If you can't camp out, put up a tent in your door yard or back yard, build a sun parlor on the south side of your house, or enclose a porch as a sleeping apartment. Don't permit the sides of the tent to be down, or the windows of your sun parlor, porch, or sleeping apartments to be closed except, to exclude rain or snow.

Proper diet is of the greatest importance in the treatment of consumption. Consumption is a wasting disease. To counteract this tendency and to build up the body it is absolutely necessary that the consumptive be given nourishing foods in abundance. Milk and raw eggs are perhaps the best articles of diet known for this purpose. Individual cases will differ greatly, but in general, a consumptive will need approximately the following daily allowance of food: two to three quarts of milk, three to eight eggs, four to eight ounces of meat, six to eight ounces of bread, two ounces of butter, one helping each of cereal, potatoes, and pudding, two to four apples and the juice of a lemon. Some patients will be able to increase this allowance 50 per cent. or even more, while others will do better on perhaps 25 percent. less.

Plenty of rest is absolutely necessary. Keep a careful tab on the body temperature and if the evening temperature runs as high as 100, decrease the amount of physical exertion to half.

Above all things, avoid patent medicines, cough cures, "consumption cures," and whiskey and other alcoholic drinks. Be cheerful, keep clean. Bathe daily, follow the instructions of a competent physician, and your chances for recovery will be excellent.

For further information on this important subject write to the State Board of Health at Raleigh, or to the National Association for the Study and Prevention of Tuberculosis, at New York City. N. C. State Bd. of Health.

Raleigh, N. C., Jan. 10, 1912.

Some people are afraid they will give; others fear that an opportunity for giving will slip by unimproved, as illustrated by the following example: Ten dollars was sent in to one board by a man in Florida for Bibles in Korea. He says: "I've just lost my job, so this may be my last chance for a good while, as I am in my 70th year."—Zion's Watchword.

A very suggestive incident is related by a pastor of a western church. Shortly after the new financial plan, endorsed by the Laymen's Missionary Movement, had been introduced into his church, the pastor called on the wife of the church treasurer, whereupon he imparted this interesting bit of information: "John used to keep the money upstairs in a tea cup but now he has to keep it in the bank and pay by check."—Se!

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Entered as second-class matter at the post-office at Greensboro, N. C.

THE ROAD TO HAPPINESS.

This is the road to happiness:
Start Now, from Where You Are;
"Turn to the Right and Keep straight on,"
And you'll not find it far.

Along the Path of Willing Feet
And over Heartsease Hill,
Across the fields of sweet content,
The stream of Glad Good Will;
Then through the lane of Loving Heart,
The gate that's called Today,
And down the steps of Little Things
Into the Common Way.

And take the Cloak of Charity,
The staff of Wise Employ,
A loaf of Bread of Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand,
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the Place of Duty Done,
Beside the Door of Home,
You'll find the House of Happiness—
For Happiness does not roam.
—Annie J. Flint, in S. S. Times.

—An unusal throng of hindrances have made it very difficult to issue the Herald this week. Sickness is one of the causes. We hope for better things next week.

TO THE PASTORS.

Last year the Woman's Foreign Missionary Society sent out Thank offering programs and asked each pastor to hold a Thank-offering service in each of his churches and take an offering, or appoint women in each one of his churches to take up this matter in the church and so have each church in the Conference do something for the Thank-offering of our W. F. M. S.

This worked so nicely and the response was so good and so encouraging that our Thank-offering was larger by far than it has ever been before. The hearts of the praise the Lord for the splendid co-oper women who are struggling to carry this work on were made to rejoice, and to ation of the pastors in this great work.

This year we are again sending out the programs and again asking our ministers to co-operate with us in getting an offering from each church.

In so many places it is impracticable to have an auxiliary missionary society and where such is the case the Thank-offering service comes as an opportunity for those churches to help this great work. The program can be rendered and an offering taken and forwarded to Miss Velna McCulloch, Greensboro, N. C. This service and offering should be held as nearly the 14th of February as practicable, as that is the anniversary date of the organization of the W. F. M. S. The Society will be thirty-three years old February 14th, 1912.

No human tongue can tell the good that has been done by this organization since it has been in existence. No tongue tell the struggles, the sacrifices and the tears it hast cost to carry this work on, but the more the hands that help to lift now the lighter will be the burden on the hearts of those who have labored during the heat of the day when the laborers were fewer than today.

May God bless every church in the Conference, and make each one a blessing. The W. F. M. S.

—Miss Forrest secured pledges for $73.-55 in Kernersville, $10.68 at Piny Grove, $46.50 at Oak Ridge, $13.61 at Ai Church.

MISS FORREST'S APPOINTMENTS.

Forsyth, Jan. 27 to Feb. 2.
Pinnacle, Feb. 3-5.
Flat Rock, Feb. 6-9.
Greensboro, Feb. 10-12.
St. Paul & B. Summit Feb. 10-12.
LaGrange, Feb. 13-15.
Rocky Mount, Feb. 16.
Roanoke, Feb. 17-21.
Halifax, Feb. 22-26.
Spring Church & Greenville, Feb. 27-March 4.
Littleton, March 4-8.
Henderson and Vance, March 9-13.

—Miss Forrest's plan of appointments was made out for her by some one more familiar with the territory, and she requests that pastors make the best arangement possible for her work. We trust they will also look after the matters of her entertainment, and transportation where trains do not run.

There appeared recently in the Catholic Word (New York) the following:

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in the country (United States). All legislation must be governed by the will of God, unerringly indicated by the Pope. Education must be controlled by the Catholic authorities; and under education, the opinions of the individual, and the utterances of the press, are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed."

CONFERENCE MINUTES.

The membership statistics table is correct excepting that 130 must be added to the total of column for Members last year, making total 20,862. The other table, financial, needs various corrections to be given later. T. J. Ogburn.

—Some doctors say a regular diet of beef makes people ill-tempered and cross.

—Rev. T. J. Ogburn addressed a mass meeting of men in the M. E. Church in Thomasville on the afternoon of the second Sunday. Subject, "Manliness."

A SHORT SERMON ON FIRST SUNDAY IN JANUARY, 1912.

Wash me, and I shall be whiter than snow. Psa. 51-7.

The day was cloudless and perfectly splendid. The evergreen leaves, the pine, the spruce, the glossy leaves of the magnolia, the fir, the cedar, the juniper, and the holly bending so gracefully under the beautiful white snow with their incomparable attractiveness, glittering in the sunlight, all conspire to make this Sabbath day a lovely one, and the matchless scenery gives an inexpressible charm to the quiet, sweet day of rest. Oh! how much beauty our Father has placed before our admiring gaze, even in these frozen, mid winter days! The purity and whiteness of the snow will teach us many beautiful and useful lessons, if we will but study and learn them. The snow makes an impression, but leaves no stain wherever it falls. The snow, upon yonder craggy mountain peak, looking lonely with forgotten years, lies in its purity blushing with the first kiss of the rising sun. How surpassingly pure and lovely it appears as we look upon its spotless whiteness in the golden sunlight of a new-born morning! But down low on the earth the snow is soiled with dirt, and black with coal dust all cut up and mixed together with the iron bound hoof of the horse and the cutting rims of the wheels. With its beauty departed and its usefulness destroyed, it is unpleasant to see, and unfit for use. The thought is get away up high from the contending and contaminating influences of the world and life in the upper realms of purity with God. So we see at once the difference between a pure, beautiful life, and one that is impure and unholy. Oh, Lord, we poor wretched, sinful, weak souls with all our imperfections look up to Thee this day while the earth is covered with snow and the sky is so blue, so clear, and the sun shines down in his brightest winter splendor, we desire the fullness of the spirit and the great joy of Thy salvaton! Never have we seen a more beautiful snow crowned Sunday than is this day. This day is absolutely cloudless and perfectly splendid. This glad bright day has cheered many hearts on the way and made bright and happy so many tired travelers. Let your soul be full of joy, joy, joy today. Away up high was the blue arched dome of the world overlooking the white carpet decorating the earth, while the sun beamed profusion of light, blending these colors into a scene of perfect beauty. What are these thing but the images of Him who is full of boundless goodness and perfect love! What is whiter than snow? Nothing in the material world, it is white in the highest degree. Place the whitest things you have beside it and you will notice more than ever before the great contrast. To be made whiter than snow is a lovely, precious thought. The most poluted by the blackness of sin, the deepest stained by all manner of wretchedness and guilt may be washed by Jesus, the Friend of the sinner, and be made whiter than snow. Oh, that all the unclean, diseased, dying ones, just as they are, would come to Him today! If they would come and be washed in His blood, there would be a great, grand throng of white pilgrims with pure lives marching to the kingdom, and looking for the fadeless crown.

These sweet words suit the feelings so well, but they are just what was wanted and needed, and if I were an artist I would take a brush dipped in the most beautiful coloring and paint them with golden letters brighter than the sun-light, and if my pen were gifted with the soft touch of an angel's fiingers I would write round and round them words that would live forever.

The sun draws up the impure, dirty water, from the mud puddle and purifies it, then it falls to the earth again congealed into pure white snow. How changed the condition, and how different the effect and appearance! So Jesus takes up the sinner in his impurity and unclean position and bathes him in the water of life until he is made writer than snow.

J. T. Kitchen.

FINANCE AND THE PASTOR'S WIFE

Mrs. W. G. Atkinson has an article on the aspects of church work for the pastor's wife in Zion's Herald. We note the portion on church finances:

"None of our husbands receive large salaries, but many of us could live on less than we do, if it only came to us regularly and in full. I shall never forget an experience I had when a bride of a few months. We received our salary on Sunday afternoons, and it came to us just as the treasurer received it, all in very small coin. We did not receive on an average more than one half the amount due each week, and I found it very hard to make both ends meet. One week I was to entertain my father and mother in my own home for the first time. How I did anticipate that visit, and how I thought of all the good things I would make that week that I knew they would like! The Sunday before they came it stormed a little, but I knew they would come, rain or shine, next day, so I did not worry; but in afternoon when we received our envelope, it contained just 81 cents! You can imagine my feeling better than I can tell them to you. I never was so disappointed in my life—but I have had many similar experiences since.

"I often wonder just how many wives other than ministers' wives would allow their husbands to work on and on if they did not receive their full pay every pay day; yet the minister's wife must never complain—and she seldom does—but she is capable of feeling and suffering. There are so many demands upon a minister's purse all the time, that often a week end would find us without a cent for our church obligations, were it not for the fact that we save that out first. Do you? We pay regular dues to all the different organizations of our church—the W. F. M. S., the W. M. H. S., the L. A. S., the Standard Bearers, the King's Heralds, the organized Bible classes, the Epworth League, and often other things. True, you all have them in the church, but very few of you pay dues to them all.

"Certain it is, too, that never a child has anything to sell, or is getting up a soap order, but that he comes first to the parsonage, and if be one of our Sunday-school boys or Junior Leagues or not, he expects an order, and is disappointed if the minister's wife doesn't give him one. And she just loves to do it, and usually does do it, although she well knows that some more necessary thing cannot be bought that week. Then there are Sunday School conventions, conferences, ministers' meetings, etc., which we really need to attend for the help and inspiration we can get to give back to our church work, but often are not able to go because we cannot afford the carfare.

"At the end of the year the salary is, of course, made up, but nearly every bit of it has to go to pay bills it was impossible to avoid when so small a proportion of the salary was paid. As a rule a minister's wife is invited to the nice social functions which occur in the community, and just how often she cannot accept because she hasn't the clothes or the money to go, she doesn't tell you.—Ex.

—Mrs. J. R. Ball is with her daughter in Kansas City, Mo.

—Mr. G. W. Hayworth, of Asheboro, lately a student in Guilford College, has taken a position in the Greensboro ticket office of the Southern Railway Company.

—"The first city in the world to license cats," says an exchange, "is Munich." Gracious, brother, we thought the cat had license and liberty, too, in every city in the world, especially at night.

THE SARDIS EXCAVATIONS.

The ancient city of Sardis is one of the few sites remaining in Asia Minor which past researches have left sufficiently untouched still to promise rich finds for the enterprising archaeologist. Advantageously situated in a broad and fertile plain on what was then the great trade and military route of Asia Minor, Sardis was a centre of civilization in the days of that race which is referred to in the Bible as the Hittites. Later it became the capital of the Phrygians, whose kings were the subjects of Greek fable. The last of them, Midas, it will be remembered, requested a friendly god to give him a touch which should turn everything to gold. He thought less of the gift when he found that his food also turned golden. Another less friendly god, annoyed at his unfavorable decision as umpire in a flute contest, endowed the poor man with donkey's ears, which he strove to conceal under a Phrygian bonnet. The same monarch, when his kingdom was destroyed by a barbarian horde a little after 700 B. C., is said to have committed suicide by drinking the blood of a bull.

Later Sardis was the metropolis of the Lydian kingdom, whose last king, Croesus, a byword for his riches, was conquered by the Persians, who made it the seat of a satrap. Under the denomination of Greek and Roman civilization it continued to flourish, though its relative importance declined owing to a change in the trade route. It was one of the seven churches mentioned in Revelation, and its existence continued until late in the Middle Ages.

The sifting of these layers of past civilization is at present a purely American affair, certain Baltimoreans in particular being active in the work. The energies of the excavations have been focused upon a relatively small portion of the area of ruins—namely, that part which is believed to have been the site of the Lydian town. The remains of a large Greek temple have been nearly laid bare by removing the tons of earth which have fallen upon it from the citadel which was largely carried away by an earthquake in the days of the Romans. Underneath the temple lies a Lydian stratum still largely unexplored in which have been found sundry inscriptions in that as yet illegible language. Owing to the depth to which the earthquake overlaid the temple the excavations have been very costly, necessitating the employment of large numbers of workmen, and the energetic archaeologists have even introduced a small steam engine to help make the dust of ages "fly."

Besides the temple several large tombs have been opened which have yielded a rich harvest of pottery, together with gold and silver ornaments, seals and other objects, the property of persons who breathed their last more than 2,000 years ago.

"OTHERS."

"Lord help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—Others.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you,
Must need be done for—Others.

Let "self" be crucified and slain,
And buried deep and all in vain.
May efforts be to rise again,
Unless to live for—Others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—Others.

Others, Lord, yes, others;
Let this my motto be,
"Help me to live for others,
That I may live like Thee."

THE WOMAN'S MISSIONARY SOCIETY—THE FIRST AID TO THE PASTOR.

By H. C. Buchholz.

When Paul in his letter to the Philippians enjoined Epaphroditus to help those women who had labored with him in the gospel, he suggested an attitude towards woman's work which must remain a model to every minister for all time to come. To give encouragement and assistance to the women who, more than all others, strive with him for the futherance of the gospel of Christ, ought to be regarded as a blessed privilege by every pastor who has in his church a missionary society. Of special application, too, so far as woman's work is concerned, are the words of John to Gaius, "We therefore ought to receive such, that we might be fellow-helpers to the truth." It is to be feared, however, that some ministers, instead of being helpers with these women, are hinderers. Strange as it may seem, some pastors not only give no encouragement to the woman's missionary society, but seem actually opposed to the organization and would not lift a finger to save it from death. But why this indifference and antagonism to a work which God is using so mightily for the world's evangelization? Why refuse woman her place in the world-wide evangelism which, by reason of her sagacity, intelligence and spiritual culture, she is especially fitted to fill? The New Testament everywhere commends woman for the part she had had in the promotion of the interests of God's kingdom. Think of the glowing reference to Elizabeth, the mother of the forerunner; to Mary, the mother of Jesus; to the women who ministered to Jesus of their substance during His earthly ministry; to Anna the prophetness; to Phoebe the deaconess; to Priscilla, the expounder of the way of life; to Euodia and Syntiche, skillful soul-winners; to Lois, grandmother and instructor of Timothy; and to the elect lady of John's epistle, and you have a galaxy of names which shine as the brightness of the firmament and as the stars for ever and ever. Then in Ps. 68:11 may be found the divine authority for this great work and the inspiration of it: "The Lord giveth the word; the women that publish the tidings are a great host" (R. V.). With all my heart do I believe that the woman's missionary society is the pastor's greatest aid in his life-work, and that minister who, through lukewarmness or hostility, permits this splendid organization to decline, is guilty of a folly which will leave him no place of repentance, though he may seek it carefully by intense devotion to other departments of church activity. —Missionary Messenger.

RESPONSIBILITY.

God has crammed both thy palms with
living seed:
Let not a miser's clutch keep both
hands tight,
But scatter on the desert's barren need
That fragrant blossoms may reward
God's sight.

God has dipped deep thy cup into his
spring,
Which drippeth over, it is so well filled;
Lend it to some parched life, and let it
bring
Laughter and song to voices drought
has stilled.

God gave to thee his only well-loved
Christ,
Whose steps have smoothed the road
that leads thee home:
Tell those whose road is rough, whose
way is missed
That he has called all weary ones to
come.

So shall thy giving set for thee God's
smile,
And thine own soul drink deep
draughts of his love;
Earth's shadows shall grow bright as
heaven the while
A web of glory round thy life is wove.
—The Britist Congregationalist.

THE POSTAL CARD.
W. F. Kennett, Editor.

We held our first quarterly conference on Jan 11th, during the extreme cold weather. It was a "man's job" to go, and eleven of them, not counting the pastor, were present. The business was transacted in a good spirit. The dinner was most excellent and abundant. Bad roads and severe weather have greatly hindered all work for some time. As the roads and weather improve we hope for b tter congregations and better work.

Mrs. Sarah J. Pegram died last Friday A. M. Funeral at Gideon's Grove Saturday at one-thirty P. M.

Mrs. Rebecca Young has been sick for some time and does not improve.

We thank Mrs. R. S. Ogburn, Mrs. N W. Gordon, Mrs. B. W. Johnson, and Mr. and Mrs. P. T. Wilson for generous contributions of good things. Our people do not pound on the heroic style, but keep constantly at it, which is better.

LOYAL SUPPORT OF ORPHANS' HOME BY MANY CHURCHES—UNUSUAL INTEREST; RESOLUTIONS.

At Conference in Henderson efforts were made to increase interest in the Orphans' Home, the consequence is that more food, more clothes and more money have come than ever before. It is useless to go into detail as lists of donations have been printed in the Herald from time to time, but it is not useless to say that this is most gratifying to those in closest touch with the work. There is no doubt but that He who number the sparrows is putting it into the minds and hearts of the Methodist Protestans in Norh Carolina to care for the needy ones at the Orphans' Home. It seems that the time has come when we must have a permanent location and more room. A large number of children have already been turned away on account of room. Shall we as a denomination allow this? Think about it, pray about it. This Orphans' Home is not only an undertaking of the Woman's Home Mission Society, but of the Methodist Protestant Church. There have been no stones left unturned as to endeavoring to act wisely and well—for instance, the ladies of the Executive Committee felt incompetent to decide upon a permanent location for the Home and appointed a committee of three good business men, with power to act. They are Messrs. J. M. Millikan, Greensboro, A. M. Rankin, High Point, and R. R. Ross, Asheboro. The ladies also made a request that an advisory committee be appointed by Conference, with whom they might advise. The Orphans' Home is worthy of support—all of the paths have not led in pleasant places, faith and works and prayer have been used in carrying on the work and must continue. The children are obedient and grateful. On Thanksgiving day (after several had recuperated suffciently from fever to gather around the dining table) on being asked to give reasons for gratitude several responded, some grateful for health, some food, and many for a home. Shall we not see to it that not only these eighteen are well provided for, but many others? Conference ordered that the following portion of report of Ways and Means Committee be published in January and May:

After investigating we find that the work being done at the Orphans' Home belongs to the Methodist Protestant denomination, especially the North Carolina Conference, therefore, be it resolved:

(1) That we recommend that each pas tor see to it that an "Orphans' Home Day" be observed in each church at which time a program suggested by the Executive Committee of the Woman's Home Mission Society may be used, the claims of the Orphans' Home presented and an offering taken. The time for holding the day being left to the quarterly conference.

(2) Believing that it is most important that the children of the church and the Sunday school be interested in the Orphans' Home, we recommend that collection be taken once a month in each Sunday school for the benefit of the Orphans' Home.

(3) We recommend that a committee of one to three ladies be appointed by the pastor at each church whose duty shall be to solicit offerings in cash and supplies, such as clothing, food, and such other things as can be profitably used by the Home. The pastor to report the names of said committee as soon as appointed to the chairman of the Executive Committee, Mrs. W. C. Hammer, Asheboro, N. C.

(4) That this report be published in the Methodist Protestant Herald in the months of January and May, accompanied by one or more articles under the supervision of the chairman of the Executive Committee.

(5) That all money and supplies be sent to Miss Etta Auman, Denton, N. C.

A great number of the ministers and laymen pledged themselves that they would carry out the resolutions. A large number have already begun work, for which we are most grateful with every assurance that co-operation is urgently requested and gratefully received, I am

Most truly,
Mrs. Wm. C. Hammer,
Pres. Br. W. H. M. S.

Asheboro, N. C., Jan. 20, 1912.

EVIL SPEAKING AND MISQUOTING.

Much hindrance in the Lord's work is occasioned by the evil tongue, and the misquoted remarks. So many never wait to hear the other side; a judge and a jury must hear both sides. One day a lady asked her pastor if he had heard a certain scandal that was told on a minister. Her pastor remarked, "I do not believe it." If this action were always taken until both sides were heard, what a world of evil would be avoided. It did that pastor no harm to suspend judgment and it would be infinite comfort to one falsely accused and to gentle, timid ones who have no spirit to defend themselves. Then the Word says, "Take heed how you hear" and "take heed what you hear." This may not have a direct reference to the thought here involved, but the thought arises, If your preacher actually says something you do not hold to or understand, by no means start on a round talking against him. Let him have the opportunity to explain. When the disciples did not understand Christ's teachings, and many times they did not, they went to him and said, What means this parable? He would explain and they were benefited and satisfied. Sometimes good friends have been alienated by a misquoted remark. The one, A, hears something the other, B, has said; A begins to get angry, then to speak, then to spit fire, and when they meet, A, is in no fit mood even to talk the matter over, and probably takes B by surprise and quite likely enemies are made of the warmest friends, and when facts are established and B explains, it was simply a misquotation. How often do you hear the other fellow evil spoken of? How many crowds, not necessarily large either, have you been in lately that you have heard some one evil spoken of or some minister misquoted, or if there is any flaw in his sermon,—air it, send it our on the whirlpool of gossip, and let it whirl around and around till accidentally after months, he gets it. Until you have torn to pieces the low-ground "Flag-Tail" and scattered to the four winds, and regathered them, can you stop the damage done. Many times your very aim is thwarted, you meant to hurt, at least did not care if you did hurt the preacher and instead some loved one may be many believed your report and was at last lost in hell—traceable to that report. You

just take notice to the proneness to these facts above mentioned, and how carelessly the minister's reputation is handled. I have for some years made the following rules my rules:

1st To hear as little as possible what is to the prejudice of others.

2nd To believe nothing of the kind until I am absolutely obliged to.

3rd Never to drink in the spirit of evil reports.

4th Always to moderate, as far as I can, the unkindness which is expressed toward others.

5th Always to believe that if the other side were heard a very different account would be given the matter.

To all the accusations brought against Christ, He made no reply. "I held my tongue, and spake nothing, I kept my silence." Christ is our ideal. When the woman was accused it is said He "wrote upon the ground." One of late has suggested that he wrote the sins of the accusers. He knew both sides. I close with an admonition. "Be sure you are right, then go ahead. C. E. M. Raper.

OUR BIBLE SCHOOL.

Answer to Assigned Questions

Zechariah is the Bible name applied to the greatest number of individuals.

The Nethinims were those set apart to do the menial work of the sanctuary for the Levites.

It seems to be the unanimous opinion of both Jewish tradition and the most competent Jewish commentators that the Nethinims were the Gibeonites who deceived and made a league with Joshua for which they were made "hewers of wood and drawers of water."

Mrs. R. A. Swaringen.

Lesson for Next Week.

Concluding chapters of Esther.

Questions.

97. Why was all mention of the name of God avoided by the writer of Esther? Assigned to all the class. Let us have your opinions.

THE WORDS OF CHRIST.

There is a strange quality about the words of Christ that belongs to no other words that were ever spoken. They arrest the attention, they penetrate the heart, they abide in the memory as no other words do. They carry with them finality that hushes argument. They are living words. Planted in the heart, they constantly exercise a restraining and transforming power. Issuing from the lips, they seem to bear with them the balms of paradise. Read in hours of sorrow or despondency, they revive hope and dissolve doubts and fears. What wonder that Mary sat at his feet to listen; and that the officers sent to arrest, returning empty-handed, reported, "Never man spake like this man." His words are a comfort, a joy, and a defense to all who heed them.—Selected.

MY PRAYER.

Let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times.

May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a ligt glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself.

Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path.

Give me a few friends who will love me for what I am; and keep burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me, Thou Blessed One, still to be thankful to Thee for olden memories that are good and sweet; and may the evening's twilight find me gentle still and very close to Thee.—Ex.

—Last Friday, January 19, was generally observed in many Southern States as Lee's birthday. Had Robert E. Lee lived, he would have been 105 years old, having been born Jan. 19, 1800. But he died Oct. 12, 1870, and it may be truly said of him that few men of any time or country packed as much life, usefulness and greatness into 63 years, eight months and 23 days as did General Robert Edward Lee, the man who knew how to be humble and generous in victory, brave and courageous and courtly in defeat.

—Anent the Cook lectures recently delivered in North Carolina, this conversation was heard: "I do not believe Dr. Cook ever reached the Pole." "No," replied no. 2. "nor do I believe Peary reached there either." "Well, if he did," replied no. 1, "he should have at least submitted his proofs to Copenhagen." "Copenhagen, nothing," replied no. 2, "I do not believe Copenhagen has been there yet.

APART FROM CHRIST.

A great many christian people do not understand the true meaning of spiritual death. It is because they have a wrong definition of death. The true definition is separation. And this is the meaning which is constantly employed in the Bible. To be spiritualy dead is to be separated from God from Christ, from theHoly Spirit there is no vital union between the dead soul and God. Christ had that thought in mind when he said, apart from me ye can do nothing." Apart from him there is no spiritual life. in any person.It is the life of Christ in a believer which constitutes him a genuine Christian. An unbeliever is dominated by his natural passions and tendencies.He is led by his natural desires and cultivated habits and the fallen are always in harmony with his tastes, passions, and preferences,

Dr. Maclaren, of Scotland, said: "Apart from Christ,tis not conscience that rules our lives; apart from Christ 'tis not sense of duty that is strongest, apart from Christ, the real controling impulse to wnich the inward proclivities, if not natural activities do yield in the main and on the whole, is the thing that we like, the passionate desire of nature, the sensuous and godless heart." This is a true representation of all unregenerated persons, whether they belong to churches or are outside of them. And one great source of trouble in many churches lies in the fact that they are spiritually apart from Christ. They are still governed by the same impulses. Their spiritual deadness does more to block the power and progress of the church than anything else.

Church quarrels and divisions would be almost unknown if Christian churches were wholly managed by those who are fully united in Christ. One of the geartest curses that afflict many a church today is that of keeping in membership spiritually dead persons and especialy those in prominent offices. The revival most needed is that of purging the churches of those who are widely apart from Christ.—C. H. Wetherbe.

Surely it is no accidental thing that practically all the starving die in the lands where the Christ's influence has not gone. We have looked out on great Hindu famines, we have looked out on great Buddhist famines, we have looked out on great Confucian famines, we have looked out on great Mohammedan famines; we have not looked out on any great Christian famines; for wherever His influence has gone, even on the plane of the common necessities of human life, Jesus Christ is sufficient for the needs of all men.—Robert E. Speer.

From Pastors and People.

FROM THE PRESIDENT.

Jan. 6 and 7 was spent with the people and pastor of Rockingham charge. Bro. Dozier, the pastor, and his family were there. He is casting about to get his bearings, as the seamen would say, before undertaking the pushing of anything.

He has made quite a favorable impression upon his people and they regard his excellent wife very highly also. The train on Saturday, the 6th,, was very late, the weather rough, and just recovering from sickness, and thus not able to push through such rough weather, I did not see and talk with the people I would like to have seen. However, those whom I saw led me to think there would be some systematic steps taken that will doubtless be for the good of the cause. The weather has been so inclement since my visit there that possibly the people have not been able to do all that had been planned. Notwithstanding this temporary drawback it is hoped the plans discussed will be thoroughly tested. It was the purpose to one at Denton Jan. 20 and 21, but conditions made this impossible. I wish here to thank the brethren of the ministry and the reporters also for making last week's issue of The Methodist Protestant Herald so full of real interesting reports. Some reports coming to me through the mail by private letters, have been very full of hope. Let us pray for each other and adopt the suggestions of Bro. T. T. Hicks published in the Herald some time ago. Somehow I feel that during this Conference year something will happen of more than ordinary importance. "There's a knocking at the gate," and it is hoped that it augurs well for the North Carolina Conference, Methodist Protestant Church. Let me suggest to the stewards of all the charges the importance of beginning early the collection of your pastor's salary. When an itinerant gets through Conference he is generally pretty light of cash and if he has to move—well, you know what that means. Again permit me to urge the early collection of General Conference Fund, and also the Church Extension. One brother is sustaining a loss of a hundred and fifty or two hundred dollars whereas if the Board had the money that loss could be avoided. I know the weather has been bad and people could or would not go to church much, but now let everybody, ministry and laity, get to moving, not along the line of least resistance but along the road to higher ground.

Very truly,
W. E. Swain.

Julian, Tabernacle Ct.

Although we have had the snow, the extremely cold weather, the mercury almost at zero, and as we had not had either in several years, we, to a certain extent, could not but feel glad. But then we were shut in for many days and the second Sunday did not have any Sunday school, yet we were glad indeed again last Sunday morning when we found that the day was so fair and the sun was shining with all of its brightness and ten o'clock found us at Sunday school with many bright faces, eager to know more of the birth of Jesus.

And Bro. Cecil was there, too, shaking hands with all. and every one looked as if they were glad that they were permitted to be in the house of the Lord.

Bro. Cecil delivered a helpful and inspiring sermon which is one of the many he has delivered.

We are glad to have several from other churches worship with us, and hope they may find it convenient to come real often as Bro. Cecil always tells us something that is elevating and good to hear.

On account of inclement weather, the Ladies' Aid Society postponed their meet- until the next regular appointment.

We were glad to see Mrs. George Garrett out again after being confined to her room for several days.

Miss Lizzie Cameron has returned to her home at Liberty after spending the week with her sister, Mrs. Walter Hardin.

Ernest Hardin and daughter, of Greensboro, spent Sunday with his parents here.

Mrs. Martha J. Freeman is visiting her sister, Mrs. D. I. Offman, at China Grove.

Mrs. Walter Hardin, Rep.

Mt. Zion, Pinnacle & Mt. Zion Charge.

We were glad that the Conference sent our good pastor back. He, Rev. A. L. Hunter, preached a good sermon for us last Sunday morning.

Mr. and Mrs. I. W. Barber, of Mt. Airy, were visiting his parents Sunday.

We are glad to see good reports in the Herald from other fields and trust that they may continue to come throughout the year.

Reporter.

Thomasville Station.

Dear Herald Readers:

We were glad to see the sun shining at last. Despite the mud there was a large congregation at church both services. Bro. Suits preached a fine sermon from Mat. 16: 24—"Then said Jesus unto His disciples, If any man will come after me, let him deny himself and take up his cross and follow me." I thank the Lord for such a good preacher.

We are very sorry to note that Mr. Henry Dickens, a nearby neighbor, is very ill at present. We hope for him a speedy recovery if in accord with the Lord's will.

Pray for us, Christians, we have not yet gone so far that we do not need the prayers of Christians to sustain us.

Thomasville.

Dear Readers:

We neglected to report any last year of our little "Busy Bee Society," so I will send in a little report.

We organized our society in June, 1911, under Ada Wood as president, Nannie Dickens, vice-president, Myrtle Perry secretary, Bulah Harris assistant secretary, Ruby Jones treasurer. The members entered into a contest, one side under the name of Bees, and the other under the name of Ants. The Ants beat and the Bees had to entertain them. The leader of the Bees was Ada Wood, of the Ants Myrtle Perry. They were given little money kegs and put out to begging. In July, the 4th Sunday, the kegs were opened, and the money counted. There was about $30 collected. The society agreed to pay that on the church debt. It also paid $3 on general interests last year.

Our society met Sunday, January 14, and elected new officers as follows: Bulah Harris president, Ruby Jones vice president, Vetra Carmichael, secretary, Ada Wood assistant, Myrtle Perry treasurer. We have about thirty members on roll, although there have not been many attending on account of the severe weather. Our society meets once a month. We hope to have a large attendance at next meeting. There are no members of our society over 16 years of age, therefore the children's society deserves the name it bears. If I am not mistaken there is about $1.00 in the treasury now.

Pardon me, but I left out a little incident I wish to relate. Mrs. J. W. Boyles offered a prize to the child that begged the most money Viola Suits, daughter of Rev. Edward Suits, won the prize; it was a nice S. S. pin.

A Member.

Gideon's Grove, Flat Rock Ct.

On Jan. 19, the summons came to one of our flock from the Father who knows just when to call; Sister Sarah Pegram born Dec 1, 1838. Sister Pegram was 73 years, one month and 18 days old, was married Oct. 10, 1871, to Wm. A. Pegram. To this union were born three sons and two daughters of which the three sons and one daughter survive. The husband and daughter preceded her to the portals of the spirit world. She was a good wife, patient in all things, a loving mother and charitable neighbor, ever ready to help when she could and, as Paul of old, was faithful until death. She was laid to rest at Gideon Grove Church of which she was a member. Bro. W. F. Kennett, pastor, conducted the funeral services from the text, Hebrews 1: 9, "There remaineth therefore a rest to the people of God," which was appropriate on this occasion, for truly we believe the deceased did labor that she might enter into that rest. She had been living for some time with her son-in-law, Bro. D. P. Lemons, at Stokesdale, who married her youngest daughter. R.

Stanley and Mt. Hermon Cts.

Again we wish to thank the good people of Stanly for their kindness, including those who conveyed our property to the railroad at Albemarle. May the richest blessings of God accompany both pastor and people of that charge this year.

Mt. Hermon Ct. We reached this work on the 9th of Dec. We were met by a sufficient number of wagons and teams at Burlington to convey all our property to the parsonage.

We wish to assure the people that this kindness was appreciated.

We were kindly entertained in the home of Brother and Sister James Sharp, spending also one night with Dr. Pickett and his kind family before we got ready to go to housekeeping at the parsonage.

I have been to each church, but on account of the weather have met but comparatively few members. Mt. Hermon Church is the only place that we have had anything like a full attendance, but the weather is now much improved and we are hoping for good things on this work. This is a good work, but there is room for improvement. We see no reason why this should not be one of the foremost circuits in the N. C. Conf.

It is near the center and our churches are well surrounded with our people, a people who have the means, and we believe a sufficient amount of intelligence to make it so.

I found one person at Friendship who did not hesitate to let me know that he was not pleased with the change of pastors.

That person was the little two-year old son of Brother Washington Johnson, who was intimidated by the loud, harsh voice of the present pastor. His mother carried him to the back end of the church, but that did not satisfy him, so he was carried outside before he could be quieted, but I hope before the year is out to be able to win little Norman and any others, if there be any, who are displeased with the change of pastors.

A nice entertainment was held at Bellemont on Saturday night before Christmas. They had two trees and they were well filled with presents. Each member of the Sunday school received a nice treat, besides the number of presents others of the large congregation received.

Among the much appreciated presents that the occupants of the parsonage received was a nice beautiful rug. We have also been remembered by our kind neighbors in the way of fresh meat, milk, butter, and vegetables, for all of which they have our many thanks.

Our first quarterly conference was held at Mt. Hermon on Saturday, Jan. 20th. The attendance was not large, but I am glad to say that each church was represented. Brother Gilbert Holt who is an apt man for the place was elected secretary. The conference was not without interest. Among other things that were done, the conference voted to finish ceiling the pantry and closets at the parsonage.

The people at Friendship are building a church at that place made of concrete. This is an evidence that the people of that place and the former pastor have some church pride, and in addition to this also "a mind to work."

The rafters are now on and we hope to see this beautiful church completed in the near future. The writer has collected and paid to the contractor $246 since he came to this field of work.

Now in conclusion we wish to say to the members of this work that we have come to this field in the very best of faith and hope to accomplish much good among you all, but in order to accomplish the greatest amount of good we need the full co-operation of every member. It was once said by a commander or ruler that "England expects every man to do his duty." If such is expected in state and national affairs, then surely it is not too much for a pastor to expect the full co-operation of those who profess to be of the Kingdom of God.

E. G. Lowdermilk, Pastor.

P. S. The people of Mt. Hermon Church had a Christmas tree and entertainment, but on account of the inclement weather the writer did not get there, but some of the people remembered the writer with presents.

High Point.

The exceedingly rough weather of this winter has interfered, quite a deal, with our attendance at church and Sunday school, but last Sunday showed that we will soon get back to our normal if the weather will only keep open.

The attendance at Sunday school for the three Sundays in January have been 152, 111, and 190.

The election of officers for the year resulted in the election of our same superintendent, Mr. A. M. Idol. This will make ten years consecutively that he has served in that capacity. Mr. S. C. Bristow is assistant superintendent, Mr. Homer E. Montsinger, Sec., and Mr. V. W. Idol, Treas.

The same teachers who served last year were re-elected to their respective places.

We believe the Conference Sunday school banner is going to serve as a stimulus to our school, and if there is another Sunday school that is going to compete for it this year, you would better begin early. Conditions for the contest will be found on page 31 of 1910 minutes.

A. G. Dixon, pastor.

High Point, Jan. 23, 1912.

Guilford Ct.

The first quarterly conference will be held at Mt. Pleasant Saturday before the fourth Sunday in January, Jan. 27,

Mrs. Plyler's condition is still very serious. Pray for us. T. A. Plyler.

Asheboro.

An interesting fact in this community is the celebration by "Grandma McCulloch" of her eighty-ninth birthday. This was done in a unique way, her children and grand children writing her. It was a shower of letters and cards.

Our work here has been interrupted by the weather. But the people have remembered the pastor and his family from Conference on in a continuous pounding, consisting of a purse of interesting size, and of such other substantial things as are usually brought into service on such occasions, also pleasing, appropriate remembrances at Christmas time. For all this the entire parsonage household is very grateful. T. M. Johnson.

Uwharrie Circuit.

The first quarterly meeting will convene at Jerusalem on Saturday before the second Sunday in February. I trust we

may have a good attendance as it is important that you be there. Come, and look after the interests of your church.

As the weather has been so bad, things look somewhat discouraging, but I trust when the weather opens up we may take new life and make this year the best y ar in the history of the Uwharrie Ct. Pray for us. Yours for Christ,

Joel Trogdon, Pastor.

Denton Items.

Mr. J. J. Siler, of N. Y., is paying us a visit. We are always glad to have him with us.

Messrs. I. R. Black, A. D. Shelton and others, have returned after spending a few days with home folks, for the spring school session.

The Denton High School is progressing nicely under management of Prof. Pender. The school roll is increasing daily and we think that by the time the ice and snow subside we'll have something near a hundred students. A Member.

Flat Rock Letter.

To her sister church, Bethel, this church sends condolence in the death of her aged and honored member, Mrs Gordon, the saintly widow of one of our strong ministers. To the family of Mr. Necie Gordon, deep and heartfelt sympathy. To this man, of whom one of our most useful preachers said, "He's one of the best men on earth; he's just as good as he knows how to be." Surely upon the heads of this entire family will rest the benediction of heaven for their affectionate reverence for, and the service to her, the fragrance of which has gone abroad.

Topographically, without the skirts of the beautiful little villa, Summerfield, lived, for eighty-five years, Mr. Jere Highfill, or to a host of us, Cousin Jere. Resourceful and frugal, his farm yielded a competence that debarred anxiety of serfdom and condemned him not to servitude. Rev. Alson Gray, who spent weeks at intervals there, remarking on the family of almost incredible size, said there never seemed a lack of anything on their table. Born and reared here, his early manhood must have had a gray dawning, as he seemed often blue, sometimes despondent. A son killed instantly; brought home a corpse. His wife, for a whole year, never smiled. But somehow (was it listening to the music of the spheres?) from this voluntary seclusion or seeming exile, his life took on a new meaning, and his last days were characterized by unfailing vivacity and freshness. Here, among the flowers of the springtime, was born and grew to manhood that devout man of God, Rev. D. A. Highfill, who, prattling, lisped from three year old, "Me going to peach, me going to peach." Though no stoic, he hated all pomp and pride, loathing arbitrary rule. When party spirit grew strong, holding to the allied forces of democracy he maligned not his opponents, nor used violent invectives. Materially he seemed to have had no misdirected energies, and has bequeathed to his posterity a clean record. But, dear friends and family, you who have shared with me the joys and hospitality of this home, when in our childhood, with him and them, these walls echoed with peals of mirth, from blind man's buff, etc., there is sorrow here. This aged mother's heart seems breaking. It's up to us to pour the balm of comfort. Though the cloud is black, they have discovered its silver fringe. For with long illness came ample time for preparation. An angel form in white apparel carried him in a dream up, up beyond the spheres. Relating this to his companion, he said 'twas death, and patiently awaited the end. Immortal readers, in view of all this and the possibilities of your end, does there not flow from your souls thoughts like these, thoughts to the incarnate Christ who made it possible:

"More love to thee, O Christ,
More love to thee,
Hear thou the prayer we make,
On bended knee;
This be our earnest plea,
More love, O Christ, to thee,
More love to thee,"

To his scattered family, grandchildren, and the faithful elder daughter, and wife, Flat Rock extends condolence, and would place upon the commemorative monument at his grave. "Joyous old age ended in eternal dawn." Reporter.

Haw River Ct.

Rev. W. E. Swain; Dear Bro:—We had a beautiful day overhead last Saturday, but I do not remember but once before in my life when I ever rode over rougher roads. There were 19 official members present. It certainly meant much for the brethren and sisters to brave the roads and weather. The business of the quarterly conference transacted, and plans looking for advance steps in the life of the church were formulated. There was a resolution introduced, unanimously adopted, that if the Reidsville people will take the lead and by word and deed will say, Come on, and let us build and dedicate our church in Reidsville this year, Haw River Ct. stands ready in sympathy, in heart and in money to push it through to completion. The entire circuit, I feel I can say, is anxious for a church in Reidsville of the M. P. denomination. The Church extension board, I feel, stands in the same attitude. Now if Reidsville will take the lead, the long needed and looked for church will be a reality in 1912. I hope every member in Reidsville will appreciate the situation, and I believe they do. Now let us go forward. When the subject of apportioning the pastor's salary came up there was a right warm discussion. I do not mean there was any ill feelings, but some earnest remarks. I will say just here, Haw River Circuit and the Reidsville enterprise do not realize their strength nor power. We have some, and not a few, of whole-soul and Christian men and women. One man once asked God that the rain be withheld, and it rained not for the space of three years and six months. One other man once took five loaves and two fishes and fed 5,000 men besides women and children, and notice—12 baskets full were taken up. If we only would put our trust in the Lord, then do our duty, He would take our little and bless it, and we would have more than we began with in happiness, a good conscience, a better title to our eternal home, a happy experience on our death bed, and more means, (money) than we began with. Now I believe these things! Do you? "Lord, I want more religion," etc.

The next quarterly conference to be at Mizpah. Bro. R. A. Hopkins was re-elected secretary. C. E. M. R.

Paint Fork, Ivy Circuit.

Our new pastor, Rev. S. B. Stephens, filled his first appointment here on the third Sunday in December with a very able sermon. His theme was, "A Practical Life." On the 7th of this month he began a revival meeting at our church, continuing three weeks. A number of our best citizens were added to the church. His sermons were of unusual directness of power, by the outpouring of the Spirit of God, through fervent prayer and full consecration for service. They deepen conviction, make clear the apprehension of duty and privilege, aroused a more earnest purpose to measure up to the discipline of the Methodist Church. Every member of the Methodist Protestant Church should be present at every sermon. You will be richly blessed, be inspired for the deeper things of Christian experience, and the larger things of Christian service. To miss one means loss to you. To be present means the enlargement of your ideas, enrichment in spiritual things, and incitement to greater service. He makes a more earnest plea to that than of any other, urging upon the rules of the church being car-

ried out. Never before have we had them so ably explained to us.

We are very much pleased with Bro. Stephens' work. His sermons are such a great inspiration, no intelligent Christian can reasonably afford to miss them. Life is made fuller and more worth living by the influence generated by such an earnest man.

Pray for the success of our work this year.

Best wishes to the Herald and its readers. Pansy Anderson, Reporter.

Buncombe.

We arrived in Weaverville Dec. 12, 1911, and were conveyed to the hospitable home of Bro. G. A. Webster where we were made to feel at home. We remained in this home until the parsonage underwent some needed repairs. I have been at, and preached in, each church on the charge, and have found some as loyal and true people as are to be found anywhere.

The first quarterly conference was held at Clark's Chapel on Saturday before the 1st Sunday in January with a good attendance and a good conference. I was greatly pleased with the good spirit that prevailed, and am looking forward to good things.

We have started a mid-week prayer-meeting at Clark's Chapel, and will start one at Weaverville now that the winter king seems to have abdicated. I have been in thirty-six homes and secured ten subscriptions for the M. P. Herald and one for the Methodist Protestant. I am encouraged, and with an abiding faith in Him who has never failed us, press onward in our task.

Will write of Asheville later.

W. D. Fogleman.

Weaverville, N. C., Jan. 23, 1912.

Spring Hill.

It seems that the reporters on Guilford Circuit have been meager, and especially Spring Hill. I presume the brethren think there is nothing of interest to write about. Well, we wish to say that the church is alive and just much interested in building a parsonage for our preacher's home on a site near the church, donated for the purpose, and a well of water in the yard on the side of public road.

Our pastor and family are domiciled in a fairly good old home between Canaan and Spring Hill. The writer visited them yesterday for the first time. I found them fairly well and hopeful; the preacher has been quite busy during the sleek days just past, and like many others he slipped up and found himself flat on the snow and ice.

Mrs. Plyler is doing fairly well under the circumstances. She laughed and talked lively and I do hope the brethren and sisters all along our lines pray for her recovery. I noticed also while I was there that Bro. Wm. Tice drove up with a fine load of wood and that the preacher has 50 bushels good corn and some rough food for the clay-bank pony. I have been many times in worse shape while traveling than he is today, and I thank the Blessed Lord for his goodness. I am still living and on the hopeful side of things. Bro. Plyler has the confidence of all his people and we expect to take care of our preacher.

The Sunday school at Spring Hill was moving steadily along until roads became impassable. Our church wants more life and a larger conception of things, but a smaller circuit and pay the preacher more.

Brother Plyler did not ask me to write a word, but I wanted to say some things.

Much love to all the readers of our beloved church paper, Methodist Protestant Herald, and its noble editor.

Ike I. York.

Burlington.

Last Sunday we had 159 in S. S., and our offering amounted to $3.80. Bro. Andrews is making us an excellent superintendent and our school will grow under his lead rship. He does not let the school drag, and you never know what he is going to have the school doing next. Last Sunday he had the secretary count those who were present at the opening of the school, and that number compared with the number that came in late will make some of our folks hurry a little on Sunday morning, we suspect.

The preaching services were well attended last Sunday and we had two good sermons. Reporter.

Burlington, N. C., Jan. 24, 1912.

Burlington Baraca Report.

Attendance last Sunday, 33; offering, $1.82. Secretary.

Flat Rock, Vance Ct.

Rev. J. A. Burgess filled his appointment Sunday A. M., this being his second round on his work. We are learning to appreciate him more and more each time he comes. Now that he has preached at all his churches, hope he has met all the people and begins to feel more at home, though guess it will take some little time to become accustomed to city life. Our congregation was not as large as it should have been Sunday A. M. Oh, that we were as reluctant in going to places of worldly amusement as we are in going to church! How much better off we would be! It seems when we only have services once a month our churches might be full to overflowing, but there are so many people who will say, I don't think I shall go out to church this morning. Others will say, I don't feel like going, or The roads are too bad, and will put up every excuse imaginable, yet in the week they can go to all kinds of worldly amusements regardless of rain, snow, or mud. I often think if people were as eager to go to church as they are to theaters, how much better our influence in our communities would be. People who persist in moving pictures, and etc., Saturday night till a late hour no wonder a sermon is dull and uninteresting to such hearers. The next thing to be impressed upon our people is getting to church on time. I fear if our pastor had been a minute man Sunday A. M. he would not have had more than a dozen to have heard his text, which is the most important feature for if you do not get the subject the sermon will not interest you much and, too, it interrupts not only the preacher to have people come in after he begins preaching, but it disturbs the whole congregation. Now that the new year has dawned upon us let us make new year resolutions and "let getting to church" on time be one of them, and see how much more you will get out of the sermons. It is a beautiful thing to make new year resolutions and resolve to carry them out; resolve to give up some of our worldly pleasures if they mar our Christian life and make Christ our first object in life.

Miss Annie Forrest, a return missionary from Japan, will lecture at Flat Rock second Sunday in March at 3:30 o'clock. Miss Forrest is an interesting speaker and she will not come among us as a stranger and we hope the people will come out to hear her.

Owing to the extreme cold weather the quarterly meeting was not held at Dabney the second Sunday, but will be held Saturday before the second Sunday.

Wishing the Herald much success.

Josie Reavis, Rep.

Henderson, N. C., Route 3.

MARRIED.

Leonhardt-Bingham.

At the home of the bride's father, Samuel Bingham, on the 17 of January, Miss Lillie Bingham and Robert Leonhardt were made one by the writer. Miss Lillie is one of Friendship's most faithful members—an excellent young lady; and the fact that Mr. Leonhardt won her heart tells that he is above the ordinary. May their lives ever be happy.

W. D. R.

DIED.

Davies.

Mrs. Margaret Davies was born September 26, 1836, and passed to her reward January 13, 1912, in the seventy-sixth year of her age. In early life she was converted and joined the Union Grove church and remained a member here until her death. She was devoted to her church and when she moved from the old homestead, it was with the understanding that she was to attend divine services at her home church; and this she did, though living six miles distant. She was also devoted to home and children, and she leaves to them that priceless legacy, the influence of a good mother.

Mr. W. A. Davies, the son, and Mrs Cecil, wife of Rev. C. A. Cecil of High Point, are the only children. They tenderly ministered to her in the last illness until she was called away. Her body was buried from Union Grove church Monday, January 15, to await the resurrection morning. H. C.

Emely E. Simpson.

The subject of this sketch, who passed from earth to heaven recently in her eighty-first year, was the oldest of eight children of Peter and Martha Simpson. Of these, Elizabeth, William, and James died while young. Two of the sisters, Mrs. Telitha Smith and Mrs. Margaret Suits, died a few years ago. Two sisters, Mrs B. F. White and Mrs. W. C. Hammer, Sr., of Asheboro, still survive. The grandfather on the mother's side was Rev. Daniel Deans, who doubtless is remembered by some of the older readers of the Herald. An uncle was th Rev. Jas. Deans, of our Conference until his death.

Emily E. was born July 2, 1831, and died Jan. 7, 1912, at the home of her sister, Mrs. Hammer, in Asheboro, where she has lived for a number of years. The devotion of these two sisters to each other was beautiful, though Miss Simpson was the oldest and Mrs. Hammer the youngest of the family. When the mother's health failed and especially after her death the younger children naturally turned to the oldest to be to them at once an elder sister and mother. She performed her part so well that they all were endeared to her. As other loved ones went one after another into the other world the bond that bound the three remaining sisters seemed to grow stronger, Mrs. White coming also to minister during the last days on earth of the oldest sister.

The subject of this sketch in 1853 professed faith in Christ and joined the church at Fair Grove, Haw River Circuit, near which church the family lived. When she came to Asheboro to live she brought her membership to our church here.

Her physical strength would not admit of her attending the church services very often, but she was faithful in the Christian life, each year contributing of her means to the support of the Gospel. The last church service she attended was one for the aged people, one of the best services our church here has held since I became pastor.

The Christian graces were well developed in her character. She was devout, gentle, grateful for any kindness, patient. Her devoutness was especially noticeable. With her a visit in the home by her pastor was not complete unless he read and prayed with them. During her last illness when she had become so weak that it seemed not prudent to conduct this devotion in her room, she requested that it be done in the room across the hallway. Her suffering, though severe at times, was borne without murmuring. Expressed a willingness to go when the messenger should come.

The funeral service was conducted in the home by the writer. The interment was at Hickory Grove Church, Guilford Circuit. T. M. Johnson.

Asheboro, Jan. 22.

MARRIED

The Nethinims were those set apart to do the menial work of the sanctuary for the Levites.

It seems to be the unanimous opinion of both Jewish tradition and the most competent Jewish commentators that the Nethinims were the Gibeonites who deceived and made a league with Joshua for which they were made "hewers of wood and drawers of water."

Mrs. R. A. Swaringen.

At the parsonage of Mt. Hermon Ct., on Dec. 23, 1911, Mr. Junius Lee Euliss and Miss Sallie C. Garrett were united in marriage by the writer. Both of Alamance Co., Methodist Protestant Church.

At the parsonage on Dec. 31, 1911, Thomas F. Harmon and Ella Glennie Overman were made husband and wife, the writer performing the ceremony. Both of Alamance County.

E. G. Lowdermilk.

—Bro. Joel Trogdon changes his address from Asheboro to Farmers, N. C.

—Honorable Richard Pearson Hobson, representative in Congress from the Sixth Alabama District, has introduced in Congress a resolution proposing the following amendment to the Constitution: "1. The sale, manufacture for sale, and importation for sale of beverages containing alcohol are forever prohibited in the United States and in all territory under its jurisdiction. 2. The Congress shall have power to enforce, by appropriate legislation, the provision of this article." It will be a long time, we fancy, before Congressman Hobson gets his resolution and the amendment through, but the hero of Havanna harbor shows by the resolution what he stands for.

—The Anti-Saloon League and other temperances workers in this good State are to hold a State Temperance Convention in Raleigh Friday, Saturday and Sunday, 26-28. Speakers of national reputation are to be present and a great gathering is promised.

—California has 87,000 more women voters than men, and enjoys woman suffrage; which means that the women can and will elect a woman governor of the State if they get together and desire

—West Market Street M. E. Church, Greensboro, is to begin a series of meeting shortly to be conducted by Rev. Mr. Booth, son of the founder and leader of the Salvation Army, who is to do the preaching; and by the son of Gypsy Smith, who is to lead the singing. If their sons are as great in pulpit and platform as their fathers, Greensboro has a great treat in store.

—The State Anti-Saloon League will meet in Raleigh Friday, Saturday and Sunday. Among the speakers who will make addresses Judge Pritchard and Congressman Hobson are mentioned.

A Bible Parade.

The dispatches tell us that ten thousand men, each one carrying a Bible, marched through the streets of San Francisco on a recent Sunday afternoon, and that heading the parade was the great Bible teacher, preacher and evangelist, Gypsy Smith. That the whole city saw the parade and gave respectful heed to what was transpiring before their eyes. A mighty gospel wave hac swept over wicked and law defying San Francisco, and the people are turning to the Book for knowledge and the story of the Cross for light in the day of their sin and need.

This was indeed the tribute of a great city to a great Book, and if the citizens of San Francisco shall read the Book they have thus honored, and carry into their daily lives its teaching, it will not be long before that city will not be counted among the most wicked and sinful of all this American continent.

DO FOREIGN MISSIONS PAY?

How often this question is raised. Sometimes it comes from the Church member who tries to find in it a reason for diminishing or withholding his missionary contribution. Sometimes it is introduced by the man who finds exercise for his peculiar bent of mind in the statistics of the missionary boards. He takes the amount of money contributed and divides it by the number of converts or members, and then can tell you to a decimal point just how much it costs to secure a convert or member. And when he finds that the result does not quite tally with his lofty and judicial notion of a proper dividend upon the investment, he rises upon the high platform of his superior knowledge and unquestioned wisdom and asks, "Do foreign missions pay?"

Now, no person who is not on the way of being bereft of his senses ever puts the financial aspects of the foreign missionary situation to the fore. The financial basis is only incidental. It is completely overshadowed by larger and more vital considerations.

Nevertheless the financial or commercial relations of foreign missions cannot be ignored. Millions have been, and are being, invested in the vast undertaking of the world's evangelization. What is the result? Has the investment been justified? Has the missionary made good from a commercial point of consideration?

Well, here is what the New York Mail says on this head:

"The commercial results of foreign missionary work are most impressive. Every foreign mission established for the spread of Christianity may be said to have slipped a new belt on every factory pulley in England and America.

"The missionary carpets his house, and the Oriental, never needing to be exhorted to buy a carpet, saves his money and buys one. The entire simple furnishing of the missionaries' houses is copied. The evident comfort and health of the chair, the bed, the cooking stove and kitchen utensils have been telling their story for seventy-five years. The entire Oriental trade of civilized lands has grown up, in these articles, during that period. Sailors did not show the object lesson, for natives did not visit the foreign ships. Traveling salesmen did not produce the demand, for they did not visit the countless dwellings with samples. Printed advertisements were never sent among people who have almost no newspapers, and who, for the most part, could not read. Tales of travelers were not brought back to the millions, for only recently have Orientals traveled or sent a few of their aristocratic class abroad to our schools. What other source is left, except the missionary, who has penetrated all China, India, Burma, and far islands?

"Let it be frankly acknowledged that it is the object lesson of the missionary's home, his clothes, his buildings for a hospital and school, that has inflamed the desire for doors, hardware, shoes, coats, and about everything that commerce is now sending to these awakening markets.

"The missionaries have talked railroads, telephones, carts with spoked wheels. They have indeed given the wheels of trade such a speeding twirl as they never will lose. They are doing it every day. They are about the sole creators of the demand, that irresistible postulate of sales."—The Epworth Herald.

A VICEROY'S TRIBUTE.

Among the victims of the plague in Manchuria was Dr. Arthur C. Jackson, a distinguished graduate of Cambridge University, who went out early in the fall of 1910 as a medical missionary of the United Free Church of Scotland, and was attached to its large hospital at Mukd n. When the plague broke out in January, the government called upon the physicians of the hospital for their aid, and Dr. Jackson promptly volunteered for work at quarantine quarters of the Chinese railway station. There for a week he was in close and unremitting contact with the plague in all its virulence, doing admirable work in bringing order out of chaos and terror and in staying the spread of the pest, till suddenly. in spite of vaccination and all proper safeguards, he caught the infection, sank rapidly, and died. The going out of this strong, eager, attractive life on the very threshold of a career of exceptional promise made a profound impression on all his associates. At the memorial service held in the Presbyterian chapel at Mukden, Manchuria, His Excellency Hsi Liang, Viceroy of the Three Eastern Provinces, made the following striking address:

We have shown ourselves unworthy of the trust laid upon us by our emperor; we have allowed a dire pestilence to overrun the sacred capital.

His Majesty the King of Great Britain shows sympathy with every country when calamity overtakes it. His subject, Dr. Jackson. moved by his sovereign's spirit, and with the heart of Christ, who died to save the world, responded nobly when we asked him to help our country in its time of need.

He went forth to help us in our fight daily where the pest lay thickest. In the midst of the groans of the dying, he struggled to cure the stricken, to find medicine to stay the evil.

Worn by his efforts, the pest siezed upon him and took him from us long before his time. Our sorrow is beyond all measure, our grief too deep for words.

Dr. Jackson was a young man of high education and great natural ability. He came to Manchuria with the intention of spreading medical knowledge and thus conveying untold blessing on the Eastern people. In pursuit of his ideal he was cut down. The Presbyterian Mission has lost a recruit of great promise, the Chinese government a man who gave his life in his desire to help them.

O spirit of Dr. Jackson, we pray you intercede for the 20,000,000 people of Manchuria and ask the Lord of Heaven to take away this pest so we may once more lay our heads in peace upon our pillows!

In life you were brave; now you are a spirit. Noble spirit, who sacrificed your life for us, help us still and look down in kindness upon us all.—Missionary Herald.

At the cost of His own physical weariness and hunger, He gave to that woman at Samaria's well sweet rest of heart and quenched her spiritual thirst. When the woman with an issue of blood stole to His side and touching the hem of His garment "straightway felt in her body that she was healed," we read that Jesus "immediately knew that virtue had gone out of Him." She was quickened and strengthened, but He was thereby made the weaker. These instances are not accidental cases in the life of Chrst. They are but illustrations of the great law and principle of His entire life—self-sacrifice. As he incessantly "went about doing good," ministering physical and spiritual healing to thousands. He little by little poured out His own life and strength, spending and being spent for others. In life. in death, He saved men at the cost of Himself. "He saved others, Himself He cannot save."—Sel.

"Our interest in Missions is a mark of our Christian character."

"Our knowledge of Missions is the measure of our Christian attainment."

"Our participation in Missions is the measure of our Christian efficiency."

—H. C. Mabie.

THE TRAIN JUMPER.

Havey Andrews sat at the breakfast table frowning into his coffee cup. "Everything's going up, mother," he remarked dismally; and then, after a pause, "except my salary."

Mrs. Andrews, who was clearing the things from the table, paused in her rounds There are all osrts of plans of living Har- to pat her son's shoulder. "O that's all right. There are all sorts of plans of living, Harvey, and when you get settled in any of them, you are quite contented. If we have to climb down a bit from where we are now, we can do it gracefully, can't we, boy?"

The lad rose up and smiled at his mother. "I declare, he cried admiringly, "you do look at things the brightest way. I suppose you are right, though. I know old Parker, janitor, seems quite as happy as I do. Parker cleans up the depot for fifteen dollars a month, I believe, while I operate the telegraph for fifty. I have one little mother to support, while Parker—goodness knows how many Parker has!"

"Mothers?" cried Mrs. Andrews, jokingly. "Not all of them." And her son hurried out the door for the office.

Mrs. Andrews' cheerfulness had brightened up the whole morning for her son. He went to the depot whistling snatches oftunes from half a dozen songs. He called 'good morning" to any one he saw on the front porches, for in the village everybody knows everybody else.

He entered the depot when Parker was just finishing sweeping. The old negro pulled off his old slouch hat. "Mawnin', boss." He made a profounnd bow, because Parker thought it took an intellectual giant to find out "what dat little tick-tick telegraph wus talkin' bout."

"Fine morning, Parker."

"Ya-as, suh, boss. Ef yoo's got time. Mistah Andrews, I wush you'd gimme a lettle advice."

"What's the trouble?" smiled the boy.

"O, no trouble, suh; but me an' my fambly has been scrimpin' and savin' fur a long time now, an' we's got thirty-two dollars ahead. Now what would you do with it?

Harvey puzzled over this financial problem.The pathos of the old man's long and patient saving and the humor of his great concern over such a small amount came home to the boy. "Well, Parker, you might —"

His financial advice was cut short, however, by an abrupt voice: "Are you agent here?" Harvey entered the little railed-off office where the telegraph was stuttering out its tireless characters. "Yes, sir. Anything I can do?" "When does the train leave for Pittsbuurg?"

There was a placard on the wall giving this information, but the lad went through the day's list to the man.

"Is the nine-thirty on time?"

"Haven't heard yet. I'll telegraph."

"Telegrapher too?" from the man in his brusque fashion. Harvey smiled. "I'm everything here except baggage master. The two of us run the thing." The man, who was a well-dressed fellow, with a mouth that clamped firm under a bristling mustache, laid his hand on the railing gate and was about to enter. Andrews reached over and laid a hand on his shoulder. "Can't do it, sir," he remarked good naturedly Rules don't allow strangers on the inside. Mighty sorry." The gentleman stared at Harvey with a peculiar alertness "That's that's all right," he stammered "I just wanted to see that railroad guide."

"Certainly;" and the boy handed him the big book. But that one act engrossed the boy's attention. What should this man have wanted in the office? He was surely not a man who should not know better. He had the marks of a man of experience The telegrapher now regarded him curiously.

The telegraph [illegible] sending a message for Harvey, stating that the pay train would be through his station in ten minutes.

"O" remarked the man who still stood leaning against the rail. "So nine-thirty is not really the first."

"The first passenger," responded Harvey noting the fact that the man knew telegraphy.The man pulled out his watch and looked at it. "Pay train, I believe."

Harvey looked him full in the fface. you will pardon me again," he said, "but that is also office information."

The man snapped his watch, shut and walked out into the general waiting room. Other passengers began to arrive for the nine-thirty—a country man, who was going to a fair; a boy and a girl; an old woman, who came beat over and rubbing her thin hands, finding the spring day too chilly for her thin blood.

They all asked about the same questions. which some of them varied by wanting to know if the depot clock was right. When the old woman bought her ticket, the boy asked her if she was cold,and had Parker make her a kindling fire in the waiting-room stove, where she sat in the sunshine that streamed through the window, holding her skinny hands over the flame

The gentleman wandered about the room for a bit, and then returned to the inner railing and began a long string of questions about how much freight this depot handled. the messages the lad sent and received,the work of the local freights, and other similar topics. He became quite genial, and at last touched on the approaching pay train and the amounts of money it carried.

"I'm merely a telegrapher," replied Harvey, "and am not supposed to know these things," although he had been answering easily enough previously; for he had been studying the tonnage of the road and its traed, because he was interested in the big machine of which he was a part.

The man's question again roused and strengthened the boy's very faint suspicions. He decided to keep an eye on the fellow, at least. Just then he heard the far-away whistle of the coming pay train. Then Harvey smiled at himself. How could this lone man harm a train in broad, spring daylight? He couldn't harm it at all. The boy laughed at his own idea, although the man acted queerly.

The oncoming train whistled again, now quite close. Harvey ran out to hand it a message that had been received for the engineer. The train thundered up to the boy as he stood on the long platform holding a little yellow slip of paper in his hand for the engineer to reach. The passengers, who invariably mistake every train for their own came running out. The guards came near the engine, shouting that this was not a passenger, and for everybody to keep off. The travelers moved back reluctantly, as though they were not sure but that it might turn out to be the passenger after all.

Just as the boy handed up the telegram he had a view of the whole length of the train and observed this same man step on the rear coach of the line of cars.

The engineer had pulled open his throttle, and the engine sent out a shrieking cry of warning. Harvey cried again to the guards as the train banged past, but they had turned into the coach. Before he could think what really to do, the pay train was well away, gliding down the track under a long train of smoke.

The boy considered a moment. There was but one thing left to do—to telegraph ahead to the nearest station, and hope that the train would make it through all right to that point. He acted on the idea, and sent the following:

"Conductor Pay Train: Suspicious character boarded your train at Whitely Junction. Climbed in rear coach. May be hid in there." No reply came within fifteen minutes the time the pay train should have reached the next station. The boy wondered what could have happened. Half an hour later, however, a message did arrive. It read:

"Mr. Harvey Andrews, Whitely Junction: Suspicious character discovered. Thanks for information. The president also sends his compliments for your faithfulness and courtesy. This last line puzzled the boy, until nearly two mounths later he received a pass to report to the company's office in Pittsburgh. He was ushered into an office by a blue-coated lad, who ceremoniously motioned him to a gentleman in a pivot chair at a big desk. The man turned on him abruptly and gave him that same quick,

alert glance, a smile flickering for an instant under the bristling moustache.

"We needed a young fellow we could trust, Andrews," said the president quickly, "who was well posted, and knew telegraphy. I thought yon'd do, if you didn't mind associating with suspicious characters."

"I suppose you are all right," grinned Harvey; "you didn't rob the train, and you had a chance."—T. S. Stribling, in Kind Words.

ANOTHER WORD-MAKING CONTEST.

See how many four letter words you can find such that the letters can be transposed into three other words. **Time** is an example. From it you can make **item, mite, and emit.** The list should be mailed on or before Feb. 5. A prize will be given for the longest correct list.

PRIZE WINNER.

Raymond McCulloch, of Pleasant Garden, walks off with the prize this week. He has sent us a long list of numbers in sets of three having the property that the square of the one equals the sum of the squares of the other two.

HONOR ROLL.

Miss Jennie Kelly, of East Bend, and F D. Culler, of Pinnacle, construct the Scripture verses as follows:

1. Blessed are the pure in heart: for they shall see God.
2. Thou shalt not kill.
3. Jesus wept.
4. Let brotherly love continue.
5. Pray without ceasing.

Two Kinds of Socialists.

The Reverend Archibald D. Pinkerton, the well-known Christian socialist of Duluth, said in a recent address:

"I asked a crusty old millionaire the other day to contribute to our book fund. He frowned and said:

"'So you're a socialist, eh?'

"'Yes, sir,' said I.

"'Well, tell me what socialist is,' said he.

"'But you must tell me first,' said I, 'what sort of socialist you mean—a political socialist or a Christian socialist. For there is a vast difference. The political socialist says 'What's yours is mine.'' But the Christian socialist says, 'What's mine is yours.'"—Pittsburg Chronicle-Telegraph.

Shocked the Superintendent.

He entered the superintendent's office in a kind of bashful, well-I-got-no-business-here sort of manner and quietly asked the busy man if the superintendent was in.

"I am he," replied that official without raising his eyes from the desk—"what do you want?"

"One of your trains killed my dog a few days ago and I thought I would step in and——"

"Well, he had no business on our tracks; you should have kept him tied."

"Yes, I know," meekly responded the caller, "but I didn't and he got on the track and was killed, and I thought you ought to——"

"But we won't! We don't pay for killing dogs on this road."

"Who said anything about pay?" replied the ex-dog owner. "I'd been trying for a month to get some one to drown that measly cur, and as the railroad has killed him for me, I thought you ought to be paid for the job. Here's $2."—Railroad Employe.

—The commission having in charge the distribution of the Carnegie hero fund made their report for the year 1911 in Pittsburg, Jan. 17. In recognition of acts of heroism 37 persons were found worthy of awards, which were in most cases both medals and money, the gifts in money ranged from one to three thousand dollars each. In the cases in which the hero lost life the awards were made to the parents or near relatives. Most of the acts of heroism were rescues from drowning. Three of the number were women. Mrs. Delia R. Powers, received a bronze medal and $1,000 for saving a child of three years from being run over by the cars. Another, Miss Clara Hogstad, received a silver medal and $1,000 for an attempt to save an old man of 70 years from being killed by a train. In her attempt to save the man the train struck him, and both were thrown fifteen feet away. The man was killed, and Miss Hogstad badly injured. The third woman was Mrs. Cauzada M. Owen, who lost her life while trying to stop a team of runaway mules hitched to a wagon containing two women and a child. Her husband received a silver medal. Several of the heroes were boys under sixteen, one, a lad of twelve lost his life while trying to save a younger boy from drowning. One was a negro, an oil tank cleaner, who lost his life while trying to save another negro, a fellow workman, from suffocation.

Dr. Lee G. Broughton, a Wake County, North Carolina man, has resigned the pastorate of the Baptist Tabernacle, Atlanta, Ga., the first institutional church to be founded in the South, to become pastor of Christ church, London, succeeding Dr. F. B. Meyer, a well-known minister.

WHICH WILL YOU TAKE?

When James A. Garfield, who afterwards became President of the United States, was President of Oberlin College, in Ohio, a man brought his son for entrance as a student, for whom he desired a shorter course than the regular one. "The boy will never take all that in," the father said. He wants to get through by a shorter route. Can you arrange for it?" O,yes," replied the President of Oberlin College, I can arrange for it. Your son can take the shorter course. It all depends on what you want to make of him. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash, he requires only two months."—Ex.

A New Year's Message.

General Booth, founder and leader of the Salvation Army, who, though well past eighty, is strong of body and vigorous of mind, sends this New Year's message to all his army posts: "I am more interested than ever in social work of all kinds, but let it be borne in mind that every cure for the world's woes, whether concocted by philanthropy, political, socialistic, or parliamentary combinations, that seeks to change the hearts and lives of men without the recognition or intervention of God is a mockery, a delusion and a snare." And therein General Booth is exceedingly right. Philanthropy and benevolence and sociology may go a long way in alleviating the world's suffering and bettering the world's condition, but the recognition and the intervention of God, and redemption through Jesus the Christ the Son of God can save men from their sins and bring the world at last to safety and security.

JESUS LEADS THE WAY.

They tell me there is danger
In the path my feet must tread;
But they cannot see the glory
That is shining 'round my head.

They tell me life has trials,
And the fairest hopes will flee;
But I trust my all in Jesus.
And I know He cares for me.

I know I'm weak and helpless,
My lot seems oh, so small;
But with Jesus' arm around me,
I shall win and conquer all.

It is Jesus leads my footsteps,
He has made my life his own,
I would not dare to journey
Through the wide, wide world, alone.

—Mrs. Stein.

—Be thankful and hopeful.

ENDEAVOR'S 31ST BIRTHDAY.

By Charles A. Hines.

One need not be old to recall the time when there was no such a thing as a young people's organization in the church. Religion was something entirely above and beyond young people and children. They could not understand God, the church, religion, redemption or anything of the kind. To allow them a prominent part in a church service would be sacrilegious. It is true they were permitted to attend Sunday school, but in this they could do nothing more than sit quietly on uncomfortable benches and listen to the supposed profound discussion of the lesson. There was then none of the attractive Sunday school literature of today. To the average boy or girl, as well church was a place they were bound to attend but, its work was not for them. They could sight the promised land, but must keep quiet until of such age that their judgment could be considered sound.

The time came when God put it into the heart of Francis E. Clark to change these conditions and 31 years ago he gathered in the parsonage at Williston, Me., a group of boys and girls who organized into the first C. E. Society. The readers know something of the wonderful growth of the organization. Today there are nearly five million members of the society. They are scattered throughout the entire world—on land and at sea. Thousands of young men and young women have been brought to Christ through the organization. Its influence is incalcuable. Many have predicted that the growth has been too rapid and that would not last, but today the structure stands firm upon solid foundations, and it continues to grow in numbers and multiply in influence.

For the society birthday meeting this year a special program has been arranged by the United Society which may be obtained for 5 cents for a single copy, or $1.50 a hundred.

The meeting should be one looking to better and more effective service for the Master. In considering the topic, "Christian Endeavor Ideals," try to get something that will remain and build up your society. Make better plans for another year. Be more courageous and resolute in carrying out those plans.

THE CLASS SUNDAY SERVICE.

It is becoming increasingly popular for the organized class to take charge of an occasional church service and conduct it in every part. Several advantages will readily suggest themselves. In the first place, it provides a unique service, entirely different from the ordinary one, and gives a note of variety that is not altogether to be ignored.

It also gives the class or classes taking part a chance to show what they can do when such a task is given them. It further gives opportunities to those taking part for self-development, and finally, such a plan enables the Bible class movement to be made known to many who are in ignorance of its importance and growth.

It affords, in a word, a demonstration of the new adult force in the modern church, and cannot fail to impress all who are present.

A men's class in a large Canadian city recently took chage of the evening service in their church. Three members dealt with themes of the young man in relation to his church, his country and to Christ. The plan proved to be highly successful, and it will probably be made an annual event.

In another church of the same city, the young ladies' Bible class helped to conduct the services both morning and evening, the entire day being utilized as a rally day for the class mentioned and other classes in the same church. Speakers from four different denominations addressed the congregation, dealing chiefly with the subject of Women's Organized Bible Classes, their importance and work.

An attractive feature of one of the services was a young ladies' choir, assisted by soloists and a male quartet. There is a splendid field of this kind for very effective service on the part of organized classes.—Selected.

NOTES ON C. E. TOPIC, FEB. 4, 1912.

Subject—"Christian Endeavor Ideals." (Christian Endeavor Day)—John 15: 1-8.

Christian Endeavor is a branch of the vine—it is not the trunk. It is an auxiliary. The church is the vine and individuals and all auxiliaries are branches. When we come to compare the importance of one branch with another we find Endeavor a limb of no small proportions. The Sunday school alone is greater among all the church organizations. Being a branch, the society must look to the church and the great head of the church for both its power and its inspiration. It cannot be an ideal organization if it does not followe the ideal of our faith

If we accept the test prescribed by verse 5 we must bear much fruit. A little will not be sufficient. The fruit of the work of Christian Endeavor cannot always be estimated but the Lord of the Harvest knows just how much fruit the society and the life of each member bears. There will certainly not be a large harvest if the laborers are few and the work of that few indifferent. But a few may accomplish much if we abide in Christ and He in us, as enjoined by verse 7.

Christian Endeavor ideals cover not only the work of the society, but the entire life. They aim at a perfect, well-balanced manhood. In the language of another, "They are ideals of love, knowledge, service."

As Endeavorers we have pledged ourselves to "strive to do whatever Christ would like to have" us do. This gives us a broad field for study and discussion. Our ideals should be those things we think Christ would have us do and be, considering our field and opportunity for service. Christ would want us to read the Bible and study it thoroughly. It is a good plan to read the Holy Book straight through. Study and think as you go along, mark passages that interest you. Memorize others. The ideal Endeavorer must be a Bible student.

Christ also would have us brave, true, considerate and charitable. Can you not think of many other things he would have us be—many other things that are necessary to make us ideal men? With a big membership, scores of things for the ideal life might be suggested and yet no two would use the same word. There are so many things that are becoming and essential in the Christian man or woman.

The ideal Endeavorer does not rest upon past work, nor can we do our best in the present alone. The future must allure us if the present is to be its best. We ought to set some marks, some standards, some goals for another year, why not?

Sometimes we are disappointed and discouraged and say we will begin over again. We cannot begin anew but we may take a fresh start and make the future better than the past. The ideal Endeavorer looks to the future. It is the forward look and step which alone means hope. Our destiny and victory lie in front of us.

Suggestive Thoughts.

1. The Christian Endeavor ideal includes an ideal prayer meeting, which is one in which all in the room take some part commensurate with their growing abilities and experiences.

2. The Christian Endeavor ideal includes ideal committee work, which is so extensive, continued, and varied as to train all the members for efficient service.

3. The Christian Endeavor ideal includes ideal union work; that is, the Christians of a place joining together to do the things that cannot be so well done by the churches separated.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:22 a. m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

S. H. Coapman,
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4. The Christian Endeavor ideal includes ideal private devotions, which will include prayer and Bible reading; and will be sincere, full and regular.

For Answer in the Meeting.

What is an ideal? Give an example.

Name one great man that had a big ideal. (Give this to several.)

Name one Christian Endeavor ideal and tell how it helps you. (Give this to many).

How can we realize our ideals?

What was Paul's ideal?

Where does Christian Endeavor get its ideals? Tell how.

Name one ideal in efficiency that Christian Endeavor aims at. (Give this to several.)

What ideals of service has our society?

What ideal of society work might we set up?

How do ideals help us to do better?

For Daily Reading.

Mon. Personal purity, 1 John 3: 3-10.
Tues. Full consecration, Rom. 12: 1-2.
Wed. Training in service, Rom. 12: 3-8.
Thurs. Christian fellowship, Mal. 3: 16-18.
Fri. Christian patriotism, Rom. 13: 6-10.
Sat. Christian homes, Tit. 2: 1-8.
Sunday, Feb. 4,—Topic.

A Recitation:

Good, Better, Best.

Lord of workers, endless wise,
It would be a wondrous prize
If our work so firmly stood
Thou couldst praise and call it good.
Lord of workers, whose design
Finer grows and yet more fine,
All our work with purpose fill:
Help us make it better still.
Lord of workers, pointing far
To ideal's perfect star,
Leave us no ignoble rest;
Lift our better up to best.
Lord of workers, joined with Thee
In Endeavor's ecstacy,
Let Thy words that cheer and bless
Be our goal and our success.

—Amos R. Wells.

A SONG SPARROW IN WINTER.

Snow and sleet and a frozen field,
And a desolate winter sky,
When suddenly in yon bare tree
A little bird sings hopefully;
He sings and sings
Of flowers and things,
And sunshine bye and bye.

Desolation in my heart,
Gloom around me spread;
Yet somehow hidden out of sight,
My soul keeps singing through the night,
It sings and sings,
Of joy that springs
From ground that seemed quite dead.

Alice M. Clark, in N. Y. Advocate.

—The government's cotton-ginning report show 14,332,756 bales of cotton ginned to January 1, 1912, as compared with 11,084,515 bales last year. And there is much cotton in the fields not picked, and never will be. That is far and away the biggest cotton crop ever produced in this country

DIED.

Ingle.

Sister Rachel L. Ingle departed this life Jan. 16th, 1912, age, 63 years. Sister Ingle was in her usual health at the time of her death. She fell dead while at work in her room, having not a moment's warning. She leaves a husband and four children and many friends. She was a faithful member of the Methodist Church. Her funeral was preached by her pastor, S. B. Stephens, at Terry's Fork Church from Rev. 3: 2—"Behold, I come quickly"—after which her remains were laid to rest in the family graveyard to await the resurrection morn.

—Prof. J. M. Foust should be addressed R. F. D. 1, Snow Camp, N. C.

—Rev. T. J. Ogburn carries a bandaged left hand. He fell on the ice and cut a great gash on the inside of his hand. A surgeon removed part of the lacerated flesh and closed the wound and bound his hand up.

—Mr. J. A. Odell because of advancing age retires from the presidency of the Odell Hardware Co. Mr. Chas. H. Ireland becomes president, Bro. R. H. Brooks, vice president, and Bro. J. Norman Wills secretary and treasurer.

—Mrs. J. A. Stout, near Climax, had a dreadful fall on the ice. Her head struck a door step, and her condition has been critical.

—Bro. J. Norman Wills, when in New York on the second Sunday went to hear Jowett preach. He also heard a Sunday-school talk by Dr. Shauffler.

—Rev. C. A. Cecil's daughter, Alma, has been ill for a long time, and is now in a seemingly critical condition.

—Mrs. T. F. McCulloch has been confined for some weeks with an affection of the ear that does not yield to treatment. A perforation of the bone may be necessary to a cure.

—The census report for the cotton crop of 1911 shows that on January 16, 14,510,576 bales of cotton had been ginned. During the period from January 1 to 15, inclusive, 193,674 bales were ginned. A considerable quantity still remains to be ginned. The final report will be given out by the census bureau, March 20. The department of agriculture estimated the total out put for the year 1911 would be 14,885,000 bales of 500 pounds each.

—Six months ago the Durham Hosiery Mills inaugurated a plan by which a sum was set aside from the earnings of the mill to be distributed among the employes making any suggestions leading to economy of operation in any department. During the six months, $1,172 have been distributed according to the provisions of the plan.

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ELON COLLEGE (Co-educational).

The Fall term was the best in the hisle better still.
which opens Jan. 3rd, 1912, promises to tory of the College; the Spring Term,

Parents who wish the best possible moral and spiritual surroundings and the highest type of intellectual training for heir sons and daughters should confer with the College for terms, etc.

Young ment and women going away to school will find that Elon College offers the best possible advantages at the lowest reasonable cost.

TEACHERS' NORMAL COURSE...

This course for teaches opens April 9, 1912, and closes on the fifth of the following June. The College Bulletin describing and outlining the courses offered will be sent to all teachers who apply.

Ideal courses are offered for teachers, and work that will enable them to male the greatest success possible in their chosen work.

For all information apply to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

—"The wicked stand where it is slippery," soliloquizes a contemporary. Not long. They do fall.

—Polk Miller, the Richmond lecturer in the negro dialect and droll yarns, announces that he has quit the stage, the platform and the public gaze forever and has disbanded his famous negro quartet. Old age is assigned as the cause.

—The Duke of Connnaught, who is now Governor General of Canada and uncle of George V of England, is on a visit to Ambassador Whitelaw Reid of New York this week.

—President William H. Taft, on Jan. 18, commuted to expire at once the 15 year sentence imposed upon Charles W. Morse, the New York Banker, and "ice king," who has served two years of his sentence for violation of the national banking laws. Morse is represented to be dying with consumption and it is not believed he could survive in prison a month longer.

—Realizing the need of the South for more and better dairies and the large profits which can be made in that favorable region by dairymen who will fill the great demand of the cities for dairy products, President Finley of the Southern Railway Company, following the custom of that company in furthering in every way the growth and development of its territory, has equipped a Special Dairy Car, which, beginning the first of February, 1912, will be run over the length and breadth of the great system, spreading the doctrine of more and better cows and, by means of lectures, demonstrations and exhibits, doing everything possible to develop and improve the dairy industry along its lines in the Southeastern States.

—Long hatpins, the unprotected points of which project beyond the wearer's head, are no longer fashionable. There are, indeed, indications that hatpins may be wholly discarded. Queen Mary, just before she sailed for India, gave orders that all her hats should be fitted with the old-fashioned elastic cord. None of her hatpins were invited to the durbar.—Ex. Amen.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Subscribers can remit diectly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

THE GOOD OF ONE PASTORAL CALL.

It was early in the morning that Pastor Barton was making a round of visitation among the sick. He had to pass Bro. Jones's house, and it occurred to him to run in for a minute or two.

"Bro. Jones, I was passing and I thought I would come in and see how you all are, and have a word of prayer with all before you begin your day's work. I'm glad to know you are all well. I see so many sick and suffering that when I find a family all well I feel that there is something to be especially thankful for. I see it is almost time for the young folks to start to school, and I know that your business is calling you, Bro. Jones, but let me read a little from the Good Book and have a word of prayer with you. I always feel that the day goes better if I begin it with prayer and thanksgiving to God for His guidance and blessing."

Pastor Barton's reading and prayer were both very brief; in fact, his call did not last over ten minutes, but how timely it was, and what an immense amount of good it did!—more than Pastor Barton ever realized.

The fact was, Brother Jones was in a state of perplexity as to his business, his affairs having become tangled, and he was on the point of desperation. Pastor Barton's prayer that the Lord would guide him in his business made him realize that he had not committed his business unto the Lord as he should have done, and he resolved to begin at once to make his business part of his religion. The result was that his mind became calm and he began to see a way out of the tangled maze of business obligations. He went home that night with his heart so lightened that Mrs. Jones and all the family at once noted the change, though they did not know exactly what was the load "Father" had been carrying.

Mrs. Jones, too, found a blessing through the morning prayer. The care of the household and the anxiety she felt about the young people were telling on her, and she came to see as never before that the Lord was interested with her in bringing her children to their best, and she rejoiced to think that the Lord was watching over her loved ones when they were out of her sight.

Tom, eighteen years of age, also received timely help. He was growing restless and seriously thinking of running away from home. Somehow the minister's spirit of submission affected him and he became more resigned and actually resolved to help father and mother with their growing burdens.

Kate, too, found a boon in the pastor's call. She had the day before received an invitation from a young man of questionable character but attractive personality, asking her to accompany him in a buggy ride to an evening party. She was tempted to accept it, though she felt she ought not. After the pastor's call and prayer, she found it easier to say no.

Little Frank also had his blessing. The day before a boy in school had done him an injury, and he was trying to think how to even up with him. When the preacher prayed: "Lord, forgive us our sins as we forgive those who sin against us," Frank came to see how small his own hurt was in comparison with a sin against God, and he resolved to forgive his schoolmate for his thoughtless deed.

Just a few words by a man of God—but how fraught with blessing they were to an entire family.

—A flock of robins appeared in Burlington two days during the intense cold weather.

YOU'RE NEXT.

An eccentric man who was a barbar by trade is said to have had engraved on his coffin plate the words, "You're next." As his friends came to look upon his face for the last time, they would read the words and be startled. The barber intended it as a joke, but it is too serious a matter of jest.

Every one of us is in the line of succession. If not the very next, we are the next to some one whose time will soon be me. Do you realize that you are being swiftly carried forward to the last hour of earth and the first hour of the world beyond?

A Handy Man Without Hands.—Leon McCulloch, with the Westinghouse Electric Co., Pittsburg, Pa., writes: "There is a man working in the office here who has no hands at all, but only two hooks to take their place, or a pen which can be inserted in place of one of the hooks. He can handle books and papers, button his clothes and do other remarkable things with those two hooks, however. He is also lame in one foot. He was injured so while trying to free another man from an electric wire." That man is doing better than many who have two hands and feet. He has the willing spirit which is far more than the whole body.

BOY SCOUTS.

The scout movement is one that people have looked upon with suspicion. Is it good for the boys or is it bad for them? Some think it is intended to develop the war spirit. One of the best expositions of what it is and is intended to accomplish for the boy is given in an entertaining illustrated story book published by the Messrs. George H. Doran Company, New York, and entitled "From Tenderfoot to Scout.." It is a book that men and women as well as boys will enjoy reading. Price, $1.20, net.

—One of our preachers writes that his wife can beat him and intimates that she has done so. But it didn't sound quite so lamentable to us when he explained that she could beat him in getting new subscribers for the Herald. We could wish that every one of our preachers had such a wife as that.

THE PASTOR'S SALARY.

I note that President Swain in last week's issue of the Herald calls attention to the importance of making prompt collections on pastor's salary. This is a timely subject. As he says, when the average pastor "gets through Conference he is pretty short of cash" and then the present winter so far has been characterized by unusually inclement weather and this has not only increased expenses, but it has caused congregations to be small and in many instances no congregation at all. Cosequently the stewards have failed to see the members and collections on pastor's salaries have not come in as freely as usual—which has never been very freely in the early part of the year on most charges. The winter months are most expensive, as every one knows, and hence the importance of heeding the President's admonition that the stewards should make early collections. The faithful pastor hesitates to call attention to his needs and often suffers rather than do so. One pastor states that for every dollar he has received on salary up to the present he has paid out five dollars in defraying actual and necessary living expenses.

This is not due to meanness on the part of his people—it is not due to their lack of ability—it is not due to their lack of love for him—it is due wholly to lack of thoughtfulness. He has not felt that he could tell them how matters stand and they have not thought to ask him. I wonder how many pastors are in the same boat with this one gliding down through the Conference year of 1912—two months of which have already passed. Is it not time to think and to heed the exhortation of the President "to make early collections of pastor's salary?"

Respectfully submitted, William.

EXCELSIOR! EXCELSIOR!

Our pastor preached a splendid new year sermon on the duty of "fighting it out." The next morning at breakfast our little boy, Benjamin, asked if I knew why that boy was so anxious to go on up the mountain though they were all trying to stop him? I asked him what he knew about it, and he said his teacher said he had promised his folks to get home by Christmas. Then we looked up the poem and read it over and over, and I had the boy to learn it "by heart." It seemed more beautiful and impressive than ever. In the shades of night he bore mid snow and ice the banner with the strange device, "Excelsior." The old man cautioned him against the tempest and roaring torrent; but his clarion voice replied, "Excelsior!" The maiden bade him "stay and rest his weary head upon her breast. A tear stood in his bright blue eye, but still he answered with a sigh, Excelsior!" The lights that shone in happy homes and the spectral glaciers far above glittering in the twilight above the clouds racked him with contending passions. "From his lips escaped the groan: Excelsior!" Danger and death threatened, "Bemare the pine trees withered branch; beware the dreadful avalanche. This was the peasant's last good-night—His voice replied far up the height: Excelsior!"

The pious monks of St. Bernard at break of day sent heavenward their oft-repeated prayer and heard upon the shattered air: "Excelsior!" Then the traveler was found by the faithful dog, half buried in the snow—but "still grasping in his had of ice the banner with the strange device, Excelsior! And from the sky, serene and far, a voice fell like a falling star: "Excelsior!" As I walked down town that morning to begin the work of the new year, for, as I was past middle age, the thought of the preacher's sermon—mingled with the poet's description of the boy who could not be turned aside from his purpose to go higher, by the comforts of life, the dangers of the journey, the appetites and passions, nor the fear of death; and his heroic climb through all the cold, weary, dangerous hours of the night—his cry at break of day, his "clasping in his hand of ice" after death the banner with the strange device, and his clarion cry after death penetrating the empyrium, gave me such a thrill of courage and enthusiasm that I have had new life and resolution ever since. I wish every boy and girl and grown person, too, in our church would learn the poem and feel its force and meaning and catch and carry its inspiration.

I was impressed with the lack of care of many people by the remarks made to me by friends who read my "good resolutions" card. Nearly all who spoke to me about it, and many did with fine appreciation, were under the impression that I wrote the sentiments myself. It was plainly embraced in quotation marks on the card. My chief reason for printing and circulating it was that it mentioned so many points in which I was deficient. And I hoped that calling it to the attention of others might impress it on my mind and enable me to live up to it. One much loved brother wrote a splendid letter of appreciation in which he expressed for me a wish in a certain Bible verse. I looked it up and read: ""The Lord fulfil all thy petitions." That was David's wish for his chief musician. David must have known him well. I began to think what a dangerous thing it might be for this old world and its people if the Lord should fulfil all my petitions. If I knew He would, I doubt whether I would ever pray again, in such danger would I be, with my limited powers, of making mistakes. T. T. Hicks.

Jan. 26, 1912.

TO THE NORTH CAROLINA CONFERENCE.

The Washington Convention. .Report to Conference.

Acting in obedience to the action of our Henderson Conference and responding to a request from some of the citizens of Asheboro made it my good fortune to attend in Washington City, Dec. 11-14 the biennial convention of the Anti-Saloon League of America, also the Conference of temperance workers on the night of the 14th and the day following.

Any one who has tried it knows the utter impossibility of reporting in any satisfactory way a great convention. The most you can do is to say some things about the Convention.

Who Was There.

To start with, there were 172 accredited, voting delegates, from 39 states, representing 26 religious and temperance organizations. However, there were 240 who signed the enrollment cards and were registered as having attended, but only 172 of this number were entitled to vote in the convention. While there were flashes of wit along all along and at times the audience roared with laughter, yet I have never seen a more serious, more determined, more hopeful, more powerful body of men assembled. There was brought together such an accumulation of combined brain and spiritual power as to make the temperance cause appear hopeful and the liquor traffic hopelessly doomed.

The Complexion of It.

The organization, the program, the discussion, and even the men while there, were non-partisan, non-denominational. The evil of the liquor traffic and how to get rid of it, not how to regulate it, was the burden of every address and of every utterance. The traffic is an uncommon common enemy, hence it must be treated and we must conduct ourselves accordingly. United we stand and it falls; otherwise, it stands and we continue to suffer.

The Bane of All Prohibitionary Effort.

Temperance and the prohibition of the liquor traffic was discussed from almost every point of view, but the phase mentioned and oftenest discussed most was

the shipping across state lines into dry territory under protection of inter-state commerce. The conference following the convention was given entirely to this phase of the subject. All were agreed that this is the preponderating question now before the temperance people, but to know how to deal with it is not so easy. If we were to ask Congress to pass a law putting an object of inter-state commerce under the control of state law when it crossed a state line into any given state, Congress would decline to do this on the ground that such a law would be unconstitutional since it delegates to a state the control of inter-state commerce, which control belongs by the constitution exclusively to the Federal Government. On the other hand it was claimed by some that the most effective measure we could hope to get through Congress and to stand the test of the highest court would be a law enacted by Congress to the effect that any article when shipped from one state to another with intent to violate the laws of the state into which it was shipped should not be recognized as an object of inter-state commerce, hence not protected by the Federal Government. The difficulty in getting the desired relief from this kind of law would be in making the state lay stringent enough so that the shipment of liquor from another state into n. C., say, could scarcely be made without intent to violate our state laws. As our state laws now stand the numerous shipments into our state are not made with intent to violate our state laws when the consignee is getting it to drink and to treat his friends or customers. Our state law, roughly speaking, prohibits the manufacture or sale of liquor, not the possessions or the drinking of it. So that to get relief through this last named measure would require very, very stringent state laws. Yet it is thought that Congress would give this kind of law if the people ask for it really to get it and that such a law would stand the test of the supreme court of the United States.

A committee was finally appointed to consider the matter and decide what kind of law it is wisest to ask Congress to give us, then call upon all the temperance forces to get behind it and push it until it goes through. T. M. Johnson.

Asheboro, N. C.

Character is caught, not taught.—Selected.

Blushing is the color of virtue.—Matthew Henry.

Virtue is bold and goodness never fearing.—Shakespeare.

TWO SERMONS WE HAVE HEARD.

It was more than sixty years ago when this writer had the privilege of hearing two sermons, one a few weeks after the other. The two sermons were widely diverse as to the effect they had and the lasting impression they made on our young mind which at that time was keenly alive to every influence that tended to a life of godliness. It was a balmy summer eve and in the center of a grove of tall trees a large brush arbor had been erected and a grand stand where a vast audience has assembled to hear a sermon from Rev. Thomas Lowe whose fame as anorator had spread far and wide. It was an inspiring scene as the gentle breezes played softly and birds warbled sweetly as that man of God took his position on the stand facing that intelligent throng of eager listeners as he appealed so eloquently to all that was noble and godlike in the hearts of his hearers. His subject, (we cannot recall his text) was the shortness of time and the length of eternity. He went on to state that if a bird were to go to the sea shore and take one grain of sand and bear it away; in one thousand years to return and get another, until this whole earth was carried away at that rate that eternity would only be just begun. How it staggered our reason to contemplate such a period of time. He then spoke of the lost soul writhing in the torments of the lost world. and that at some time that soul might be thrown up upon some dark billow of damnation and see in the distance the Holy City of God where saints and angels were shouting and singing praises and their harps resounding and the poor lost soul cried out as he saw standing looking towards him an angel of serene yet majestic mien. Oh, watchman, watchman. what of the night? and the angel with a voice that echoed and re-echoed through all the vast domains of God's universe replied, "Eternity, Eternity;" and as the words were ringing and reverberating through the worlds until that soul so hopeless and helpless would sink back unto that dark abode of woe never more to rise while the voice of the angel still echoed in whispers low, "Eternity, Eternity, Eternity!"

The remainder of this excellent, yet eloquent and awful sermon we fail to recall, but we well remember the depressing effect it had upon us as we determined that we would so live that we would not have to endure anything so superlatively awful, yet we mourned to think that any human being made in the image and likeness of God should ever attain to a doom so terrible.

The Other Sermon.

It was only a few days after hearing the above that we attended another camp meeting at old Union Chapel on Granville Circuit. The circumstances were nearly the same: a beautiful evening, everything auspicious and Rev. J. L. Michaux, at that time pastor of the circuit, was to preach to an audience of perhaps four thousand or more persons. When the hour arrived for service a train of passenger cars came thundering by and slowed up just enough to let a number of persons get off. Among the number was gentleman somewhat past middle age, fine looking, handsomely dressed, and exceedingly attractive in appearance and manner. He came toward the stand which at that time was occupied by several of our ministers. Bro. Michaux went to meet him promptly, greeted him cordially, and ascertained that he was a Presbyterian minister. He invited him to a seat on the stand and in a short time had gained his consent to preach for us. There was on the face of the stranger otherwise so pleasant, an expression of intense sorrow, but it was controlled by a beautiful resignation. He came forward and after reading a brief scripture lesson he announced his text: "Say ye to the righteous, it shall be well with him; for he shall eat the fruit of his doings;" and for about thirty minutes he held that vast audience spell-bound, as he talked of the beauty of holiness, of the joy that ever attends the true servants of God; of the certainty of the atonement made on the cross availing for every soul that would humbly and sincerely seek Jesus, the great reward that awaits those who walk with God through this vale of tears, of the angels that keep watch and ward over His true servants. He spoke of the audience before him and said, I see faces here I have never seen before, but I expect to meet and recognize them upon the shores of eternal deliverance. He spoke, oh, so eloquently of the joy and everlasting peace and rest that remains for all God's children and the solemn stillness of the audience was frequently broken by some one who would cry out, "Glory to God." We wish it were in our power to recall some of his sublime flights of eloquence, but we are still under the impression that many, very many more souls would be saved by such a sermon as this than the first where the fearful doom of those out of Christ was so clearly set forth. It may be that some souls require such extreme measures to arouse themselves from their lethargy. E. A. N.

We learned afterwards that the Presbyterian minister in question had but recently buried the last of his family; a

fond wife and several children had passed away in quick succession, leaving him alone in the world, and when he preached for us, he was traveling about distributing Bibles among the poor and destitute. He left his home in Memphis, Tennessee, after death had robbed him of his loved ones. A few days after preaching that memorable sermon, he went to Oxford, N. C., and got a horse and buggy to travel about in order to leave Bibles wherever needed. He left Oxford one evening, and about three o'clock some one found him sitting in his buggy a mile or two from town. The horse was straggling about, and he was sitting there dead. His name was Deruwell. His remains were sent to Tennessee.

BIBLE STUDY CLASS.

Lesson for Next Week.

Job, first seven chapters.

Answer to Assigned Questions

ESTHER.

I read the book of Esther on Sunday, and Monday, 21 and 22—and will try in concert with the Bible class to respond to the question extended by our leader. The righteous Jewish people at that time "called upon the name of the Lord," of course, and we know that God answered the prayers of the faithful—and that He answered in his own way. The book of Esther is a peculiar history of the affairs of men. The over ruling hand of God was in that great event of giving deliverance to a class of oppressed people who were fearfully exposed to the blood-thirsty schemers of tyranny. The people, the Jews, did acknowledge God, as we know, and called upon God for deliverance, and protection but the writer as we see, left out the name of God in his report.

If the one man (Mordecai, perhaps) had been the author of the whole Bible, we would feel (as we must anyhow) that he had done respect to the name of God. Our respect and reverence for our superiors often cause us to feel reverence when we call their names. The author (whatever the name of the author) might have had such a great respect for the name of the great I Am that he did not feel to call his name.

Some preachers are so gifted that they are far better able to expound the scriptures than are others who are called to preach. It is a great gift to some men that they can preach so very well by just chaining the connecting scriptures together like "clock work"—and thus go through a sermon a whole hour at a time.

Others of the high calling are able to preach the gospel and to show the way of salvation, having the witness of the Spirit, but are not called "able expounders of the Scriptures." The God of system loves variety, and while our "persuasion" could not afford to serve or worship in our church without certain of the sacraments, there are other "persuasions" that serve God and call on His name without them. We know that the life of the Spirit is essential—however the "calling."

Some of the good people call the name of God at every breath, or right often, while others of the true worshippers, are able, by the grace of God to pray in an acceptable manner without the expression of God's name so often. We must believe that the Jews, in their struggle for life and liberty, on that very eventful occasion, called mightily upon the name of the Lord. When I first started on this article I purposed to make it very short, but since the object in view has started up the question, it has stirred up various thoughts that seem to come in for notice in connection with the main topic. Twelve or fifteen years ago, or near those days, I heard one of our M. P. ministers preach at Crooked Run on one of the leading Bible subjects—and the subject by my request. He noted out short scriptures, only short text, bearing directly on the subject. He proceeded systematically from passage of scripture to others and so on—and linked all firmly together. After he got through, I felt to say that all in the neighborhood ought to have heard. He preached an hour and ten minutes, and left off before he got to the end of that complete chain. I did not ask him how much he had left of the chain. Such are the connecting interests that we get from the great and wonderful Book, the Word of God. The above is ventured on without the help of the open pages of books or papers—and if used, the editor will please correct closely. An humble, Mordecai, and a simple hearted, beautiful woman are the representative characters before our view. Such are the representative characters given to us by the Word of God. W. F. Grabs.

WESTMINSTER SEMINARY NOTES.

The second semester began January 3. Not many of the students were on hand, but lessons were assigned and the work started at once. Within a few days, however all had returned and one new member was added to the student body in the person of Mr. Edw. Kirkly, of Baltimore.

After an absence of over two months, Mr. A. J. Torrey was able to resume his studies January 15. All were glad to have him return and hope that now he will be able to continue his work without further interruption. F. W. Stephenson has been supplying for him on his charge part of the time.

The two weeks Dr. Forlines passed in the hospital during the holidays proved of great benefit to him. When the semester opened he was able to take up his work with renewed vigor. He has had one slight relapse, however, and was confined to his bed one day and to the house three days. When he is not able to go up to the Seminary the classes meet at his home. But on the whole, he is gradually regain his health in spite of the occasional setbacks.

The other members of the faculty, Dr. Elderdice and Professors Douglas and Feeman, passed the holidays at their homes.

The new officers of Stockton Literary Society for this term are: J. Pritchard, President; W. S. Harper, Vice-President; R. Stanten, Sec.; W. L. Heitz, Treasurer; and F. W. Stephenson, Critic.

Dr. J. M. Sheridan, President of the Maryland Conference, visited the Seminary, January 11, and delivered a lecture on, "Why I Am a Methodist Protestant."

Messrs. Corn, Ewell, Harper and Marcus have preached their senior sermons. The class is so large that it is almost necessary to have one sermon each week.

Before the close of the first semester the students held a mass meeting in the chapel and organized a Singing Society. Ray Stanten being elected President. A permanent executive committee was chosen and instructed to formulate a constitution and by-laws. They did so and it was presented and adopted at the first meeting this semester. W. H. Mikesell was elected chorister. He is pursuing a course of instruction which should be a great benefit to every member of the society. Mr. Mikesell is doing this work gratuitously and his help is much appreciated.

Early in October the wives of a number of the Seminary students organized a Mission study class. They met every Monday evening at the homes of the members. The course proved interesting and very profitable. It was finished early in January, when with the assistance of the wives of the Seminary faculty, a new organization was formed with Mrs. H. L. Elderdice as President; Mrs. C. C. Douglas, Vice-President; and Mrs. A. R. Corn, Secretary. The officers, together with Mrs. F. W. Stephenson, constitute the program committee. The name of the new organization is, "The Seminary Woman's Club." It meets every Thursday evening at the home of Mrs. Elderdice. At present they are making a special study of Charles Dickens' works, interspersing each program with current events, art news and other special features.

A number of valuable volumes have been added to the Seminary library so

far this year. Among them are the following: "The Historian's History of the World," the gift of Miss Annie Kinzer; "Echoes from Einburgh," "Verbeck of Japan," and "The World's Missionary Conference," in nine volumes, all the gift of Dr. J. C. Broomfield; "Winning the Boy," "The Making of a Teacher," and "Getting and Holding." the three secured by A. R. Corn as premiums for a club of the Sunday School Times.

Mr. Kerlin's father died January 1. The entire Seminary community sympathize with him in his loss. There was some doubt about his being able to return to the Seminary on account of his father's death, but he did so, January 16.

Mr. and Mrs. J. Wilson Brown have taken up residence with Mr. and Mrs. A. R. Corn for the balance of the year.

At a recent meeting of the senior class, Ronalds Taylor was elected class orator.

Messrs. Shimp and Pritchard have been on the sick list this semester.

During the holidays a number of the young men held special services upon their charges and all met with splendid results. Geo. Foltz assisted W. S. Harper at Alexandria in a week's effort and although total strangers to the field had two conversions. Mr. Ledford assisted by Mr. Peterson had twenty conversions; Mr. Enfield and Mr. McGarrety had over forty; Messrs. Day and Stanten, twenty-two. So far this year the students having charges have had over one hundred and ten conversions since the opening of school.

Rev. B. W. Kindley, of Baltimore and Secretary of the Maryland Sunday School Association, recently visited the Seminary by invitation of Dr. Feeman. and addressed the Senior class in Practical. That class has been conducting a Sunday school conference, which is proving of great interest and help.

HAVE YOU A BLIND BABY?

Until a few years ago there was no institution fully equipped for the care, maintenance and education of the baby blind. But now there is an exceptionally fine one, known as the Arthur Home for Blind Babies, on Pinegrove Avenue, Summit, N. J. It is a large stone building, with Nursery, Hospital, Home and Kindergarten departments.

There are 25 children there already. The Kindergarten teachers are graduates. The Hospital Department is headed with one of the best graduate nurses to be found. with trained nurses; the Hospital staff is composed of the best surgeons and doctors of the country.

The Institution is maintained by the International Sunshine Siciety, the largest philanthropic newspaper club in the world. Headquarters, 96 Fifth Avenue, New York City, N. Y. Originally all the members were newspaper writers, but since the dues are only kind deeds, the ranks have been joined by good people from all parts of the country. These newspaper workers discovered there was no provision for blind babies; that they were put in the Poor Houses of the different counties, or sent to the Idiot Departments or Institutions for Feeble Minded.

Mrs. Cynthia Westover Alden, a newspaper writer and editor, is the President of this Society. and rightfully maintains that we have no right to assume that a child has no brains because it is blind. The Society has proven that if proper care and training is given, the baby will grow up into a beautiful normal health-loving child, with the exception that it has no eyesight. The Society took the so-branded idiots and feeble minded from the different states, put them in the Institution and gave them the best care and training that could be secured, and has proved the tr th of Mrs. Alden's statement, for out of eighty-two children supposed to be beyond all help, only two failed to respond to the training.

It has also been discovered that the mortality among the blind babies is something alarming. The light hunger is greater than that of food. and the blind babies, instead of sucking their thumbs, dig their little fingers into the eyes and rub for the light (that never comes) until the eye is injured, and as a result often blood poisoning sets in and the baby dies.

When the Summit Home was opened, of the thirty-one children on the list when the workers began to prepare the Home, only one could be found.

Not one of the children now in the Home was on the list for admission when the Home was opened.

Love and money will not save a blind baby's mind. The very mother-love that hugs the baby closer and closer to her, is the greatest enemy the child can have. Daily. the mother will see her baby grow more feeble right under her eyes. It takes a graduate nurse to carry out the doctor's orders as to its physical care, and it takes a graduate kindergartener to train the mind that should be trained daily, yes, hourly. The mother can no more save her blind baby from becoming feeble in mind than she can give it a college education and do her other duties at the same time.

If you know of a blind baby, tell the parents of this institution, where it can be sent and be saved from growing up feeble in mind and crippled physically.

Letters directed to Mrs. Cynthia Westover Alden, 96 Fifth Avenue, New York City, President-General, International Sunshine Society, or to Mrs. Kate Coleman, Superintendent of the grove Avenue, Summit, N. J., will receive prompt attention.

TWO ROADS TO HOPE.

Paul knew the value of hope to the Christian. In his Epistles he makes hope the keystone of the arch of the three graces—Faith, Hope, Charity—was as desirous that the saints should have hope as that they possess faith or charity. In the fifth of Romans he points out two ways to hope. First, he starts with justification by faith, then peace with God. then grace wherein we stand. At the end of this delightful way hope springs up with rejoicing. Blessed is he who travels to the mountain of hope on this road. But Paul knew that there were many in Rome who were strangers to such a road. Their faith trembled under sore trials. Peace they did not know, and it was hard to be steadfast. They were not traveling on the beautiful road of peace and rejoicing. Yet none needed hope more. There is a road to Hope through the valley. The gateway is Tribulation. Lift up your eyes you who are under the rod. Walk on through the trying and burning sands of Patience, then climb on over the rough rocks of Experience. In one you are weary and tried; in the other there are wounds and bruises; but keep to the path, there is Hope at the end. What matters it which way we take so we reach the hills of Hope? How often may we sing, with the change of a word, the old Scotch song:

"O, ye'll take the high road and I'll take the low road,
And I'll be in (Scotland) Hope-land a fore ye."

—Alexander Blackburn.

—Bro. Jones, of Chestnut Ridge. passed through today, returning from his wedding tour, which occupied about six weeks. He spent much of the time in Tennessee, and speaks highly of the productiveness of the farm lands he saw there, but also mentions the excessive adhesiveness of the mud found there.

—Bro. E. S. Wills left home Friday night to spend a few days in Baltimore.

—Bro. E. F. Caudle, of Randleman, is traveling and selling cash registers.

—Mrs. J. H. Stowe has been confined to her room since Dec. 24. We are glad to know that she is now better and hopes soon to be able to go about.

—Bro. S. E. Leonard is now in Elizabeth City, where we believe he is a teacher in the public schools.

From Pastors and People.

PRESIDENT'S APPOINTMENTS.

Littleton Ct., Feb. 25-27.
Halifax Ct., Feb. 29 to Mar. 3.
Roanoke Ct., Mar. 5-7.
Albemarle Ct., Mar. 14-17.
LaGrange Ct., Mar. 21-24.

W. E. Swain.

Jan. 28 was spent in High Point. Sunday morning at 11 I met a good sized congregation at Welch Memorial church in South High Point. Bro. D. R. Williams, the pastor, is rapidly getting hold of the work there and is planning for aggressive work There were one hundred and four in Sunday school. This is an improvement and it is believed that the outlook is bright for many more to be brought in. The people are pleased with the pastor and speak in complimentary terms of his sermons and work.

Sunday night I was with Brother Dixon and his people at North Main, High Point. Here another attentive congregation was present. The rough weather has somewhat interfered with the Sunday school attendance, but the number present Sunday was encouraging. Monday morning it was my privilege to go out to see the Lebanon Methodist Protestant Church in North High Point. I am sure that if the people throughout the district knew just what a splendid church these people are building there would be general rejoicing. I do not want to anticipate what may be in the mind of some of them to say as to its size, material of which it is built, finish, and the like, hence I decline to say more. It is indeed an honor to those who are making it possible and a credit to that part of the town. Bro. Moton, the pastor, was not well, but his enthusiasm was not enfeebled by that. You will hear from them later.

W. E. Swain.

Rockingham.

We arrived at Rockingham on the 22nd of December, 1911, after a trip of 270 miles from Creswell, N. C., occupying 24 hours. Bro. W. T. Collins met us at the depot and carried us to his home, giving us entertainment for 11 days, until our household goods arrived and we could move into our own "hired house." We are also indebted to him for procuring wagons and teams to move our goods from the depot, and to Brother John Lassiter and two other brethren whose names we cannot recall, for help in moving.

Night of the 20th of January, while we were at another point, quite a number of the brethren and sisters visited the pastor's house, bringing quite a number of things in the way of flour, meat, sugar, canned goods, and other things, all of which we fully appreciate. They said that it was not generally known that the "pounding" was to take place, and that the thing is to be repeated—done over. We are also indebted to Brother W. T. Collins and wife for milk since we have been here and also some gifts in the way of vegetables and butter. These things we also appreciate. We also are indebted to Mr. Whitley for meal, from his mill. Also to Bro. Collins for a load of light-wood ("ligtard").

The people have been kind and appreciative, so far as we have seen. Quite a number seem to be much interested in the church, showing a devotion not often seen.

The extreme weather has hindered in the work. We have been to each point. Had two services at McFarlan, in Anson Co., 33 miles away, 14 miles South of Wadesboro, in sight of S. C. Two services at Pee Dee, and yesterday, at St. Johns, with a good congregation.

J. F. Dosier.

Denton Mission.

Dear Brother McCulloch:—We held our first quarterly conference at Denton on Saturday evening before the third Sunday in January. The attendance was small, but the interest seemed to be very good. Denton and Pleasant Grove were represented. Southmont was not represented. They were kept back by the cold weather and bad roads. The usual business was transacted in a spirit of love and interest. Our Christmas treat for the Sunday school children was very good, and every body present seemed to enjoy the service very much. Our services since Conference have been good and well attended considering the cold weather and bad roads. The pastor has had a long attack of cold and neuralgia which was brought on by being out in the snow and sleet canvassing for the Denton church. He has not had much rest night or day for about three weeks. Will not all who read this that have the means send us a donation at once to help us pay off the debt on the Denton church which is over twelve hundred dollars. We have other things that we want to do as soon as we get this debt paid off. My dear brethren and sisters, if you could hear the children at the Orphans' Home saying, Bro. Braswell, when will we get into our new church? I feel sure that you all would want to help finish the church at once and see those dear little ones happy in our new church. Oh, just think of those dear little children saying, "Our new church." Dear Brothers and sisters, please help us what you can, and God will pay you all back some time in some way. We thank all that have contributed any amount in the past. We are sending a list of the names and amounts of those that have given and subscribed in the past. The total for the Denton Mission is not $2,577.39 as is shown in the Conference Minutes. The total paid by the Denton Mission is $4,110.38, not including a number of things that might go into the report.

God bless the entire Conference. Brethren and sisters, pray for us.

Fraternally, D. A. Braswell.

The following is a list of the names and amounts paid and subscribed to buy a lot and build a Methodist Protestant church at Denton, N. C.:

Paid.

J. M. Danieles	$100.00
A. G. Morris	110.00
W. E. Hill	50.00
J. T. Sexton	60.00
J. C. Morris	50.00
C. W. Morris	8.00
A. A. Hill	75.00
Daniel Surratt, Jr.	15.00
M. K. Surratt	12.00
J. Workman	10.00
W. J. Frank	20.00
Savanah Sexton	67.00
P. M. Parks	10.00
Sarah A. Morris	5.00
C. A. Hoover	15.00
C. C. Chandler	20.00
C. H. Surratt	50.00
W. F. Wells	50.00
N. M. Jones	5.00
J. R. Peace	75.00
L. T. Ross	5.00
Mrs. W. C. Hammer	10.00
J. B. Jones	5.00
C. C. Shaw	5.00
R. E. Peace	2.50
P. O. Shaw	5.00
H. P. Sexton	5.00
L. E. Workman	5.00
J. C. Lanier	1.00
Sank Walls	10.00
J. F. Cameron	10.00
B. I. Harrison	5.00

Fosco Walls	5.00
Chapel Hill Church	18.00
Mt. Ebal Church	1.00
Piney Grove Church	2.51
B. Peacock	5.00
J. J. Welch	5.00
T. T. Hicks	3.00
A. R. Hill	1.00
Rev. John Hulin	15.00
C. A. Mogehee	1.00
Rev. L. H. Hatley	5.00
Rev. W. E. Swain	3.00
T. A. Hunter	5.00
J. B. Ogburn	5.00
Rev. A. L. Hunter	1.00
Mr. Powell	1.00
Rev. N. G. Bethea	1.00
Rev. E. G. Lowdermilk	1.00
A. J. Harris	10.00
Rev. T. M. Johnson	1.00
A. M. Rankin	5.00
W. P. Pickett	5.00
L. Thompson	5.00
Q. E. Bundy	1.00
Edgar Goodman	1.00
C. T. Allred	.50
D. L. Parker	1.00
Dr. Anderson	75.00
Mr. Fagett	10.00
..Total paid	$1,069.00

Subscribed.

J. T. Sexton	40.00
C. W. Morris	17.00
A. G. Surratt	50.00
Coy Surratt	25.00
J. E. Varner	5.00
A. M. Hamilton	5.00
W. L. G. Bingham	15.00
W. B. Thompson	2.00
Hayden Sexton	1.00
M. G. Frank	1.00
G. W. Lainer	1.00
W. A. Davis	1.00
W. M. Lefler	2.50
W. T. Dennis	5.00
Piney Grove Church	1.25
R. L. Wellon	1.00
J. F. Miller	1.00
J. W. Lassiter	1.00
J. E. Floyd	1.00
W. O. Westmoreland	1.00
T. W. Harris	.50
J. R. Lainer	.50
Wilson Williams	1.00
W. C. Fine	1.00
T. A. Calemore	.25
C. A. Cook	.25
Pearl Elliott	.50
D. B. F. Snider	1.00
Rev. J. R. Hutton	5.00
Rev. Edward Suits	1.00
Rev. R. C. Stubbins	1.50
R. C. Rigan	1.00
H. A. Finch	1.00
John Surratt	25.00
Total subscribed	$216.25

Some names and amounts may have been overlooked, if so, please notify me.

D. A. Braswell.

Siler City Circuit.

The month of January has been unusually rough weather that has greatly hindered church work. Yet we have held several interesting services. Several things seem to be developing that are indeed very encouraging. We will not speak further of these things now, but hope to soon see the result and then we can speak again.

As far as we are able to judge, each church seems to be hopeful of doing greater things. The Circuit has been exceedingly kind to the pastor. May this encourage him to do greater things and by the combined efforts of pastor and people may great things be accomplished this year.

I had the privilege of spending last Sunday night with old Brother Page near Springfield church. Bro. Page is in his 86th year and perhaps the oldest member on Siler City circuit. He delights to talk about the old preachers that have long passed over the river. Brother Page used to travel considerably and talks of many cities he used to visit, and though very pert for his age, he says there is only one city that he ever expects to see, the heavenly.

J. H. Bowman.

Concord.

Hands are at work extending the street car line. It will pass in a few yards of our church; and the cars will soon be running past us.

We held our first quarterly conference on last Saturday night. Business was transacted in harmony. Bro. Samuel Nash was elected secretary of the conference.

The next conference will be held at Fair View.

Our congregation on Sunday morning was encouraging. At night, because of unfavorable weather the congregation was not quite as large as usual. I trust that when the winter's storms are past, we shall be found at the post of duty making good progress on our way.

A Oscar Lindley.

Guilford Ct.

Dear Brother Swain:

The first quarterly conference was held at Mt. Pleasant church on Saturday Jan. 27, 1912. Owing to the bad weather and lack of interest in church work and also sickness, the attendance was rather small. The business was transacted in the spirit of harmony; the reports were very good, but not what they should have been. Our faithful secretary, Bro. J. A. Gray, could not be with us on account of sickness. We are hoping and praying that he may be restored to health again. Brother Gray was elected secretary again and Bro. J. M. Davis, assistant. The financial report was very good. When will the time come when all of our churches will pay the interests quarterly. Some of our Sunday schools have gone into winter quarters which ought not to be so.

On January 17, 1912, at the home of the writer, Mr. Fred Green and Miss Lou Payne were united in marriage. These are among our best young people of Mt. Pleasant church and we wish for them a happy life. Bro. J. R. Stone was re-elected reporter of Mt. Pleasant. Bro. Motsinger of Canaan. Bro. J. M. Davis was re-elected circuit steward to visit all the churches on the work and stir the people up on finance which is badly needed. Bro. G. A. Berrier was elected circuit Sunday school superintendent to visit all the churches and talk Sunday school. We are praying that this may be the best year of our lives. Of course Mrs. Plyler's condition is still very serious, and our chances are poor for attending to the work as we would like, but we are praying that she may be soon restored. Pray for us. Success to all,

T. A. Plyler.

Dear Brother Swain and Herald readers:

As I have not seen anything from Guilford Circuit this year, I will try and write a few lines. Since Conference I have been trying to fill all my appointments although the weather has been very bad and the congregations have been rather small. Most all of the churches had Christmas trees and treats for the children. Hickory Grove had a nice tree and splendid exercise by the children. Red Hill and Shady Grove had nice treats for the Sunday schools.

Fairfield had a nice tree. The children, under the training of Miss Ida Davis did splendidly. Mrs. Pearl Marsh had charge of the music, which was fine. It was our pleasure to be with the people at Canaan and Mt. Pleasant. The trees were very beautiful and costly. The exercises were fine, the music was inspiring. We want to thank the people for the presents to pastor and family, also the ladies for a nice cake. At Mt. Pleasant, while the exercises were going on old Santa was busy outside the church loading the preacher's buggy and when the service was over we went out and could scarcely find any place to ride. We found sugar, coffee, butter, fruit, sausage, flour, etc. Among the names on the various packages we found Mr. and Mrs. Frank Green, Mr. and Mrs. G. W.

Hayworth, Mr. and Mrs. J. R. Stone, Mr. and Mrs. C. A. Green, Mr. and Mrs. H. T. Murphy, Mrs. Osborn, Miss Amy Osborn, Mr. and Mrs. Marvin Green, Mr. and Mrs. Shoaf, P. L. Ledford, and others too numerous to mention. May God bless these good people in their gifts to us and may God help us to be a blessing to them.

Mrs. Plyler, myself, and little May, spent Xmas week in the homes of Bro. W. W. Tise, D. E. Hilton, and G. W. Hayworth, which was a great pleasure indeed. May the Lord bless them for their kindness to us while in their pleasant homes.

On New Year's day Bro. Hayworth, Bro. Gambol, Bro. Tise, Bro. Craven, and Bro. Green sent their teams down near Fairfield and moved us up near Spring Hill Church. Since we have been up here many of these good people have been in our home. Thanks to Bro. Tise and Hayworth and Boggs for several loads of wood, also Mrs. Tise for birds, fresh meat and sausage; Mrs. Hayworth, for milk, butter, potatoes, etc.; Brother D. E. Hilton, for eggs, etc.; the many good ladies for many good things for Mrs. Plyler. I cannot name them all, but the Lord knows who they are and He will bless them every one.

We are hoping and praying that this may be the best year of our lives.

Mrs. Plyler's condition is unchanged. Pray for us that God may restore her to health again.

Yours in His name, T. A. Plyler.

Stanley.

Our first quarterly conference will be held at Love's Grove on Saturday before second Sunday in February. Preaching at 11 a. m., and the business of the conference afterwards. G. L. Reynolds, Pastor.

Friendship, Yadkin College Ct.

As I have been re-elected reporter to the Herald. I will make a short report. We are very much pleased to have our former pastor, Rev. H. L. Powell, with us another year. He filled his regular appointment Sunday at 11 o'clock; his subject, The Christian Path. It is needless to say it was good, as all of his sermons are good. The election of the officers of the church was also held; the old board was re-elected. We are sorry so few were out at church, but the day was very cold and cloudy. We have not had any preaching since conference, as the weather has been so bad. May we all work with our pastor and each other and so make this the best year of all, 1912. Success to the Herald and its readers. Reporter.

Monroe Circuit.

The first quarterly conference will be held at Rose Hill on Saturday before the third Sunday in February at 11 a. m. All officials are asked to be present.

J. W. Self, Pastor.

Lincolton.

We had present in our Sunday school today, 40, notwithstanding the weather was unfavorable. Our collection was $3.42. Our new and beautiful church seems to be on the upward go just now. We have just planted some shade trees which will add much to the church property's appearance when they grow larger.

Jan. 28. X.

Hickory Grove, Guilford Ct.

Dear Herald:

We have many things to encourage us in the beginning of the new year. Are glad to have our former pastor back with us for another year and glad to see him putting forth new energy to build up the circuit, setting new plans to raise the general interest and to build a parsonage. I think if we as a church will do our part there will be much good done on this work.

Brother Plyler has filled all the appointments at this place; his sermon Sunday was grand.

We are sorry to know that Sister Plyler is not so well; hope for her recovery soon.

Our Sunday school is taking on new life. The following officers were elected for the year: J. F. Hassell, Supt.; Nora Jones, Sec., E. S. Jones, Teacher for the Bible class, A. L. Jones, for the second Class; Mrs. Emma Borum, for the third; J. O. Leonard, for the fourth; J. B. Hassell, the fifth. We have on roll sixty; average attendance, forty-three.

May the good Lord bless our Sunday school and help us to do a good year's work this year, and may the harvest be great. I am, yours for Christ.

E. S. Jones.

Thomasville Station.

Dear Herald Readers:

There was a very nice congregation at church last Sunday night. Bro. Suits preached two excellent sermons. Sunday morning he preached on the "Ministry of Music;" Sunday night he took for his text from I Chronicles 11:22: "Benaiah, the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab; also he went down and slew a lion in a pit in a snowy day."

The Sunday school elected Mr. Gilbert Miller as Secretary and Treasurer.

The Teacher's Training Class which was organized the third Sunday in January will meet next Sunday. Rev. Edward Suits is the teacher.

The Ladies' Aid Society met last Thursday, had a nice time.

We are sorry that Bro. Henry Dickens, who is sick, does not seem to be improving very fast.

Wishing success to the Herald and its readers. (Mrs.) Laura Dickens.

East Winston Church.

Dear Editor:

The exceedingly rough weather of this winter has interrupted, quite a good deal, with attendance at our S. S. and we have been unable to have any preaching until last Sunday evening the pastor, Rev. S. M. Needham, preached his first sermon at our church. He had a very good congregation considering the rough weather, and the people were pleased with his preaching.

Last Thursday evening, Miss Annie Forrest, a return missionary from Japan, gave a lecture in our church. She told many very interesting things about Japan. Pledges were made for $25.00 for Miss Forrest's work in Japan.

The Sunday school would like to enter the contest for the banner offered by Mr. and Mrs. Dixon, of High Point. The attendance at Sunday school for three Sundays in January has been, 56, 55, 64, and one Sunday it was so cold we could not have any Sunday school on account of heaters.

Next Thursday evening pictures will be shown by W. A. Speer illustrating "Ten Nights in a Bar Room."

Mr. J. F. Snyder, assistant superintendent, has been very successful in carrying the Sunday school work on since the superintendent, W. A. Speer, has been confined with another spell of heart trouble for the past three weeks. Mr. Speer is able to sit up and expects to be out by Thursday evening. Reporter.

Bethel, Randolph Circuit.

The first quarterly conference was held at this place Saturday, Jan. 20, at which all the churches were represented and the usual business transacted. Probably the most noted move of the conference was that of re-establishing class meeting with Joe Fields and A. O. Adams leaders. Our first class meeting will be at our next regular appointment—third Sunday at eleven—with our pastor, Rev. W. C. Lassiter, as leader. We trust this will be a source of much strength to the church and enable us to go forward in greater usefulness for our Master.

The church has authorized the pastor to buy a new pulpit Bible.

Several of our people have suffered from accidents on the ice. All are recovering now, we are glad to note.

M. K. Swaim and Roe Garner are on the sick list.

The Bethel people sent our pastor some "eatables" Saturday.

Wishing for the Herald its best year yet. Mrs. A. O. Adams, Reporter.

Jan. 29, 1912.

Asheville.

Dear Editor:

The old year with the Christmas holidays has passed away, and we have entered into the new year. We believe the future has great thing in store for us, if we will accept them.

Our prayer is that this will be a most successful year, and many souls be brough. to Christ.

Our Sunday school is still living, our average attendance being seventy-five. Our entertainment Christmas was a success.

The Junior Christian Endeavor is doing splendid work, their attendance being twelve. Also the Ladies' Aid Society is doing fine work, their attendance is fifteen.

Our new pastor, Rev. W. D. Fogleman, gives us some most inspiring sermons. We feel sure that Bro. Fogleman is the right man in the right place.

We also pray that our former pastor, Rev. J. S. Williams, will succeed in his noble mission in visiting the sick people of Asheville. And there is always a welcome for him in our services.

Our prayer meetings are being held in different homes. Effie Barrett,
Reporter.

Caroleen Circuit.

We are getting on fine with our work considering the bad weather. We have three as live Sunday schools as can be found anywhere. We have our school right on through the bad weather, and we hope when the good weather comes to increase our attendance. The Church work is in fine shape. We have had preaching service right on in worst of the weather. I want to say that we have two town churches that have no equal in Conference so far. They have been started and run so far without any help from any board. All the town churches I have known anything about have had help to start from the Board of Church Extension or from the board of Home Missions, and in several cases, both, and there is not one of them that has a record that is as favorable as either of these churches for the time they have been opened. Our aim is to try to pay for these churches this year or get it so that there will be no trouble with what remains. We have one of them in B. L. for $400.00 and they are carrying that all right. Now if there is any one that wants to help on either of these churches, we will thank them for it. We want to thank Bro. Geo. B. Harris for $5.00 on the Shelby church, and Bro. Cutchin for $1.00. Is there anyone else that wants to help us? If so, you can send it to me at Shelby and we will report it through the Herald. Dr. G. E. Matthews also gave $3.00 on the Shelby church. Yours fraternally,
H. W. Braswell.

Spring Church.

I am surely glad that the Conference sent us our same pastor, Bro. W. F. Ashburn, as it seems to me the longer he stays the better we like him. Brother Ashburn was with us last Sunday and preached for the first time this year, using as a text Psalms 19:12-13. There was a very small congregation present, owing to a cold, disagreeable day.

He will preach for us twice a month this year. Second Sunday at 3 o'clock, P. M., and fourth Sunday at 11 A. M.

The quarterly conference was held here last Saturday. Business was all transacted. The unfavorable weather has decreased our Sunday school attendance very much. In fact it has been frozen for about a month. But we hope as soon as the bright spring days arrive, it will spring up and be as live as ever. Our school has been re-organized for this year with Brother E. C. Dimick Supt.: R. M Robinson, assistant; Miss Nannie Massey, Secretary and Treasurer; Mr. G. F. Robinson teacher for class No. 1; Mrs. C. A. Floyd, for class No. 2; and Mrs. H. E. Vassar for class No. 3. Mrs. C. E. Dimick, organist. We hope our Sunday-school will continue to grow under our new superintendent's leadership.

Yours for Christ, Nannie Massey,
Reporter.

January 30th, 1912.

Randolph Circuit.

Dear Herald:

Last Saturday, January 27, Messrs. W. A. Kanoy and J. L. Pugh unloaded at the parsonage a genuine pounding from the brethren and sisters of Bethel. These tokens of kindness consisted of pickels, beans, canned fruit, preserves, butter, sugar, coffee, molasses, apples, corn, wheat, flour, and a fine ham of meat. This pounding would amount in cash to several dollars. Dear brethren and sisters, we appreciate these things very much, but still higher do we value the good will and sweet assurance of co-operation in the Master's cause around Bethel. May the Lord bless you all spiritually, temporally, and so direct the humble writer that he may be also a blessing in proclaiming the word of Life and Truth.

W. C. L.

Burlington.

Last Sunday we had 185 in Sunday-school and the offering was $3.96. This was a good increase over the previous Sunday and we believe we are going to increase very, very much more as the weather improves. There were several more present at the opening of the school than on the Sunday before.

The teachers are now meeting for the study of the lessons every Thursday evening at the home of Brother Andrews, and we are sure they and the school will be much benefitted by the study of the lessons in this way.

Mrs. T. E. Davis has been elected teacher of the Philatheas, and Bro. J. G. Rogers, assistant. We do not know the other officers, as the girls have stopped telling the Baracas anything about their class work.

At the morning preaching service last Sunday we had the largest congregation we have had in a good while. Mrs. J. B. Cheek was received into the church by letter from Saxapahaw Circuit. After the service, the committee appointed by the official board of the church to look into the matter of Sunday school rooms presented some plans for the building, which were approved by the church and the pastor was authorized to call a meeting of the church four weeks from next Sunday at which time a vote will be taken as required by the church law. The pastor was also authorized to appoint a committee to solicit funds with which to do the work. If the motion passes by a two-thirds vote, four weeks from next Sunday, we hope to be able to begin work at once. We feel that this is a great step forward for our church, and we are longing for these rooms with which we believe we can do so much more good.

On last Wednesday evening we had about twenty-five at the prayer-meeting service. The pastor had previously requested all to memorize and repeat some verse on the Love of God at this meeting, and several did so. For tonight we are to study the Promises of God. The prayer meetings are always so helpful we fail to see why more of our people do not attend. Reporter.

Burlington, N. C., Jan. 23rd, 1912.

Burlington Baraca Report.

Present last Sunday, 32; offering, $1.70.

Present during January, 121; offering for January, $6.50 Secretary,

THE GROWTH OF A HOME.

At this season comes the acute epidemic of the bargain sale—on the whole a pleasurable disease, and regrettable only because if you are a victim you inevitably accumulate a mass of needless purchases. The smaller things that you buy do not matter so much; you can hoard them, give them away, save them for future exigencies of present-making; but the big things that you buy—the rugs and the furniture, the objects that go to make up a part of your daily background—are likely to be fatal mistakes. You should choose your furnishings with the care with which you choose your friends; both should wear well, and neither should be undesirable or disturbing. Bargain heat is not a safe temperature at which to select friends or furniture.

The day of the woman with the moderate income has arrived. Any one who commands a fortune can summon a decorator and create, not a home, but a house full of the ample magnificence of a first-class hotel. That, however, is not decoration at its best; it is decoration at its easiest. The woman of moderate means should make the harmony of a room her end, choose patiently, and never buy, merely because it is a bargain, a chair, a table or a rug that she will later long to throw away. She should make haste slowly, and to that end should buy those things only that long consideration has taught her are necessary and beautiful. One of the compensations for her narrow means is that she must think twice, and so has the better chance of thinking wisely.

She should remember that to watch a home grow in beauty is hardly less enjoyable than to see children grow in perfection. Why hurry either the home or the children? The growth of each is a slow process, but in both cases the resuult, if successful, is to soften the deeper satisfactions of the heart.—Youth's Companion.

A GOD OF WRATH.

In these days of religious mildness and sentimental sweetness, the majority of people will not consent to hearing anything about the wrath of God. Such a thing is very unpleasant to them. They want to have it appear that God is never really angry with anybody. It may be that they are willing that God should hate the devil, for that would not affect themselves. Such ones have a very different opinion of God from that which is presented in the Bible. They will admit that the Bible speaks of the wrath of God, but they say that though He may have been wrathful in very ancient times. he is not so in these days, for He is now a God of love. But was He ever a different being from what He is now? Was He not always a God of love? He certainly was, for he is an unchangeable God. He himself says that He never changes. And because He is absolutely changeless, and also absolutely perfect in love, he must hate that which is evil, and that which attacks and injures love. He so loves the truth that He is angry with those who would destroy the truth. The Bible says that God hates iniquity. It says that He hates unrighteousness. It speaks repeatedly of the wrath of God. Very strong language is used to give the Bible readers some idea of the greatness of that wrath, and of its consequences. It is certain that God manifested great wrath toward the rebellions and profane Israelites. It was a fierce wrath. These words of love availed nothing with them. God lovingly entreated them to cease their wickedness. He graciously implored them to comply with his laws and commands, but there were times when they utterly refused to do so. Was God so loving and merciful that He would allow them to continually defy His authority and revel in their willfulness? Surely not. He would not be ruled by them. He would never submit to their own terms. When mild measures failed to keep them in subjection to His authority, then God used the severest of means to bring them to His terms of righteousness. In the days of Ezekiel, the people were in a very rebellious and haughty state, and God's wrath displayed itself. Here is a sentence: "Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Here is another sentence: "I will send mine anger upon thee, and will judge thee according to thy ways." Not only in the Old Testament is God's wrath spoken of, but also in the New, as follows: "The wrath of God is revealed from heaven against all ungodliness." Make your peace with such a God. Take no risks on the future.

C. H. Wetherbe.

FIRST INTERNATIONAL MISSION STUDY COUNCIL.

For some years the officers of the Missionary Education Movement and leading religious workers in other countries have been active in trying to promote plans looking to the increase of missionary education in the Church. During the Edinburgh Conference last June, Mr. H. W. Hicks, General Secretary of the Missionary Education Movement, called a meeting of twenty mission study leaders from different countries. The outcome of this meeting was a call for an international mission study council to be held in Lunteren, Holland. The time set for the gathering was Sept. 5-11. Thirteen countries were represented by delegates, as follows: The Netherlands, 14; Germany, 9; England, 9; Denmark, 5; Sweden, 5; the United States, 4; Switzerland, 4; France, 3; Norway, 3; Scotland, 2; Ireland, 1; India, 1; Australia, 1 Total, 61. The conference resulted in the organization of the International Mission Study Council composed of eleven representatives from the countries having organized Mission Study Movements. The program, principles, and purpose of the Council are given in a bulletin sent out by the Missionary Education Movement as follows:

Program.

The program covered the following subjects: The general objectives of missionary education; the history and problems of national mission study movements; the direct aims of mission study; the pedagogical conditions of mission study among adults and children; the preparation of text-books; the preparation of helps to leaders; the training of leaders; the opportunity of childhood; the principles and methods of graded missionary instruction; the purpose, organization and programs of summer schools; a diagnosis of missionary indifference; international relations; the spiritual side of mission study, and Missionary Education and the prayer life. In several periods devoted to sectional meetings, the leading printed papers which were discussed in general conference, were further considered in closer detail for purposes of adaptation.

Principles.

The principles in use recognize primarily that missionary education is essential to religious education, that all ages and grades require continuous instruction, that methods and literature must be adapted according to scientific principles of general education to each age, ency. That the established denominational missionary societies are primarily responsible for the education of the Christians of their respective denominations, that federation of societies and denominations in common missionary educational endeavor is essential for economy, efficiency and the unity of the Church, and that all missionary effort, whether to secure funds or enlist missionaries, must be characterized by a deep spiritual purpose in order to come to full fruition.

Purpose.

The purpose of the International Council is to foster the interchange between the nations of literature, methods, experience and visits of leaders in the work of missionary education, and to exalt and promote mission study through the established denominational agencies, assisted

by the various National Mission Study Councils. A bulletin containing news will be published twice annually. A report of the Lunteren Conference will be published in book form, which can be secured in the United States and Canada, by writing to the Missionary Education Movement.

SACRIFICE IN MISSIONS.

I believe there is need to-day to re-emphasize this principle of sacrifice in missions as one that is fundamental, essential, vital.

We live in an age in which self-sacrifice is by no means popular. The aim and effort are to eliminate sacrifice and to indulge ease and selfish comfort. This same tendancy is creeping into Christian churches and homes, and producing a spirit of complacency instead of concern with regard to missions. I suppose there is hardly a church or a Christian anywhere that is not perfectly agreeable to voting the heathen evangelized if a mere resolution will suffice. If individuals are not seriously disturbed or inconvenienced, can wear as good clothes, live in as comfortable homes and spend as much for pleasure or the whims of fashion; if home churches can still be as imposing and as luxuriously furnished, and as well equipped with musical talent; and if denominationalism can still be everywhere maintained, and every small town and many a mere village can have its three or four churches, albeit each with only a handful of worshippers and dependent still upon the general funds of its denomination;—I say if all these interests can be assured and the pittance that is over, both of men and of money will suffice to break the Bread of Life to a thousand millions for whom nothing is prepared, then the missionary project will receive a unanimous vote of approval. In a word, if we could save the heathen without any appreciable sacrifice, without its seriously costing us, we would. But the hard fact which we have to face is that we can't. Not merely is this clearly demonstrated by the actual facts of the missionary enterprise today—its insufficient forces, its embarrassed treasuries, its inability to overtake the needs and opportunities abroad—but it is equally plain for the reason that the conditions which we have just presumed are contrary to the very law, the Divine law, of missions—the law of sacrifice. "He saved others, Himself He cannot save." No more can we. God never intended we should. It would be to leave out of the missionary enterprise that which is its very essence and glory. God laid the foundation of this work of world redemption in sacrifice when it cost Him His only begotten Son, and He will finish it in no less worthy a spirit or costly a means.—Extract from an address by Dr. Robert H. Glover, Alliance Weekly.

WOMEN PEARL-DIVERS.

The pearl-divers of Japan are all—or nearly all—women. Along the shores of the Bay of Ago and the Bay of Kokasho, says the Oriental Review, the thirteen and fourteen-year-old girls, after they have finished their primary school work, go to sea and learn to dive.

They are in the water and learn to swim almost from babyhood, and spend most of their time in the water, except in the coldest season, from the end of December to the beginning of February. Even during the most inclement of seasons they sometimes dive for pearls. They wear a special dress, white underwear, and the hair twisted up into a hard knot. The eyes are protected by glasses to prevent the entrance of water. Tubs are suspended from the waist.

A boat in command of a man is assigned to every five or ten women divers to carry them to and from the fishing-grounds. When the divers arrive on the grounds they leap into the water at once, and begin to gather oysters at the bottom. The oysters are dropped into the tubs hung from their waists.

When these vessels are filled, the divers are raised to the surface and jump into the boats. They dive to a depth of from five to thirty fathoms without any special apparatus, and retain their breath from one to three minutes. Their ages vary from thirteen to forty years, and between twenty-five and thirty-five they are in their prime.—Youth's Companion.

REAL POSSESSIONS NOT MATERIAL

"After all, our real possessions are not material things, but the immaterial. The things usually called possessions belong to God, and some day will be passed on to others. We cannot take any material thing with us out of this life. Our real possessions are such immaterial things as love, goodness, meekness, virtue, godliness, self-control, or hate, meanness, avarice, etc., all qualities that go to make up our character. Material things must all be left behind, unless we send them ahead by giving them back to the Lord, thus making them secure to us in the life to come. 'Lay not up for yourselves treasures upon earth,—but lay up for yourselves treasures in heaven.' 'What I gave, I have; What I kept, I lost.' "—Sel.

OBSERVATIONS.

1—God needs men to propagate his Kingdom. He has saved them for this purpose.

2—This is an age of wonderful material development, prosperity and increase in wealth. Most of this wealth is in the possession of God's people.

3—God needs money to finance the Kingdom. He has put it in the hands of his people for this purpose.

4—There was never so much money in the world. There was never such pressing need for money. It is no accident that the two are co-existent.

—There never were so many or so great and wonderful opportunities for the investment of money, time, influence and life as now.

Oh, that the eyes of the men of God might be opened to see these opportunities, and their ears opened to hear the call of his Providence!"—Sel.

STEWARDSHIP.

"Stewardship not only embraces money, but time, talents, influence and life. Money is the easiest thing to give. The question about money is not how much of my money shall I give to the Lord, but how much of the Lord's money temporarily in my possession should I keep for myself? I am the custodian, not the owner. Likewise as a steward of time or talents or life, how much should I use in pleasure or recreation, or business or self-seeking? It is all his. How shall it be employed or divided, and where? Certainly not as I may prefer, but as he shall indicate. The capability and wisdom and skill of the steward is shown in settlement of these questions, and determines the reward."—Sel.

—We wonder if the conditions found to be true of this New Englad town are not spreading to other sections of our country? The account is from The Biblical Recorder:

"Some one finds that of 129 men in a typical New England village, only seventeen go to church regularly, thirteen go occasionally, and over ninety never go at all. A generation or so ago no New England gentleman would think of staying away from church. This change has been accounted for by the lack of parental authority requiring church attendance when these men were young; by the Sunday newspapers which have been called "the non-church-goers' Gospel;" by the automobile rage which on the day of rest sends thousands whizzing to the country; and by Sunday visiting which keeps both guests and hosts away from the sanctuary."

FATHER'S PITY.

As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. ciii. 11-13.

Of all things far, I love the best
The distance from the east to west;
For by that space, and all within,
God's mercy parts me from my sin.

And best I love, of all things high,
The space between the earth and sky;
For by that height beyond all ken
God's love exceeds the love of men.

I love, of deep things undefiled,
A father's pity for his child:
For by that depth so far, so clear,
God pities all that faint and fear.

—Amos R. Wells.

WHOM SATAN HATES MOST.

Satan hates most those in whom Christ wins oftenest. That is part of the penalty we gladly pay for real oneness with Christ. Every time we let Jesus win an overwhelming victory in our life, or, better even than victory, every time he liberates us gloriously from even the appeal of a temptation, Satan, routed and discomfited, marks us for an attack the like of which he never would have honored us with but for this closer union with Christ. As Christ's victories multiply, Satan's subtleties grow more refined and hateful. And with every fresh gain that Christ makes in the occupancy of our life, the disaster of any failure in conscious sin grows the greater, and Satan's determination that we shall sin grows the more relentless. What an awful, yet joyous conflict it is! How must we watch and pray! Yet Christ's word is pledged to us in his blood that against the supremest onslaughts of hell we shall be more than conquerors.—S. S. Times.

GOD'S UNASKED GIFTS.

God's best gifts come to us unsought. That is because God knows how to lavish his love upon us better than we know how to ask for it. What man could have thought of, or would have dared to ask for, the Gift of God's only Son, Jesus Christ? Nothing but God's unthinkable love, which passeth knowledge, could conceive and bestow this unspeakable Gift. And so of all the other lesser but infinitely rich things that he "also with him freely" gives us. We ask for much, and we receive much; but how often do we receive that for which we not only never thought to ask, but could not possibly have thought to ask! God does not leave us to our own little prayers and petitions, great and daring though they may be. He first loved us. He plans for us and achieves for us incessantly. How we should rejoice when he withholds what we ask, knowing as we do that this is only that he may give us better than we ask.—S. S. Times.

APPEAL TO THE CHRISTIAN MEN OF NORTH AMERICA BY THE GENERAL COMMITTEE OF THE LAYMEN'S MISSIONARY MOVEMENT.

After five years of experimental work and constructive work among the Protestant churches of the United States and Canada, during which it has had the co-operation of the leaders of all those churches, the General Committee of the Laymen's Missionary Movement, assembled in annual session, sends out this appeal to the Christian men of North America:

About two out of three people in the United States and Canada are outside the membership of all Christian churches. Two out of three people in the world live in non-Christian nations. Two out of three people in these non-Christian nations are beyond the reach of the present combined missionary agencies of Christendom. And, in spite of these appalling needs, about two out of three of the church members of North America are contributing nothing toward the aggressive missionary work of the Church at home and abroad.

Manifestly our first business is the enlistment of the other two-thirds of the members of the Church as intelligent, systematic missionary supporters and workers. And this can be done. Experience in all denominations, and in every section of the United States and Canada, makes us confident that in most cases thorough-going methods of missionary education and finance, backed by prayerful and persistent work, would result in a doubling of the number of systematic missionary supporters during the first year, and in the enlistment of practically the whole membership within a few years. These results have been so uniformly secured where methods have been used, that we believe the time has come to call upon the Christian men of North America to adopt and work these methods in all their churches. In briefest summary, the essential points are these:

1. A missionary committee in every church to work with the pastor in enlisting the entire church membership.

2. A period of intensive missionary information and education in each church once each year, continuing through at least two or three weeks, preparatory to an every-member canvass for missions. This should be in addition to general missionary education throughout the year.

3. The adoption of the weekly basis for missionary offerings,—instead of an annual, simple, effective collecting device such as the Duplex envelope.

4. An organization and complete personal canvass of every member of the church and congregation once each year by groups of two men each, after proper preparation for their work.

We appeal to Christian men everywhere to put these plans into operation in their own churches. Enlarged missionary interest and contributions will not decrease, but will materially increase the offerings to the support of the local church. This has been proved to the point of absolute demonstration. The surest and speediest way to solve any local financial problem of the Church is the generation of a healthy missionary spirit.

For the sake of co-operative action between the church of any city or county we recommend the appointment of a city or county committee of the Laymen's Missionary Movement, where such committees are not already in existence, to promote the adoption of these principles and methods among all the churches within their reach. The majority of the members of these committees should be laymen, but some of their members should be successful missionary pastors. The whole machinery of the Laymen's Missionary Movement, with twenty secretaries now giving their entire time to the work, is at the disposal of such committees in the prosecution of their efforffts. The full available resources of the various Mission Boards and other missionary agencies of the Church would also, without question, be at their command in carrying out the program. But the whole of the United States and Canada, with more than 200,000 Protestant churches can only be adequately reached by an army of volunteer workers. Detailed suggestions for city of county committees have been prepared, and are gladly furnished free to anyone desiring to share in the work.

To all these committees these two features of work are cordially commended:

1. The holding of an interdenominational meeting of men at stated times for a brief, strong, timely missionary address, followed by a period of intercession.

2. The holding of a large annual men's missionary supper, with one or two of the strongest missionary speakers obtainable, when reports of progress can be made and plans for the future work may be approved, and a committee appointed for the coming year.

This effort is for World-wide Missions. "The field is the world." The Laymen's Missionary Movement stands for an aggressive and confident Christianity that dares to undertake the program of Christ for meeting the spiritual needs of mankind. We also believe that the laymen of the churches, according to their ability and opportunity, are equally responsible with the ordained ministry, to pray and to plan, to work and to give, for the world-wide extension of the Kingdom of God.

The Church faces oportunity today, both at home and abroad, that should challenge the co-operation, devotion and sacrifice of its entire membership. Our watch-cry is, The whole Church enlisted in behalf of the whole world.

On behalf of the General Committee,
Samuel B. Capen, Ch'n,
Mornay Williams, V. Ch'n,
E. W. Halford, V. Ch'n,
Eben E. Olcott, Treas.,
J. Campbell White,
William B. Millar,
General Secretaries.

THE DEW DROPS.

(Among waste papers of N. Summerbell I find the following couplets, evidently written for his own recreation:)

A million dew-drop diamonds
Twinkled on the trees.
A million little maidens said
A jewel, if you please.

And while they reached their little hands
To catch the diamonds gay,
A million little sunbeams came
And stole them all away.

J. J. Summerbell.

Dayton, Ohio.

No man can see his shadow when he faces the sun. —Today's.

Any fool can make trouble, but it takes a good quality of brains to straighten

ANOTHER PRIZE.

To the one under eighteen who makes and sends us the longest list of three-letter words each of which can be transposing into two other words, we will give a prize. Rat, tar, art is an example. The list should be mailed by Feb. 12th.

DID YOU READ IT?

Have you complied?

Did you read Mrs. W. C. Hammer's article, and that part of report of committee on ways and means relative to the Orphans' Home in last week's issue of the Methodist Protestant Herald? Mrs. Hammer is very anxious that the provisions of this report be complied with at our very earliest convenience. Espe- ions of this report be complied with at have not appointed this committee yet she is anxious that you do so right away cially provided for in section 3. If you ded for. Brethren, this is important for the success of this splendid undertaking that is already accomplishing great things and bids fair to do great things for our church, as well as that of taking care of the orphans. Let us give this matter our early attention.

J. H. Bowman, Chmn.,
Com. Ways & Means.

Mural, Tabernacle Ct.

Brother Cecil delivered to us another one of his good and practical sermons Sunday, after which we had the administration of the Lord's Supper. I am sure that every one went home with the determination of magnifying the Lord in the future. This was only the second time Bro. Cecil has preached to us as it was decided at quarterly conference each church on the circuit to have preaching once a month during winter months. But, oh, we get so hungry for spiritual food.

It was voted that we should pay the preacher and general interest quarterly and adopt the envelope system.

Miss Gertie Sharp was elected organist and Miss Herath Coe, assistant.

Although we have had snow, sleet and mud our Sunday school has been progressing nicely. Bro. Whitely is making us an excellent superintendent and meets us with a smile, after which come interesting words concerning our Saviour. We are glad so many of our students have received their silver pins. We hope they will be faithful, not only till they get the gold one, but that their lives will be stamped for the future. Our Orphanage collection last Sunday amounted to over five dollars. Our Sunday school has decided to enter the contest for the banner this year.

Mr. Robert Kirkman, who has been in school at Guilford, is at home recovering from a severe attack of measles. We are sorry to hear that he will not be able to return for a while on account of weak eyes. With much love to readers of the Herald. Reporter.

TO THE S. S. TEACHERS.

The Sunday school lesson for January 28 is The Presentation in the Temple, but they failed to print the 39th verse of the lesson, which says they returned from the Temple to their own city, Nazareth, in Galilee and the next time St. Luke writes about Jesus he is twelve years old, with doctors in the Temple; I don't think there is any account of His ever being taken back to Bethlehem. So is it not strange that the Sunday school lesson of February 4th says the wise men worshiped Him in Bethlehem, when He was in Nazareth. In the study of the Sunday school lessons last year about the return of the captive Jews to rebuild the temple and later to rebuild the walls. It took them about four months to go from Persia to Jerusalem, and as it is thought the wise men came from Persia, it must have taken them just as long, and Jesus only remained in Bethlehem forty days. I would be glad if some one would tell us when He was carried back there. If you can't do that, quit teaching that the wise men went there.

Yours for the truth, T. L. Whitaker.
Enfield, N. C., Jan. 27, 1911.

Garmon-Caskey.

In Concord, N. C., Jan. 13th, 1912, at seven o'clock P. M., Miss Bertha Caskey, of Mooresville, N. C., to Mr. C. F. Garmon, of Concord, N. C. The groom is a son of Brother M. C. Garmon of Mill Grove church, Stanley Ct.

We wish for them a long and peaceful journey on the pathway of life.

Carter-Blackwelder.

On Jan. 25, 1912, at the home of the bride's parents, Mr. and Mrs. Adam Blackwelder, about four miles from Concord, there was a beautiful home wedding. The parlor was beautifully and tastily decorated. About forty of the friends of both bride and groom were present to hear Mr. Asa Carter and Miss Clara Blackwelder pronounced husband and wife.

The bride is our reporter from Fair View church. We trust she will still find time to write to the Herald; and that joy shall crown each passing day.

A Oscar Lindley.

—The papers far and near, in their news and editorial columns, are telling of the fine task accomplished, in raising so readily and quickly the special fund of $50,000 for Elon College. It was a vast undertaking, but was quickly and easily done, thanks to wisdom and good work of former President Moffitt and President Harper each of whom took the field and wrought nobly in the great and good task.

GENEROSITY VS. GIVING.

By Charles A. Hines.

Notes on the Christian Endeavor Topic for Feb. 11: "The Christian Virtues. ..11. Generosity," 2 Cor. 9:6-15.

Too often we measure the generosity of a man by the size of his gifts and the amount of publicity that is given them. It is not for us to say that the gifts of our latter day millionaires are not made out of the goodness of their hearts and minds; but this we do know, that they see that all possible notoriety is given to such acts of liberality upon their part. One cannot but wonder if after all it is not a matter of purchasing advertising for themselves.

The man who heads the list of subscriptions for a new church, college, Y. M. C. A. building, or other philanthropic or religious enterprise may after all be the smallest giver. The widow's contribution in the temple was meager indeed, but the Master declared that she had given more than all the others. Men who have served on finance committees and as treasurers of churches know that the backbone of the church's finances is not the spasmodic gifts of the men of most wealth but the regular, systematic giving of the poorer members. The writer knows men who give every year one-tenth of their income; they are poor, but they never rob the Lord, nor do they suffer for lack of life's needs.

A pastor of a Greensboro church told the writer a few days ago as he made a bank deposit it was the last of money received from sale of lands that he had bought on shares with the Lord. A few years ago he purchased a lot of land on a fine residence street in Greensboro; when he did so he decided to give one-half of the profit from the investment to the Lord. So-called business men told him it was a poor investment. In less than five years he sold the property at nearly three times its cost, and there was a profit, after interest and taxes were discounted, of more than $2500—one half of which went to the Master. The business man would have given $100 to the church and then would have done it in such a way that his name would have gone in the paper. Probably this minister's name will never be printed in connection with this story. I would gladly give it, but I feel that he would prefer that it not be done. May the illustration persuade others to become partners with God.

William Colgate is a millionaire. He is a member of the biggest soap manufacturing concern in the world. He has given hundreds of thousands of dollars to charity and the church, yet you have never seen his gifts in the newspaper headlines. He has given systematically and yet cheerfully. When a boy about to start out in the world, an old friend asked him if he could do anything well. He replied, "I can make good soap." The friend told him, "Then let me tell you how to succeed. Make good soap, sell full measure, and always give one-tenth of your income to the Lord." This injunction has been complied with, except that Mr. Colgate in a few years increased it to two-tenths and later to three tenths. That man will never decrease his gifts; it will always be more. And yet he has never sought publicity.

When we come to life's closing hours and we lay aside forever the working tools of life, we shall not be remembered by what the world has done for us, but by what we have done for the world. How true is the song, "Only remembered by what we have done." One may read the histories of the world and the men whose names are remembered and honored and cherished are those who have laid down their lives in the service of others. Such men had their faults but their great service gives them a place in the hearts of men in spite of these.

Illustrations.

1. The natives of some of the South Sea Islands are so generous that the missionaries do not dare to take up a collection oftener than once a year. Stingy Christians will want to go there.

2. The small boy got his hand into an expensive vase, and all the family tried in vain to extricate it. When they were on the point of breaking the vase the father made one more attempt. "Straighten out your fingers." "I can't, papa; if I did. I should drop my penny!"

3. "Let not your left hand know what your right hand doeth," unless it is for the purpose of stirring up the other right hands! My little girl debated long which penny to put into the collection-box. I noticed that at last the bright penny went, and her face was the brighter for the decision. Learn from nature, which pushes out the best fruit and flowers for all to take.—Amos R. Wells.

Electric Sparks.

The golden moments cannot be redeemed with gold.

One never climbs the mountain with his face to the valley.

Harmony is a good thing, provided it has the proper keynote.

Foolishness is not the lack of brains, but is the silly use of them.

The road by which one runs away from duty is an air-line to trouble.

A sacrifice that is still regretted has not yet found its way to the altar.

Losing the spirit of youth, and not the passing of the years, brings age.

Satan never cares how many resolutions you make to reform tomorrow.—C. H.

Daily Readings.

M. Generous gifts, Ex. 35:4, 5, 21-25.
T. Gifts that grow, Prov. 3: 9, 10.
W. Generous service, 2 Cor. 12:12-17.
T. Generous hospitality, Heb. 13:1-3.
F. Generous in thought, Phil. 2:2-9.
S. The tithe, Mal. 3:8-12.
Sunday, 11th, The Topic—

HE REMEMBERS LITTLE THINGS.

"Our Sunday-school superintendent has the best memory I ever saw," laughed Tim James as a gentleman walked down the street after a few moments' chat with him. "Did you hear him ask how Fido was? Well, he got hurt more'n two weeks ago. Most men wouldn't have thought of it again, but Mr. Barnes never forgets anything.

"And he called last night to ask why sister Janet hadn't been out to school lately, he said he missed her voice in the singing," added Will Niles.

"And he sent for me to come up and see his typewriter work. He had found out, some way, that I got an old one and couldn't make it go, so he showed me how."

"That is the secret of Mr. Barnes' success and power," remarked Mr. Moyer to his friend as they came up. "He is a wonderful man, has three hundred in his school and it's growing every month. He never forgets a face and seems to pick up in some way, something of the home life of every member of his school. He never meets one of them that he can't call by name and he always has something to say that shows he knows all about him."—Willametta Preston.

TO YOUNG MEN.

Men love the Bible because it is the book of Christ and the immortal hope. Who is this that cometh from Edom with his crimson robes? He enters life at the lowest possible door, toils at the carpenter's bench, has no patronage, wealth, or power, is denied lecture-hall and library, goes about doing good, is the friend of the publican, the sinner, and the child, flings himself against hypocrisy and conventionalism, is hated, derided, and lifted to the piteous tragedy of the cross, but rises victorious above all the besetments of sin, and forgives his enemies. This is the star that rides triumphant over earth's low-browed hills! To men defeated and despoiled he whispers the words of hope and on his

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed.

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

3:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:20 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car. Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

2:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p. m., No. 42 daily for Atlanta Pullman sleeping car and coaches to Atlanta

10:15 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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cross redeem asnd forgives them, and then points the sufferer to a realm beyond the stars. Oh, wonderful book of God and Christ! Young man, reopen your mother's Bible, and this page, worn with your revered father's much reading. Here is a chart that will guide you through life's wilderness and a compass that will guide you safely across the sea of time.—Ex.

They are never alone who are accompanied by noble thoughts.—Sir Philip Sidney.

ASHAMED OF THEIR PROPERTY.

The churches of New York have started a movement in favor of a law to compel every house owner to put his name conspicuously upon every houuse owned by him. This movement is directed against the numerous dens of vice scattered through the city and is bitterly opposed by a large number of wealthy men having extensive real estate holdigns in that city. The reason is, of course, quite plain. Many wealthy and highly respected men and women own houses which are used for immoral purposes and otherwise improper purposes, with the full knowledge and connivance of the owners. The secret of the ownership is well guarded by the agents of the owners. It would be quite a shock to the community to learn—as would be unavoidable under such a law as planned by the promoters of the publicity movement, that Mr.s X or Mr. Y, both members of the most aristocratic society circles and standing high in their respective churches, own a number of notorious houses in the Tenderloin district or that the Z estate, adminitesred by a man of undoubted piety, Sunday school superintendent and leading member of a number of religious and reform organizations, has leased a number of houses to notorious gambling house keepers of houses of ill repute.—Concord. Times.

Washington, Jan. 28.—Pellagra caused 368 deaths in the census bureau's death regisitration area during 1910, of which 263 of the victims, or 71.5 per cent., were females.

Of all the deaths from this cause returned for the registration area of the United States for 1910, three tenths occurred in North Carolina municipalities of 1,000 population. The largest numbers of deaths registered were in Raleigh, 23; Durham, 17; Charlotte, 16, and Wilmington, 8. The city with the highest mortality from this cause within the registration area was Atlanta, Ga., with 69 deaths reported.

—Added to China's troubles from the destructions of a civil war are the ravages of a destructive famine that obtain in many districts of the great empire.

—William H. Doane, Sunday-school superintendent and musician who wrote the tunes "Rescue the Perishing," "Pass Me Not," "More Love O Christ to Thee," "Near the Cross," "Safe in the Arms of Jesus," "I Am Thine, O Lord," "Hide Me," "Tell Me the Old, Old Story," "To the Work," etc., will be eighty years old Feb. 3rd. Surely has this man's soul wrought to give the world more melody and joy and gladness.

MISS FORREST'S APPOINTMENTS.

Forsyth, Jan. 27 to Feb. 2.
Pinnacle, Feb. 3-5.
Flat Rock, Feb. 6-9.
Greensboro, Feb. 10-12.
St. Paul & B. Summit Feb. 10-12.
LaGrange, Feb. 13-15.
Rocky Mount, Feb. 16.
Roanoke Feb. 17-21.
Halifax, Feb. 22-26.
Spring Church & Greenville, Feb. 27-March 4.
Littleton, March 4-8.
Henderson and Vance, March 9-13.

Monroe Ct.

Dear Bro. Swain and Herald:

I am now at my new home in Pageland, S. C. We have found everything pleasant. I began my work at New Hope the first Sunday in January. I see no reason why this charge should not be one of the best charges in the State. We have the means if we had the will. God help us to have the will.

I went up to Cleveland County and spent the Christmas holidays with my father and mother. I am so glad that I have a father and mother living. I love to please them in the declining years. Nothing is so dear to me in this world as mother. It was a pleasant trip indeed. I had the privilege of meeting so many of my friends. My time that I had to stay was gone and I had to leave for home, and it seemed that the time went away so quickly, but I left my father's on Saturday before the fifth Sunday. I went to Fallston, stopped with Bro. Reed, and I enjoyed his hospitality so much. Bro. Reed is a big-hearted fellow, always in good heart. I tried to preach for him at Friendship on the 5th Sunday in January I was glad to see so many of the brethren still holding on to the cross of Christ; but some have gone, I know not where; but we miss them. It seemed so natural to see Brother Noah Wright, Brother Hays and Brother P. Glenn, and perhaps others at their respective places in the church and Sunday school. Those brethren have been so much help to me in my early Christian life, and even today, I miss them. May the Lord bless those friends with many happy years yet.

Leaving Fallston next stop was at Boiling Springs. There I was met by Brother Lovejoy and a number of friends. Nothing would do but for me to try to preach for them. It was so rainy that but few came out. We had a good service. Brother Joy was in good heart and his people seemed happy.

But the saddest one I saw was old Uncle Joe Sills. He was a veteran, having served throughout the war, and since that time, a veteran for Christ and one that I esteem as highly as anyone of his capacity. He, while perhaps like many old people, somewhat despondent, feeling much discouraged, and some times feel that they are not appreciated like they should be, and perhaps have reasons to think so, but was very pleasantly surprised when he saws the people of his town and church coming in with cakes, fruits, meats, candy, and other nice things for Christmas. Uncle Joe was so pleased that he could not help but rejoice.

I spent the night with him, and he was was so thankful and happy that he could not talk for rejoicing. He said that he was so glad that the people of his town and church loved him, and would make such a sacrifice for him that he could not help but to praise God, for such a gift.

How easy it is for us to bless some one. Lord help us to see, that we may not be blind. When there is so much that God wants us to behold, men dying for the want of sympathy and encouragement.

With best wishes to all. J. W. Self.

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ELON COLLEGE (Co-educational).

The Fall term was the best in the history of the College; the Spring Term, which opens Jan. 3rd, 1912, promises to be better still.

Parents who wish the best possible moral and spiritual surroundings and the highest type of intellectual training for their sons and daughters should confer with the College for terms, etc.

Young ment and women going away to school will find that Elon College offers the best possible advantages at the lowest reasonable cost.

TEACHERS' NORMAL COURSE...

This course for teaches opens April 9, 1912, and closes on the fifth of the following June. The College Bulletin describing and outlining the courses offered will be sent to all teachers who apply.

Ideal courses are offered for teachers, and work that will enable them to make the greatest success possible in their chosen work.

For all information apply to

PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

—Mrs. Margaret S. Ray, our good sister in Oregon, has changed her address to Troy, Oregon. She recently made a visit to her nephew on the Pacific coast.

—J. Pierpont Morgan who possesses probably more art treasures than any individual living and who has spent untold time and treasure in collecting valuable pieces of art, is to transfer his collections from London, Paris, and other European countries, to New York. The collection is thought to be worth a hundred million dollars.

PROVERBS AND PHRASES.

A willing mind make a hard journey easy.—Massinger.

Men would live exceedingly quiet if those two words, "Mine" and "Thine" were taken away.—Anaxagoras.

God tempers the wind to the shorn lamb.—Lawrence Stearn.

Men do best and women know it well Preeminence in each and all is yours—Yet grant some small acknowledgemen of ours.—Anne Bradstreet.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Entered as second-class matter at the post-office at Greensboro, N. C.

LONDON EVANGELISTS IN GREENSBORO.

A few years ago it would have seemed very improbable that Greensboro would be visited by English preachers for the purpose of holding evangelistic services. Nobody in Greensboro would have thought of inviting them, and everybody in Greensboro would have said that it would be impossible to raise the money to bring them. But the last two weeks Greensboro has actually been the mission field of two no less distinguished English evangelistic workers than Rev. Herbert Booth, son of General Booth, founder of the Salvation Army, and Rodney Smith, son of Gypsy Smith, the famous evangelist. Mr. Booth has preached and Mr. Smith has sung and led in song. Their meetings were held in West Market Street M. E. Church, and the congegations were immense. Mr. Booth is a popular preacher. He has a vivacious manner and is dramatic at times, and is a good impersonator. In form of features, he somewhat resembles Rev. J. H. Stowe, of our Conference. In figure, he is more like Rev. R. C. Stubbins. Mr. Smith is not dark, as you might expect a Gypsy's son to be, but has light hair and ruddy countenance.

A large number of persons made profession of faith during their meetings.

In the last two services, pictures were used—some of them moving pictures. In one of the latter, Paul was shown as he was let down in a basket over the wall of Damascus. In another, a burial scene in the catacombs at Rome was shown. The opening in the wall, the body wrapped for burial, lifting and placing of this in its receptacle, and the covering of the opening with a stone—all were distinctly shown.

The money necessary was raised so easily that nobody felt it. Free will offering were taken at several services, and on the next to the last night there was an admission charge of 35 cents, but this did not interfere with the attendance. The house was packed as at other times.

Such workers have their place, but the kind of preachers that the world will never get tired of are the plain and simple kind who constantly keep "hidden behind the Cross."

EXPENSES OF DELEGATES TO GENERAL CONFERENCE.

The editor of this paper was appointed by the Annual Conference to receive money raised for this purpose. We will asknowledge all receipts in Herald instead of sending receipts by letter.

High Point .....$$11.00

J. F. McCulloch.

BIG PI LAST WEEK.

Just as we were going to press last week, we had the most dreadful accident we have ever had of the kind. Both chases, containing half the Herald of last week, were violently thrown from the press, and the contents jumbled. We worked for nine hours trying to straighten out, and thought we had succeeded, though we did not have time to read all over. We find that we did not get Bro. Bowman's article quite straight. We hope that the brethren caught his meaning—he wants all to do as the members of the Annual Conference agreed regarding the Orphans' Home. His manuscript is gone, or we would publish his article this week as he wrote it.

—Rev. T. A. Plyler was in Greensboro yesterday. He reports that his wife has not regained her health.

AN APPEAL.

Please do not fail to read all of this carefully, thoughtfully, and prayerfully.

We have a substantial house of worship, known as St. Johns, located in a cotton bill suburb of the town of Rockingham, N. C. The size of the house is 56 x 24 feet, with recess pulpit and vestibule, bell tower and bell.

There are three large cotton mills within easy reach of this church—ours being centrally located. There is an opportunity here. There are people here and the community is not over-churched. At one extreme the Baptists, Presbyterians, and M. E.'s each have a church. In the middle there is none but ours, and at the other extreme, no church at all. So the situation is not like some attempts that we have made in old fossilized towns where nearly every one was already in the church. But this is virgin soil. One mill having been built only about two years.

This church was built in 1907, and was doing well, it seems, until the dull times came on the cotton mills. During this time the mills have been shut down much of the time, and one of them, the one nearest our church has been closed for about two years. So this demoralized things, causing a number of the people to move away, and quite a number of our own members moved also. So this has put our church in a condition needing help. There is a debt of $425 upon the house, and some of this debt must be provided for soon. Our membership here is not able to meet it. We must have outside help in some way, or fail. Will not each one who reads this, come to our rescue in this crisis? We appeal to you in the name of Christianity and the M. P. Church to come to our relief. Will you not do so?

A failure here will not only damage our cause in this particular community, but in this whole section. We are being watched. We are being weighed. If a hundred persons would send me $5.00 each, this would cancel the debt and pay some accrued interest also. Will you not do it? Surely there are a hundred persons in the N. C. District who can do this. Or, 500 persons sending us a dollar each, would cancel the debt. If you cannot be

Continued on page 5.

TWO TYPES OF TEMPERAMENT.

Recently, in conversation with us, a lady whose "house is perfection," remarked that Christ's rebuke of Martha seemed unjust, and that at least Mary should have been censured for not doing her part of the housework. Probably many others think with her; and on the face of it the reproof seems undeserved. Even from this small notice of her there is much to be said for Martha.

She believed in Christ and was ready to endure the odium and take the risk of inviting Him into her house; and Christ believed in her, or He would not have been her guest in such circumstances. She wished to place before Him the best entertainment she could prepare. Her sense of fitness was correct, for if ever any one deserved such hospitality He did; also her reputation for good house-keeping depended upon it. Being a Jewess, she had been taught at all times to be ready for hospitality. Those lessons are still taught by pious Jewish parents. She knew her work and had the will and force of the spirit to perform it.

Most persons would think Martha an industrious woman, and not one of those who have an idea that "a woman is a fragile flower to be kept in a hothouse and exhibited as a thing of beauty."

Yet she did something which called for reproof. She undertook more than there was time for; it was too great a slavery and bustle for the visitor or the occasion. This, however, was a mere error of judgment, and if there were nothing more, she deserved only a look. But she lost the control of her temper and had a fit of impatience which caused her to make a sudden remark in the presence of Christ which implied that the guest and her sister were to blame. She allowed improper feelings to arise toward her sister.

In many circumstances her indignation might have been quite proper. If an ordinary guest had arrived, and there was a disposition in one of the family to neglect her duty and overwork, naturally the latter would be chagrined. Still in many instances wisdom and courtesy would lead one to entertain, while the other was preparing the repast.

Martha misunderstood the kind of courtesy that the occasion required. She did not consider which was the finer courtesy, to feed Jesus, the Son of God, or to hear Him. She could have reasoned in this way: "I have the privilege of hearing the Messiah; I must, indeed, treat Him hospitably and am most glad to do so; but I must hear every word that He utters, for He only has the words of Eternal Life." But into the midst of the conversation she hurled a two-edged sword adapted to cut both her Master and her sister to the quick: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

The answer of Jesus did not show impatience or authority, or, as some say, a half jesting mood; but He spoke as a calm, loving father would speak to a child was was generally obedient and affectionate, but who was suddenly angered without reason, and needed to be pacified. Christ's words were not "Martha!! Martha!!" but "Martha? Martha? You are careful and troubled about many things;" that is, your mind is disturbed and you are over-solicitous; a little preparation will suffice. "Mary has chosen that good part. She listens to me rather than enter into discursive conversation over a board laden with various edibles." Christ regarded Mary's temperament when He taught her, and when He taught Martha, He considered her temperament also.

It is not well in reading the Scriptures to form an opinion of a subject from one or two sentences only.

Saint John gives an account that reveals the situation more closely:

Now Jesus loved Martha, and her sister, and Lazarus. * * * Now Bethany (the town of Mary and her sister Martha) was nigh unto Jerusalem, about fifteen furlongs off. * * * Then Martha as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

This illustrates her temperament as more vigorous than that of her sister, and she continued so to the end.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

Six days before the Passover Jesus came to Bethany and they made him a supper: and Martha served. * * * Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her fair: and the house was filled with the odor of the ointment.

To the last Martha is pre-eminently practical, but not destitute of the spiritual; and Mary is pre-eminently spiritual, but not wholly destitute of a sense of the value of things material. These two temperaments exist in men as truly as in women. They are necessary. If the human race consisted exclusively of either type without the other, mankind would not "use the world as not abusing it," nor would the things of the spirit be duly regarded. The effect of each temperament upon the other produces fitness for "the life that now is and that which is to come."—N. Y. Christian Advocate.

MORAL AGENCY.

By Rev. Thomas Holmes, D. D.

Of all the powers with which God has endowed the human soul, Moral Agency is the highest. In the creation of man, when God had "formed man of the dust of the ground"—in His own image; and endowed him, in finite measure, with all the intellectual faculties that He Himself possessed, that is, made him "in His own likeness," He finished His creative work by making him a Moral Agent, that is, capable of discriminating between the right and the wrong, and choosing between them. This was effected by the gift of the spirit—not the Spirit of God, but the human spirit. Without this spirit man would be only an animal, a brute. With it he is the child of "the Father of spirits. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

The brute has a body made of the dust of the ground, and a limited degree of intelligence, but he has no idea of right and wrong. It is the spirit in man that places him upon a higher plane—the highest plane indeed of all created beings. In the grade of created things man stands at the summit. "Thou hast made him but little lower than God." (Ps. 8:5). This is the ground of that intimate and inseparable relationship—parent and child. Jesus taught all men to say, "Our Father."

In support of these statements respecting the spirit and its functions let us consult "the law and the testimony. If they speak not according to this word, there is no morning for them." Zech. 12: 1, "Jehovah * * * formeth the spirit of man within him." Num. 16: 12 and 27: 16, "The God of the spirits of all flesh." Heb. 12: 9, "The Father of our spirits." Eccl. 12: 7, "The dust returneth to the earth as it was, and the spirit returneth to God who gave it." Man's "likeness" to his Father is now complete. He is in

His image; and in His "likeness" intellectually and morally; capable of choosing between the right and the wrong, and entirely acountable for his choices that determine his moral character and destiny.

Thus constituted the alternative that is necessary to a moral choice is in his constitution. "The flesh lusteth against the spirit, and the spirit against the flesh," (Gal. 5: 17), and the soul, which is the personality, the man himself, chooses to which it will be subject. "They that are after the flesh do mind the things of the flesh: but they that are after the spirit, the things of he spirit."—spiritual things. "For the mind of the flesh is death, but the mind of the spirit is life and peace." Minding the things of the flesh is self-indulgence; minding the demands of the spirit, through which the Spirit of God speaks to the soul of man, requires self-denial, and obedience to the will of God, which is our reasonable and spiritual service. It is thus, and thus only, that we can "present our bodies a living sacrifice., holy and acceptable to God." (Rom. 12: 1).

This freedom of choice—the absolute sovereignty of the Will is the indisputable and inalienable possession and power of every human soul—is the basis of individual accountability. It is because the individual choice cannot be coerced, that "every man must give account of himself to God."

In the light of this analysis we discover clearly just what it is to be "delivered out of the power of darkness, and translated into the kingdom of the Son of His love." It is to be made free from every sinful habit—self-indulgence in every form, and brought into "the glorious liberty of the children of God."

This doctrine of Moral Agency should be thoroughly studied, psycholigically and Biblically, by every student of the nature and accountability of the human soul; that they may know just what it is to be a sinner, and what it is to be a Christian. It is also wonderfully useful in answering many puzzling questions as to why God did or did not certain things, that most people reckon as "past finding out."

Lakemont, N. Y.

DWARFING THE EMOTIONS.

Curious indeed is the suspicion many persons seem to entertain of the things that appeal to their emotions.

They may show an admirable hospitality to knowledge, and devote themselves unreservedly to study, in order to develop their minds. Toward the physical side of life they maintain a similar attitude, and by using care in the matter of diet and exercise, do everything possible to make their bodies strong and to keep them healthy. Their emotions, on the other hand, they seem willing to leave entirely uncultivated, or to trust to such chance training as comes from the ordinary intercouurseof life.

The position is strangely inconsistent. Even those who assume it never carry it to its logical conclusion. If they did they would stifle all their emotions, and this, of course, they cannot do. They listen with pleasure to a brass band because it stirs their military ardor or rouses their spirit of patriotism. They enjoy the excitement of a football game because it awakens their college feeling or fires their love of combat. Why, then, should they give it as a reason for remaining away from church that "so much of the service is an appeal to the emotions"? Or why should they feel ashamed when they shed a tear over Little Nell or Philip Nolan?

Are the ordinary emotions to be trusted and the higher and finer ones repressed? That, obviously, would be absurd.

The contrary is true. The nobler the feeling, the more need there is that it have full play, and that it be cultivated, not by chance, but consciously and steadily. There is a trinity of the human as there is of the Divine, and to neglect one person of it is to condemn ourselves to needless incompleteness.

Even if the church service appeals only to your emotions, do not therefore remain away, but go and give play to the emotions. If you cannot read the "Christmas Carol" without crying, read it all the oftener, and cry harder, and take no shame to yourself for your tears. They water seeds meant to flower in beauty and adorn your life.

"As he thinketh in his heart, so is he," said Solomon. Not in his head, but in his *heart—the* immemorial figure of speech for the emotions.—*Youth's Companion.*

OURSELVES.

How often is it that we stop to consider what we are making of ourselves and what advantage we are taking of time, opportunity and life? It seems, however that some of us, or most of us, just simply drag along through life as one would through a wilderness, that is the easiest way is what we are looking for. But that is not it whatever. The easiest way is not always the best way. It is interesting, and sad too, to look at some men (and women also) and think what possibilities lie within them that are not developed and without great change will never be. It is easy to see and think after making that if we had just taken the other side how much better it would have been for us. So it is in life. After we have used our best days in what we term "having a good time," when truly there is no good about it, and when we begin to think back, sad it is to see and know what we could have easily accomplished had it not been for the lack of effort and the overpowering of evil. Let us begin today considering what changes we might make and what steps we might take that would be beneficial to us and to our age. Easy it is for us to think "Well, I'll go in the same old way today and tomorrow I'll change," but have we any tomorrow promised us? Glad to know that it is not with us as it was in Egypt, that is the rank in which a child was born was the rank in which he was to be reared, possibly some few exceptions. It is not this with us. Each of us has a chance at the tip-top. Think where some of our greatest men came from. It is not always or perhaps ever money that makes the man, but self-confidence, self-instruction, self-control and Divine help.

Henderson, N. C. .. Polk Garrett.

RAILWAY SCHOLARSHIPS.

Washington, Feb. 1.—President Finley, of the Southern Railway Company, announced today that, as a means of supplementing the extensive work being done by the company for the advancement of agriculture in the territory traversed by its lines south of the Potomac and Ohio Rivers and East of the Mississippi, it has been decided to inaugurate Southern Railways Scholarships in the State Agricultural College in each State traversed by the lines of the Company.

Mr. Finley will take this matter up at once with the president of each agricultural college concerned, asking him to permit the Company to pay for the scholarships and to select the young men to be benefited by them. The scholarships, which are to cover the full four-year course in agriculture, are to be awarded in accordance with plans to be agreed upon between the presidents of the colleges and the Railway Company and are to be given to young men residing in counties traversed by the lines of the Company, and who would otherwise be financially unable to avail themselves of an agricultural college training.

As soon as arrangements have been definitely perfected, full details as to the scholarship or scholarships to be awarded in each State, will be announced.

—There is retribution in history. And times change. In 1560 a Waldension preacher, Paschale, was burned in the presence of the papal court, for preaching against Catholicism, near the vatican in Rome, Italy. Now a $200,000 Waldension church is being erected almost on the same spot.

INVADERS OF A GREAT ENTERPRISE IN THREE ASSEMBLIES.

Representatives of the Foreign Mission Boards of North America operating in Japan held a conference in the Assembly rooms of the Presbyterian building in New York, January 9th, to discuss principles and policies adapted to the conditions and needs of that strategic field.

Secretaries, leaders of great movements, missionaries just from the field, and latest word from workers abroad gave weight and authority to the day's discussion of the six subjects presented.

If any one doubted the place Japan occupies in Asia and Far Eastern affairs it was dispelled by Dr. John R. Mott's cumulative evidence presented in a masterly outline of growing power and influence in all spheres where the genius, enterprise and success of a nation find expression.

Dr. T. S. Barbour in his discriminating and informing paper upon the "Attitude and responsiveness of Japan to intellectual and Spiritual Ideals" did not minimize the difficulties of winning the nation to Christ by reason of racial characteristics, peculiar environment and training, and the limited corps of workers maintained there, but he brought hope and inspiration by the growing consciousness of their needs on the part of the Japanese, and the ascendency of Christian thought, and influence and activities.

"Christian Education" was assigned to Dr. J. L. Goucher, but his illness prevented his attendance. Dr. W. I. Chamberlain took his place.This department of missionary work has bequeathed to Japan her best leaders and workers and much else nowconserving the life and interests of her churches, and its consideration was of special interest in view of the call to coordinate the forces at work, and complete the entire system by establishing a great Christian University.

Of great interest was the Survey of Present Missionary Occupation of Japan and Distribution of Forces" by Rev. T. E. Shore of Canada. These are some of the startling facts it revealed. There are 66 cities of 25,000 inhabitants, 306 of 10,000, and 400 of 5,000 inhabitants, and among these 772 centers only one is occupied by one missionary. There are 572 important centers without a missionary or a Japanese worker.

There are only 1473 ordained and unordained male workers for the whole Empire, or one male worker to 34,700 persons, while here it is one to 400.

There are 404 theological students in the seminaries.

"The relation of Japanese Churches to Missionary Organizations at Home" was forcefully presented by Dr. James J. Barton. He indicated the various conditions, plans and developments from data secured from the Boards, and while there is considerable difference in the relations sustained for obvious reasons, the trend is towards self-support of the Japanese churches in which greater progress has been made than in other foreign fields, although their united strength is inadequate for the speedy evangelization of the nation, and aid from North America is imperatively needed.

Dr. Robert E. Speer. delivered the last address, and showed the great need of "Missionary Reinforcements", because the missionaries call for them, and the Japanese that once deemed themselves able to assume independence, and to evangelize the nation unaided, save by foreign contributions, also join in the call, and for other reasons.

So profitable was this Conference that it was agreed to recommend similar ones to deal with the different fields.

The treasurers of the different Boards were called to a special conference in Garden City, L. I., to consider subjects pertaining exclusively to their department. Financial affairs, improvement of systems in vogue, methods of raising money and of book keeping, forwarding of appropriations, cooperation in handling resources abroad, and kindred matters were discussed with interest and profit.

It was resolved to meet annually, and steps were taken to insure ample time for full consideration of vital questions.

3. The Annual Conference of Foreign Missions Boards of North America was held in Garden City, L. I., free from the bustle and distractions of a great city, and being in the large hotel the delegates became better acquainted, business was expeditiously transacted, and other desirable results were secured.

The spiritual uplift, the unity of purpose, the broadening vision, the clearer knowedge of world conditions and needs, and the wise statesmanship displayed in plans for conserving resources and marshaling forces for a determined advance for the conquest of non-Christian nations which characterized the proceedings of the conference were to be expected, since its foremost members are the recognized leaders of the Protestant denominations on this continent, and are experts on conditions abroad and in administration at home.

Having no legislative function, the conference is nevertheless, recognized as the one organization through which Protestantism in North America voices its conviction and purpose concerning world-wide extension of the kingdom of Jesus Christ, and raises its voice in behalf of needy peoples, hence it considers "Opium Reform," "Liquor Traffic with native Races", and other great questions.

All phases of the missionary enterprise come under its survey, and the papers and discussions are upon the outstanding questions in which all Boards have a common interest, and these are put into permanent form in the published proceedings.

Denominational affiliations, policies of the Boards, and similar matters are fully respected, but the trend is towards uniformity of practice in the conduct of the great enterprise, mutual helpfulness, guarding against overlapping and friction abroad, and striving for uniformity and cooperation at home in general plans, publications,etc.

This is expressed in the "Board of Missionary Studies" which has to do with the preparation of missionaries for their work, and for their mission field, since these differ greatly.

Also the "Committee of Reference and Counsel" whose province is to offer suggestions as to unoccupied fields, carry on negotiations with governments, consider questions between Boards on mission fields, represent in the greeting of distinguiushed visitors of nonChristian lands, deal with the larger questions of the enterprise which could not be done as well by a single Board, and keep the Conference informed upon conditions as changing under the varied influnces at work throughout the world.

This is further shown by the Conference endorsing the plan to publish a popular Missionary Magazine to reach all the churches, and a "Unified Plan of Missionary Education and Giving" for use among the constituencies of all the Boards.

Most significant was the recognition by the Conference of the overshadowing need of prayer as the essential, constant and ruling factor in awakening and sustaining any and all missionary effort. The supreme need of our time is a wider and deeper life of prayer"—" as the chief means of missionary power"— "We must commune with Him in order to communicate Him." Him."

4. The Conference was followed by a joint conference with the general Committee of the laymen's Missionary Movement for the consideration of plans to conserve the agencies now employed, and to further enlist the men of the churches in the supreme work of the kingdom of Christ.

No one, it seems to me, could go through these three days of privilege and blessing, receive such information and impressions, enjoy such fellowship with the church's leaders and workers abroad without feeling profoundly his responsibility, and being inspired to do his utmost to enlist his denomination more fully in the great Foreign Missionary enterprise.

BIBLE STUDY CLASS.

Lesson for Next Week.

Job, chapters 8-14.

RECOLLECTIONS OF REV. W. LATT HARRIS.

In May, 1891, for reasons then satisfactory to myself, I left the Methodist Episcopal Church, South, on a regular transfer, given at my request by Rev.Benj. H. Hall, pastor of the church at Goldsboro, N. C. to the Methodist Protestant Church. I went to the town of Lagrange and located. This was a beautiful town of about 1,200. inhabitants on Pamlico Sound. The Methodist Protestant Church which I then joined was built in 1888 by Dr. J. T. Hadley, a prominent physician; D. C. Murchison, a prominent merchant; some of the Suttons and Wootens, then living in town and some others. Dr. Hadley donated the acre lot, and paid about $1,500, and the others mentioned contributed the balance. in all about $10,000. At the time of which I am writing, Rev. W. Latt. Harris was pastor of Lagrange Circuit, which included Lagrange, Oak Grove, Hickory Grove and Tabernacle. In August, 1891, while sitting as juror in Wayne County Court, Judge Gunter presiding, I received a letter from Brother Harris, inviting me to come at once to the parsonage, asking me to help him in the revival work on his entire circuit, and stating that the revival would open at Oak Grove Church on the following Sunday. This letter came to me on Friday morning, as I recollect, soon after court convened. I was in the jury box at the time it was handed to me. I arose and addressed the judge in these words: "Judge, I have just received a letter from a preacher asking me him in revival work." The judge repiled: Brother Wright (we were brothers of the to come immediately to Lagrange to help (Mystic Tie), read the letter," which I did He immediately replied: Brother Wright. you are excused, for you had better go out into the Lord's vineyard fighting the world and the flesh and the Devil, than to be sitting in that jury box trying men and women for violating the criminal law many of whom were not brought up under proper religous training, for the good book says, bring up a child in the way it should go, and when he is old he will not depart there from.'" I went immedately to my home and made all necessary preparation, and then took the train for Lagrange. Spending the night with the pastor, we set out the next morning for Oak Grove. On Sunday morning we went to the church and were greeted by a large intelligent and interesting congregation. I could safely say five hundred were present. Brother Harris preached the opening sermon from the text,"In the name of the Lord of hosts we raise our banners." At night I preached from the text, Thou art not far from the kingdom of God," Thus the revival commenced, and thus it continued for two weeks, night and morning, Brother Harras preaching in the morning and I in the evening service untill the close. We had as many as twenty conversions. We emphasized the essentiality of regeneration, conversion, or the new birth, which ever you choose to call it. There was an organ in the church and a well-trained band of singers. These were all reilgious and mostly young people and sang with the spirit and the understanding. Every now and then Brother Harris would say, "You singers close for a while I will lead the song ," and then with his welltuned tongue, and touched with a divine afflatus he would sing, Come, humble, sinner, in whose breast a thousand thoughts revolve," and the sinners would come, flocking to the mercy seat where Jesus anwsers prayer. At the close of this meeting all of the converts united with the church. —E. A. Wright. in Methodist Protestant.

The Salvation Army.

Very few persons really comprehend the magnitude of the Salvation Army or the importance, the comparative value of its work. Beginning its history in Philadelphia in 1880 in an old building where furniture had been repaired, it has advanced in extent and dignity wonderfully in the past thirty years.

Out doors last year it is stated that 173-000 meetings were held, attended by 15,000,-000 persons. In halls the meetings numbered 215,000, and 8,000,000 adults and 1-500,000 children came to them. The number of converts claimed to have deen made by the Army last year was 46,554. A few years ago Army hotels were started to take the place of the mean and poor ones often maintained for private profit last year no fewer than 1,961,677 lodgings were provided. The poverty problem was entered upon the Army but with work to do which wages are paid. last year the Army gave 2,156,155 meals to poor men in return for work, and gave them in wages $325,-000. Employment was found for more than 70,000 persons of whom more than 60,000 were men. In the training colleges, of which there are four, 200 to 300 young men and women are graduated each year all of whom engage in Army work in the large cities. During the last five years property held by the Army is claimed to have increased in amount by $2,500,000.

Like most religious movements ever be gun in the history of the Church, the Army was greeted with much of ridicule and even of contumely in its beginning; but evidencing its orthodoxy by laboring among the poor and wretched, it has steadily won upon the respect and confidence of the world until it has become a power almost throughout the habitable world. It is simple and direct, and its converts, almost without staying to bid adieu to father andmother,accept their marching orders and set out for the uttermost parts of the earth. If the war drum of Great Britian throbs around the world yet more can the Salvation Army claim, for its war drum is heard where British authority is unknown.

It has a distict mission to the lowly, and to the lowly it ministers without salary or stipend, accepting with thankfulness the pittance dropped into the tambourine and living in the most inexpensive and meager way that it may dispense the bread of life to those that are dying in sin as well as the bread of this world to those that are dying with hunger.

All honor to the Army! Rather would we have a son carry a banner in its lowly procession than to minister under the high steeple with the same spirit which characterizes some of these exalted incumbents.— *St. Iouis. Christin. Advocate.*

Begun on page 1.

one of the hundred, will you not be one of the 500? Please do not put down the paper without deciding to help, and to help now, if possible, for some of this debt must be met soon, or disaster will follow. Please send us $5.00, more if you can, less, if you must, but send something. Any amount will be gratefully received.

And as quite a number of our people do not read the "Herald," will not each pastor call the attention of his people to this matter publicly, and take a contribution in cash or subscriptions? I know, brethren, your hands are full, and we have many calls, but this is a crisis, and help must come, and come soon, or disaster is near. I am sure if all who read this could be made to see and feel the situation as it is, the response would be prompt and liberal. Remit to J. F. Dosier, Rockingham, N. C., and all amounts will be duly acknowledged in the M. P. Herald. J. F. Dosier.

P. S. The mills are running now, and the people are returning, so do not think there are no people to preach to. But the situation is such that the help needed must come, or we will fail, as it is impossible to add to the church in the given time so as to meet the situation; but there is an opportunity for the future.

J. F. D.

THE PRIZE WINNER.

Miss Garnett Michaux, of Liberty, wins again this week. She found seventeen sets of words of four letters each having the property of being convertible into each other by transposition of letters,

From Pastors and People.

PRESIDENT'S APPOINTMENTS.

Littleton Ct., Feb. 25-27.
Halifax Ct., Feb. 29 to Mar. 3.
Roanoke Ct., Mar. 5-7.
Albemarle Ct., Mar. 14-17.
LaGrange Ct., Mar. 21-24.

W. E. Swain.

Randleman Circuit.

Dear Brother Swain:

We held our first quarterly conference February 3rd, 1912, at Mt. Lebanon. All the churches were represented and the business was transacted in harmony. We came to the work late and bad weather met us on our first round, and we didn't preach at Bethany and Worthville. We held services at these churches on second round. We were convinced before we had been here long that the good Lord had set us down among good people, for while we were snow and ice bound, we were well cared for. Bros. W. A. Wood and W. M. Julian deserve special mention for this as we spent more than a week with these brethren. January 16, Bros. Ernest Farlow, Chas. Pugh and Homer Trogdon hauled our household goods from the station and placed them in our house. Sister Wood remembered us with a new broom. Brother Farlow with a load of wood, and Sister Farlow with butter and milk. Since then we have been remembered by Bro. J. H. Skeen with sweet potatoes and butter, and Miss Lue Fogleman with milk, also a little sack of walnuts for the pastor's wife to while away the time with. These were all helpful in any family, more especially a preacher's and they were so much appreciated.

We are getting among our people and we are meeting friends. We have found some good old brethren and sisters too, who have been servants of our Master for many years. Their testimony is an inspiration to any preacher. We are expecting great things of the Lord. Brethren, remember us when you are talking with the Lord. J. B. O'Briant.

Feb. 5th, 1912.

Albemarle Circuit.

Dear Bro. McCulloch:

We have been living here since the 8th day of December, 1911, but owing to the severity of the weather, we have not been able to preach at all the appointments.

On arrival here we were received very graciously and the people have not ceased to manifest a spirit of kindness and friendship.

We have not been "pounded" in the customary way, but we have been the recipients, from time to time, of numerous gifts, such as preserves, chicken, meat, eggs, flour, lard, sausage, potatoes, ham, peaches, apples, a pair of slippers, handkerchief, etc., for which we tender our sincere thanks to the following friends: Mr. and Mrs. Wiley, Mr. and Mrs. Alexander, Mr. and Mrs. Callie Tarkington, Mrs. Holmes, Mrs. Cutrill, Mrs. C. H. Davenport, Mrs. Guilford Davenport, and Mr. Phelps.

After looking over the work, we find the task before us is a great one.

Our first quarterly conference was held at Woodley's Chapel on Saturday last. There were ten official members present, and we had a very pleasant time together. The reports were fairly good. The pastor has received twenty-five dollars and ninety cents, ($25.90). The assessment on Pastor's Salary was raised ten dollars, making a total of $385.00. We decided to give Mt. Elma church a Sunday appointment, subject to the approval of Creswell Church, who, in so doing, will sacrifice one Sunday service. The people generally seem to be encouraged and are hopeful of a good year.

We have changed our time of service at Edenton from 11 o'clock to 3 P. M. We have only had one service but we felt amply repaid for the change, by a congregation 100 per cent. larger than usual.

We hope to remodel our church at Rehoboth in the near future.

Wishing all our brethren a successful year, and requesting your earnest prayers for success at this place, I remain

Your brother in Him,

Albert H. Bryans.

Concord, Saxapahaw Ct.

February 4th, a bitter cold day, not many at Sunday school Not withstanding the severe weather did not back out our faithful pastor. He was on hand after a ten-mile drive with a good message for us. Congregation small. Some live in half mile of church excused themselves, members at that. One of our oldest members, Bro. Geo McBane, is right feeble now. Another brother, A. L. Lewis, is lying in nursing a cut foot.

I close with best wishes to the Herald and its Editor, and the cause of Christ.

A. N. Roberson.

Liberty Circuit.

On Jan. 25th, Mrs. Troxler and I reached the parsonage; we found it in good style, and taking a look into the kitchen, we saw that the good people of this community had paid us a visit, and had left so many good things to eat. We found six pounds of sugar, three pounds of coffee, three pounds of lard, two pounds of butter, four pounds of salt, five pounds of soda, one sack of flour, three pecks potatoes, fifteen cans of fruit, one can of sausage, two cans of corn, one package of Quaker oats, one peck of meal, one can of tomatoes, one axe handle, one pie pan, one gallon oil, one cake of soap, one dipper, one cake plate, pepper and spice and flavoring; also eight chickens, horse feed, and fire wood.

And these good people have not forgotten us since we came, for they have been bringing us such things as are useful ever since. For all this we are very grateful, and wish to extend our heartfelt thanks to Mr. and Mrs. D. F. Bennett, Mrs. Otin Smith, Mrs. D. S. Shoffner. Miss Maud Holt, "Grandma Colley," Mrs. R. B. Causey, Mrs. J. H. Bowman, Miss Millie L. Bowman, Mr. W. A. Bowman, Mrs. F. H. Bowman, Miss Ada Amick, Mrs. Mary Sharp, Mr. and Mrs. Stafford, Mrs. Will Hanner, Miss Zona Troxler, Mr. T. Troxler, Miss Johnsie Smith, Mrs. S. E. Shepherd, Mrs. S. A. Amick, Mr. and Mrs. Robert Amick, Mr. Walter Causey, Mrs. Suits, and Miss Mannie Patrum, for their kindness shown us; and hope to give to them in return and all other good people on this work our best service.

Our first quarterly conference was held at Mt. Pleasant on Saturday, Jan. the 20th. The attendance was not large, but the conference was interesting.

The people of Pleasant Union are working faithfully on their new church, which will be completed soon, they have "a mind to work."

The work in general is in a very good condition. I have found some loyal Methodists Protestants here, who are trying to advance His kingdom among men.

Sunday school at Mt. Pleasant is good cosidering the bad weather.

Pleasant Union Sunday school has been reorganized, and Bro. W. A. Bowman was elected Superintendent. Liberty school is in a growing condition.

Let us pray that God may give us a great victory over sin this year.

Robert S. Troxler, Pastor.

Liberty, N. C., Route 2.

Richland Ct.

In spite of the biting cold and snow of last Sunday about twenty-five persons met at Charlotte to hear the Word. This is the second time this year that it has snowed on Saturday night before the appointment at that place.

The work seems to be starting offvery well and we do not intend to admit discouragements. Look out for good reports from Richland. Pastor.

Feb. 6.

A Gathering of People At The Parsonage.

Which parsonage? The parsonage of Mt. Hermon Circuit. When did it happen? Last Thursday night. What was the object of the gathering? It was to take the occupants of the parsonage something good to eat and to let them know that they are in the midst of a people who have a good will toward them. What were the good things taken to the parsonage? Apples, butter, a willow basket, corn in the ear, canned corn, coffee, chickens, flour, meat, sweet potatoes, mixed pickles, pepper, a pitcher containing preserves, sugar, 29 pounds, salt, soda, syrup, canned peaches and tomatoes. Among above mentioned articles was some dried apples pealed by Aunt Tempa Sharp, who is eighty-four years old and has been blind several years.

Before the people left we had some singing, a portion of scripture was read, followed by prayer, after which a short talk was made by the writer. To the abovenamed gifts, Brother Henry Nicholson added a load of good stove wood the next day. Thank you, Brother Nicholson, such comes in so nice this cold weather. This gathering was composed in the main of Bellemont people, however, there were other good people among them.

For such kindness I wish to say that Mrs. Lowdermilk joins the writer in expressing our heart-felt thanks to every giver for every gift bestowed upon us. We trust that in some way that we will be able to repay these good people while we make our stay in their midst. May the rich blessings of God ever attend them. E. G. Lowdermilk.

R. 7, Burlington, N. C., Feb. 5th, 1912.

Harmony.

The first quarterly conference was held at this church on Saturday, the 27th. Bro. Lamar preached at eleven o'clock, after which the business of the conference was transacted in the usual way. Mr. Hipp was elected secretary for the year.

Almost a third of pastor's salary for this year has been paid.

A move was made in conference to enclose the cemetery at this church which has been badly neglected for many years. A committee was appointed to solicit funds for this purpose.

Mr. Hipp was the only official present from Yarboro's Chapel. We were glad to have him with us, and hope he will come again and bring other of the officials with him.

Bro. Lamar filled his regular appointment on Sunday, delivering two practical discourses which were enjoyed by all those who attended the services for good.

We feel sure our pastor is doing some of his best work and we believe if the people co-operate with him there is no reason why this should not be one of the most sucessful year's work for our church.

Mr. J. C. Cluck, one of our members who lives quite a distance from the church, has been visiting relatives in the community and worshipped at Harmony last Sunday.

Mrs. Kate Reeves, one of our faithful ones, was not able to attend service last Sunday.

Mr. C. A. Moore, who has been in declining health for some time, has gone to Greenwood Hospital for treatment. We hope for him a speedy recovery. We missed him in our service last Sunday.

Several new members joined the Sunday school last Sunday. N. M. B.

Jan. 31, 1912.

E. G. Lowdermilk.

Sandy Ridge, Oak Ridge Circuit.

Bro. Lowdermilk failed to fill his appointment second Sunday in January on account of severe cold weather; he has not been able to fill near all of his appointments, yet he has not been idle. He has raised about $300 in cash and subscriptions since Conference, if I remember correctly, on the parsonage that was bought recently joining the church lot, and it is going to be very convenient for the pastor. Bro. Lowdermilk has managed well, has got the interior of the building plastered and beautifully finished. If I mstake not, the Ladies' Aid Society took it upon themselves to do the plastering I fell sure that we have a splendid bargain and I think that the Oak Ridge Circuit was exceedingly fortunate in securing that piece of property. When we get it repaired we will have a splendid house. The present parsonage not sold yet; any one desiring a home in a small town like Kernersville would do well to go and see the house and lot. I feel that we as a circuit should be very thankful that God has given us such an earnest worker as Bro. W. R. Lowdermilk and that we should appreciate the untiring efforts that he has put forth to build up the circuit. He not only works, but takes money out of his pocket and helps with that, too. It seems that even under unfavorable circumstances he never becomes discouraged, but goes right ahead and is always cheerful and lively. He seems always to be hopeful; the real worth of such a man would be hard to estimate. It seems to me that some of us are not worthy of so good a pastor.

The first quarterly conference convened with Sandy Ridge Church on Saturday before the fourth Sunday in January. Brother Lowdermilk gave us a short, but splendid, sermon. Then an intermission of thirty minutes, then reassembled to transact the business of the quarterly conference. It was done in a spirit of brotherly love. Each church was represented. Reports showed finances rather slim at some of the churches. Some good suggestions were offered by Prof. M. H. Holt, of Oak Ridge, and W. S. Linville, of Kernersville. The question was asked, What ought to be done with the church member that will not pay his assessment? It seems to be a hard problem to solve; one suggested that the pastor go and board it out. Another thought that if we had the stewards all together and had Miss Forrest to lecture to them it would help to solve the problem. I think that thorough conversion would help to solve it.

Success to the readers of the Herald.

J. H. Gordon.

Chapel Hill, Davidson Ct.

We are pleased to have Brother Hulin back to preach for us another year. We think he has done good and think he can do more. Hope there may be many souls gathered in this year.

He preached for us the third Sunday. Those who did not come missed a good sermon. I would be glad to see people take more interest. It seems to me that church members would think about going to meeting and they may think, but they don't come. Oh, may those that claim to be Christians get on a high plane of life. May we be alive to God and get to work. May we see something to do.

We have no Sunday school this winter, but hope we will have a good one when spring comes and hope our people will be interested enough to all come to preaching and Sunday school. I would be glad to hear from more of our churches on this circuit. Please let us hear from you.

I like to read the paper.

Lizzie Cranford.

ON HONOR ROLL.

Albemarle Church, of Stanly Circuit, is entitled to a place among the churches that are on the Honor Roll.

Littleton Circuit.

Dear Editor:

I arrived here for services the third Sunday in December. All appointments have been met except one, but few people were able to meet me at the churches. Cold weather, bad roads, have hindered much in the work this winter; however we are making some progress. The stewards have done very well so far, and the women who do not stop on account of the weather, have been very busy doing things that tell.

At my first appointment at Vaughn the cheerful workers' society handed me $61.61 to deposit in the Bank of Littleton, as a fund toward the building of a new church at that place. The Ladies' Aid Society, of Littleton, have put in some nice furnishing in the parsonage: cook stove, druggets, rugs, chairs, etc. But probably best of all, creating a present joy in our family, has been the kindness of the people who have remembered us with so many things for the table: sugar, coffee, butter, flour, canned fruit from the people of Littleton.

The people of Corinth have also been sending things too! Sugar, coffee, potatoes, butter, ham, flour, etc.

A nice ham from a brother at Vaughn that will fairly make you taste ham gravy when you think about it. Considering all things, we are hoping for a good year on Littleton Circuit. Dr. Swain will visit this work the 25th to 27th of the month as follows: Vaughn, 25th, at 7:30, P. M.; Weaver's Chapel, 26th, 3 P. M.; Littleton, 7:30 P. M.; Corinth, 27th, 11:00 A. M.; Hawkins' Chapel, 3 P. M.

We are beginning a campaign for new subscribers for the M. P. Herald. Miss Fannie Barnes, our efficient reporter from Corinth, has already secured several.

Littleton Circuit has suffered much because of certain actions by the Conference, but I think all these will soon be forgotten when spring opens. Pray for us. Yours in His name.

J. A. Ledbetter, Pastor.

Littleton Ct.

We held our first quarterly conference last Saturday. All the churches represented but one. Business transacted in a very satisfactory manner; members present were earnest and hopeful. There are so many encouraging things already that we have not the time to write about all them now. J.

Siler City Circuit.

The first quarterly conference met with the church at Piney Grove Saturday, February 3. It was one of the best attended conferences we have had in quite a while. After devotional exercises, led by the pastor, J. H. Bowman, the business of the conference was transacted. Bro. L. L. Wrenn was re-elected secretary. Advisory Committee elected as follows: O. A. Hanner, J. H. Siler, W. H. Andrews, G. E. Matthews, J. R. Siler.

Pastor's report was very hopeful and encouraging along all lines. Repair, painting, etc., to be done at some of the churches. Sunday schools report good attendance. All the churches have Sunday schools but two, and one of them, Piney Grove, has just gone into winter quarters; will begin again when the weather gets better.

The conference adjourned to meet next time with the church at Siler City. Best wishes for the Herald. G. E. M.

Siler City Circuit.

The first quarterly conference met at Piny Grove, February 3rd, 1912. The attendance was the best that has been since I have been on the circuit. The conference was unusually pleasant and, we believe, a profitable one. The reports were all encouraging and there seemed to be a desire on the part of the brethren to push forward to greater attainments. We hope to be able to do a good year's work and that much may be accomplished in the name of the Lord.

J. H. Bowman.

Hawkin's Chapel, Littleton Ct.

Our new pastor, Rev. Mr. Ledbetter, met his appointment at this place on the second Sunday in January, but owing to the very rough weather very few people were at church that day. Really, we had no idea that the minister himself could get there as the roads were very slippery. We will not mind the weather next time, however. The faithful few who did attend speak very complimentarily of our new pastor.

While we regret the removal of our beloved Bro. Taylor to another charge, we will trust that God in His wisdom has given us another leader who will show us the way clearly, and meet every emergency as faithfully as our former pastor.

On Christmas day, there was an observance in a small way of a Christmas tree for the pleasure of the Sunday school children. While not so elaborate as we would have wished, it was heartily enjoyed, and all were well pleased with the arrangements. However, before the people had left the church, and just about sunset, the most shocking accident occurred at the home of our dear brother, Capt. Hawkins, nearby. His people were all at church except himself and wife and two small children, the youngest an infant about 16 months old. And while the mother was at the well, preparatory to getting supper, this little child caught fire from the stove and was burned to death. The terrified mother reached it too late to save even its clothing. Little Richard lived until four o'clock next morning, while every effort to save its life was in vain. Brother Hawkins was himself at the time in such serious ill health, that he was not told of the occurrence until the doctor arrived, but when informed, he bore it with fortitude befitting a true Christian. Christians everywhere are asked to pray for this distressed family.

During the holidays two marriages have taken place in our community. On the 5th Sunday in December Mr. Thomas Smith and Mrs. Mary Collier, an aged couple, were married at the home of the bride, and on Jan. 14th, Mr. Waverly Pepper and Miss Carrie Brooks were united in marriage. We wish for each couple a happy voyage on the sea of life.

The writer returned home from a pleasant trip to Rocky Mount, on Friday, last, accompanied by her sister and her husband, Mr. and Mrs. Geo. Gaither, who will visit relatives in this vicinity for a while

Vannah Shearin, Reporter.

Caroleen Circuit.

We will give our Sunday school attendance: on January 14th, 45; on the 21st, 117; on the 28th, 110. Our number on roll is 135. Bro. Braswell gave a circuit banner to the school that made the best increase and average attendance for the last year and we got it at Caroleen. It is a nice one. We want to keep it next year, as it will go the same way next year. H. E. Waldrop.

Piney Grove, Siler City Ct.

The first quarterly conference met with this church last Saturday. All the churches represented but two. Our pastor says it was the largest crowd he has ever had at conference since he has been on this charge. So I presume we are growing better. All the business transacted harmoniously. Next conference to be held at Siler City.

Bro. Bowman preached one among his best sermons Sunday at eleven o'clock to a small, but attentive, congregation. I suppose 'most every one think, "We have the best pastor," anyway, we are all satisfied.

We intend painting our church between this and spring. J. A. Cooper has been appointed to collect money to buy the paint; he already has a nice sum pledged, and has hardly made a start yet. We thank Bro. Bowman for his nice contribution.

Mrs. Frank Smith is able to sit up some after an illness of several weeks.

Our pastor has appointed Mrs. Frank Smith, Mrs. W. B. Cooper, and Mrs. J. A. Cooper, at this place, to look after the orphanage interests. This is a great work and we should do all we can for this cause.

We have had some really cold, bad weather for the past six weeks, but our good pastor has not missed one single appointment at this place. I wonder if all pastors are that faithful.

I close with many good wishes to the Editor and all the Herald readers.

Mrs. J. A. C., Reporter.

Feb. 5, 1912.

Thomasville Station.

There was not a very large congregation at church either service on account of the severe weather. Brother Suits preached two fine sermons Sunday and Sunday night. We had communion at the 11 o'clock service. The teachers' training class which was to have met last Sunday was postponed on account of the bad weather. The books have arrived and the class is ready to go to work. They will have their first lesson next Sunday.

We are sorry to note that one of our near neighbor's children have been sick and that the family have been deprived of the privilege of going to church. However, we are very glad to say that he is improving rapidly.

Mrs. Laura Dickens.

BRO. BROWN EXPLAINS CAPITALISM.

Dear Brother McCulloch:

I notice in the Herald under date of January 18, that you ask for the information in regard to the socialist cry against capitalism. I take pleasure in explaining to you what I understand it to mean. It means the man or the company of men who rob the laboring men, women and children out of what they justly earn. Suppose I hire you to work for me when you can't get work anywhere else and are in need of food and clothing, and I pay you one dollar per day, and you earn for me two dollars, but I keep the extra dollar that you earned. Brother, I'm a robber in the sight of man and God, but the Wall street capitalists own the president and law-making bodies, and so it's all right to rob the poor of their labor, because the rich must be made richer and the laboring man may have just enough to live on provided he keeps still and don't groan too loud. Brother, I believe you wish the Herald to advocate following the truth. You say that some of the men that advocate socialism are among the sorriest specimens of mankind, and that men who won't work seem naturally to fall in with the socialist party. Why should this make you cautious? If you will only take the trouble to look around, you will find all the characters you have mentioned as being in the socialist party, in the Democratic party and in the Republican party, and in all political parties that have ever been known. My brother, we can find them or their names on the church register of the M. P. Church. The god of greed and the love of money is what is sapping the life out of the church. We laymen should be paying our earnings to the support of the Gospel instead of letting the idle rich rob us and the Gospel. You may say, how do they rob you? In every way. When we want to sell our cotton, we have to take what the capitalists say it is worth, and when we want to buy cloth, we pay what the capitalists say. The capitalists are the government's favorite moneyed men. They never work, they don't even look at the cotton, but they have it figured out how much to pay the producer and what it will cost him to hire men to handle the cotton for him and what to sell the finished product for in order to make fifty or one hundred per cent. clear profit, and all the other farm products are handled in the same way. This is **Capitalism** robbing labor. Now, brother, I trust that this will give you at least an idea of what capitalism is and that you will publish it for the benefit of those who saw your request in the Herald.

Yours for the cause of the Master,

J. M. Brown.

The editor thanks Bro. Brown for his exposition of "capitalism." We see the evil in the things referred to by Bro. Brown. But how are these evils to be ended? Shall we cut down all the corn in order that we may destroy the weeds? Shall we root up the wheat and the tares together? Bad men will do wrong under any system that can be devised. The world is much better than it is pictured by many writers on Socialism. Many of them leave God out of consideration. most of them, I believe, magnify the importance of material possessions and minify the value of spiritual acquisitions. How different their teaching from that of Christ who urged men to seek most earnestly the kingdom of God and His righteousness and take no anxious thought about food and clothing. God rules the world—not Wall Street. It is true that gamblers and speculators may influence markets to some extent, but not, we think, to the degree imagined by Bro. Brown. People ought to put an end to gambling and to all practices by which men defraud their fellowmen; but it is a very difficult thing to do. Under Socialism the same class of men would find ways to cheat their fellowmen. The only sure remedy is to convert the men who engage in such practices to honest and honorable manhood. When Christ and the Socialists separate, we prefer to go with Christ. We believe that He is wise and good. Socialists write as though the distribution of wealth were the great problem. Christ did not so treat it. When a man came to Him saying, "Teacher, bid my brother divide the inheritance with me," Jesus replied: "Man, who made me a judge or a divider over you?" Turning to the congregation about Him, Jesus said: "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." He then told the story of a rich farmer and drew the moral and went on to speak much that the discontented of our day would do well to heed. See Luke, chapter 12. There are today many violators of the 8th commandment (Thou shalt not steal), but what a multitude are violating the 10th (Thou shalt not covet)!

But forgetting higher things for the moment, the production of wealth is quite as important as the distribution of it. Suppose the State should confiscate your farm, Bro. Brown, and take all you produce except what is necessary for your own support, do you think you would work as hard as you do now, unless you had a task-master over you to compel you to work? And if you had a task-master, would you enjoy work as well? And would not more have to be produced to support the task-master?

—We congratulate our Christian brethren on the completion of the task of raising $50,000 to pay the debt incurred in building needed buildings at Elon College. President Moffitt began the canvass, and President Harper has completed it by a vigorous effort of a few months. The college will now feel freer to go forward hopefully with the good work for which it exists.

—We were pleased to have a call this morning from two Brown Summit ladies —Miss Hopkins and Mrs. Lomax.

—Miss Myrtle Blaylock, daughter of Bro. S. G. Blaylock, was this week married to Dr. Spicer Granger, of Goldsboro.

—Rev. T. M. Johnson's report of the Washington meeting in which he represented our Conference appeared last week. Look it up, if you overlooked it. It is encouraging in that it shows something of the strength of the forces against rum. At the same time it reveals something of the greatness of the obstacles.

THE NEW "UNIVERSITY" CAR LINE

It has been a long, hard fight, but we have won.

This is the way of it. For fifteen years, ever since the Kansas City University was established, we have been trying to have the street railway system of the two Kansas Cities extended out to the institution. Every effort, however, has been of no avail until recently. It is true we have had the benefit of the inter-urban electric line running from Kansas City to Leavenworth, but these cars pass the University only hourly, and it takes two car fares to go to Kansas City, Mo.

But today, Febuary 1st, 1912, is a red-letter day in our history. We are celebrating the completion of the Metropolitan Railway system to the University campus, and the inauguration of cars that run every ten minutes from the University to Kansas City, Mo., connecting with lines to all parts of both Kansas cities for one five-cent fare.

Our friends at a distance can have no idea how much this means to us.

In the first place, it means more students. Our transportation facilities, heretofore, have been so meagre that students have found difficulty in reaching us—especially from the more distant parts of the Missouri city. Then, too, the fare has been double that which is required to reach points touched by the Metropolitan system. These difficulties have lost to us several students who actually began work with us, but found the obstacles in the way of reaching us too great.

In the second place, it means a rapid increase of population in the vicinity of the University. Everybody knows that the people in cities follow the street railways. Quick and direct transportation facilities will build up a suburb more readily than anything else. The university neighborhood now has the best street railway facilities of any suburb in the two Kansas cities.

In the third place, it will financially mean much to the University. The new line passes near much of the University property. This is sure to enhance its value. It is difficult to say how much we may profit in this way from the new car line. Undoubtedly it will immensely be to our advantage in the way of increased property values.

But, in the next place, it will be the greatest thing in the way of advertising the institution that has ever happened to us. And thereby hangs a story. When the new line was promised, we at once endeavored to have it named the "University" line. The car line of which this is an extension, was known previously as the "Chelsea" line. A number of people wanted to keep the old name. We appealed to the City Commissioners to pass an ordinance, requiring the line to be known as the "University' line. They referred us to President Eagan, of the Metropolitan Railway system. Mr. Eagan referred us back to the Commissioners, saying he did not want to take the responsibility of making the change.

This morning, while we were celebrating the opening of the new road with appropriate exercises in the University chapel, Professor Stotler and Mr. C. H. Chapin appeared before the Commissioners of Kansas City, Kansas, and delivered to them the message from President Eagan. The Commissioners promptly took the bull by the horns and passed an ordinance declaring that hereafter the cars on this line should be labelled "University," and the line be known as "The University Line."

This is the longest car line, I believe, in the two cities. It runs from the extreme western limit of Kansas City, Kansas, to the extreme south-eastern limit of Kansas City, Mo. The round trip is twenty-five miles. Think of what it means to us to have cars every ten minutes, advertising the existence and location of the University over this long route through both cities.

Our friends have sometimes complained to us that when they inquired about the location of the University—especially in the Missouri city,—they have often been met with the reply that there was no such institution. This ignorance can no longer continue. In a month from now, thousands of people will know about the University, who scarcely have heard of it before.

There is still one more benefit that the new line will be to us. It is a long story, and I can not give it in full now. I will just give the skeleton of it. A few months ago, a movement was started in Kansas City, Mo., to establish a university on the Missouri side. The movement was started by a Medical College, which is a rival of the Medical College affiliated with us. They proposed to call the new institution, "The Kansas City University of Kansas City, Mo.," thus practically stealing our name from us. When the movement became public, we invited the Medical College that started it, to become affiliated with us and help to build up one great university for a "Greater Kansas City," instead of duplicating expense by building up two rival universities in what is really but one community. The rivalry between the two medical colleges was too great, however, and our invitation was not accepted. But we did not propose to be deprived of the goal toward which we have been working for fifteen years, in this way. We quietly went to work and took out a charter in the State of Missouri for an institution, to be known as "The Kansas City University, of Kansas City, Mo." Our plan is, and always has been, to build up a university that shall meet the educational needs of both cities. Our institution on the Kansas side of the State line we have anticipated would sometime become the collegiate or academic department of a great university, that would have its other departments scattered through both cities.

Well, the name of the new car line will go a long way toward spiking the guns of those who have contemplated starting a new university in Kansas City, Mo. It would be poor encouragement to such an enterprise to consider that the only car line that bore the title "University" directed attention to an institution on the Kansas side. And they would not be able to have the name of this line changed, because they would have to appeal to City Commissioners, of Kansas City, Kansas, to have the change made.

From all these considerations you can see why this has been a day of great rejoicing for us. We simply had to suspend our regular work to give opportunity for the effervescing enthusiasm to escape. We had a number of addresses in the University chapel before noon, from students and citizens, and then all took a free ride over the twenty-five miles of "The University Line," in cars gaily decorated with the University colors of purple and gold. The staid citizens of Kansas City, Mo., were surprised to see the brightly festooned cars, filled with yelling collegians, passing through their streets. Professor H. T. Stephens had prepared some catching college songs, appropriate to the occasion. The students sang them with a zest that kindled enthusiasm in the few gray-headed and bald-headed, elderly men and women that participated in the trip.

It was a great day, and will not soon be forgotten!

D. S. Stephens.

—Post office inspectors were busy last year and did much to put the schemers and fraudulent operators out of business. Promoters and schemers who had used the mails to filch $77,000,000 out of a gullible public were estopped, and many of them put away. During the year 529 individuals were charged with using the mails fraudulently. Of this number 196 were tried and 184 convicted. During the year 429 post office burglars were arrested—post masters, postal clerks, city and rural carriers, and railway clerks. All of which indicates that though many are busy violating law, others are equally busy enforcing it.

IN MEMORIAM.

Mrs. Martha A. Gordon was born June the second, 1825, and died January 17th, 1912, at the age of 86 years, 7 months and 15 days.

She was married in the winter of 1852 to Rev. John Gordon, of the Methodist Protestant ministry. They lived happily together for more than ten years when, on August 23rd, 1862, he died of typhoid fever. This was during the troublous times of the Civil War—a time that "tried men's souls," and that tried the souls of women even more than the souls of men. When he saw that he could not live he said to his wife who was grief stricken, "The Lord will take care of you and the children—the Psalmaist declares I was young, now I am old, yet have I never seen the rigteous forsaken nor his seed begging bread."

To them had been born five children, three of whom are still living, viz.: Chas. Wesley Gordon, of Mullins, S. C.; Nereus W. Gordon, of Stokesdale, N. C.; Mrs. James Angel, of Price, Va. Mrs. A. R. Morgan, who died July 23rd, 1883, and "little Jimmie," who died in infancy.

Sister Gordon was converted in childhood and joined Bethel M. P. Church, of which she was a life long member. She was one of the most faithful church members and one of the most consecrated Christians I have ever known. I do not suppose that she ever for one moment doubted Jesus Christ, and she trusted Him implicitly as her personal Saviour. For some years she had not been able to attend church. Prior to that time she was a regular attendant and when called upon would lead the congregation in prayer and her voice was sometimes heard in praise to God. She was one of the old-fashioned shouting Methodists—she enjoyed the "old time religion" and there has never and never will be a better kind of religion. She loved her church with a devotion that was only surpassed by her devotion to the Master. She relied upon the promises of God and in her case the comforting declaration of her dying husband was fulfilled She was never forsaken of the Lord, neither have her children ever had to beg bread. The devotion of her children in her last days was beautiful. Her son came from S. C. and her daughter from Virginia, to be with her.

She died at the home of Brother N. W. Gordon (at the old Gordon place) with whom she had made her home for many years. I think no man was ever truer, kinder and more faithful to an aged mother that Brother Gordon was to her. Sister Gordon was a remarkably good woman. She was a good neighbor, always ready to help; sympathetic in time of sickness and trouble. She had the love and confidence of all who knew her. Not only did her children "rise up and call her blessed," but all who knew her joined with them in calling her blessed.

Her funeral was preached in Bethel Church by the writer from 2 Timothy 1: 5, in the presence of a large number of friend and relatives, and her body was laid to rest by the side of her husband from whom she had been parted for so many years.

How happy she must be in the Father's house of many mansions where she no doubt found more of those whom she had known and loved than she left behind in this world. I believe that in heaven we shall see more sweet faced mothers than of any other class of people save of the little children.

May we all meet them there.

W. F. Kennet, Pastor.

Stokesdale, N. C., Feb. 6, 1912.

Mrs. Judie Phelps, wife of Joshua B. Phelps, deceased, passed away on Saturday morning, February 3 d, 1912.

Sister Phelps was 64 years old. Her health had been failing for about three years. During that time she received three strokes of paralysis. The third stroke came about two weeks ago, and was so severe as to render her speechless and helpless, and to make it impossible for her to take food or drink.

Sister Phelps joined the M. P. Church at Rehoboth, Albemarle Circuit, twenty-five years ago, and retained her membership there until she died.

Her body was laid to rest in the family graveyard near Beasley Station, on Sunday afternoon, last.

Of her near relatives, one sister only is left to mourn her loss. May God comfort and sustain her sister, Mrs. Lucas, in this hour of bereavement. Pastor.

Birthday.

Mr. William Carter celebrated his eighty-seventh birthday dinner February 1, 1912, at the home of his daughter-in-law, Mrs. Sue Carter, at the M. P. Parsonage in Weaverville. The affair was very enjoyable.

Among the guests were Rev. and Mrs. W. D. Fogleman, Mr. and Mrs. A. P. Roberts, Mr. and Mrs. Sol Carter, Mr. and Mrs. Robert Greenwood, Mr. and Mrs. G. A. Webster, Mrs. Smathers, Mrs. Kincaid and Mrs. Phillips.

The meeting was very pleasant; but the most pleasant time was when they entered the dining room. The table was very prettily arranged with fruits in the center.

Every one seemed to have a real good appetite for the good things among which was chicken, ham, beef, peafowl, celery, prunes, cranberries, jellies, preserves, pickles, pies, custards and cakes.

The waiters were Mrs. Carter, Mrs. Phillips, Misses Hattie Roberts, Thelma and Pauline Smathers.

After every one had eaten to their appetite's content, they spent the rest of the afternoon in a jolly good time.

This will be long remembered by all, even by the aged man, Mr. Carter, who seemed to be so happy.

A Friend.

Weaverville, N. C., Feb. 6, 1912.

WESTERN MARYLAND LETTER.

Although we have not been heard from through the Herald for some time, the North Carolina delegation is still doing things. A meeting of the N. C. Club was called some time ago and a pleasant social hour was spent. By means of these social hours we learn to know each other better.

A splendid addition to the N. C. delegation this year is Mr. R. A. Swearingen, who graduated at Lenoir College, Hickory, N. C., last year. Mr. Swearingen is a man who "does" things and gives promise of a successful career. Mrs. Swearingen and the six boys are with him here in Westminster.

We are very glad to say that Dr. Forlines, who was quite ill last week, seems to be better now. He was able to meet some of his classes in his home today.

"Have you had a kindness shown? Pass it on." I was so lifted up by the thought of the poem to which Bro. Hicks referred in last week's Herald that I looked it up and read it and re-read it. Before many more days go by, I expect to commit it to memory. I wonder if there are not a number of people in N. C. who would like to store the mind with such a good motto? I suggest that as many of our people as have the poem memorize it and those who do not have it, get it and do likewise. It can befound in a book of Longfellow's Poems and is entitled Excelsior. Perhaps our young people would enjoy memorizing if they would form the habit. The writer tries to memorize a new poem or prose story every few weeks and gets a great deal of pleasure out of it.

Whether the N. C. students here take first rank in scholarship or not, they do get into all kinds of innocent sports, whether it is a game of tennis, "Jenkins up," or what ever else is played for pastime, the North Carolinians are always to be found on hand.

It is useless for us to say that we are always glad to get the Herald. The reports from the different fields read like a letter from home. J. E. Pritchard.

AN EDUCATIONAL TEST.

A lecturer at the University Club in Chicago recently handed out one hundred typewritten sheets to as many men in the audience. On each of these sheets were twenty questions and the lecturer told his auditors that if they could answer all of these they could be considered educated. Otherwise he declared that they ought to go back and take a post graduate course.

The questions were:

1. Name the vice president of the United States.
2. Name the treasurer of the United States.
3. Name the conductor of the New York Symphony Orchestra.
4. Name the leader of Tammany Hall.
5. Name your congressman.
6. Who is Hugo Munsterburg?
7. Who was Sir Christopher Wren?
8. Who is Ali Baba?
9. What is the Pentateuch?
10. What is seismograph?
11. What is a clevis?
12. How man justices are there on the bench of the supreme court of the United States?
13. Name five of them.
14. Who said "The child is father of the man?"
15. Who said "The groves were God's first temples?"
16. Who said "Once more unto the breach, dear friend, once more?"
17. Who was Mommsen?
18. Who is president of the Lake Shore railroad?
19. What is the fourth city in size in the United States?
20. What is a preposition?

It's anticipation that renders the actual possession most enjoyable.—American.

Honesty is a good thing, not because it may insure one a berth in the skies, but because it insures a better chance of success in today's business.—Caxton.

INFLUENCE OF BAD BOOKS.

We forbid the salve of opium, but allow an unrestricted trade in blood-curdling outlaw stories, in which the law nearly always is depicted as an oppressive institution to be defied or evaded, and where those who break the law are extolled as heroes. In a recent bank robbery the president and cashier were shot down, and the youthful robber, unable to escape, committed suicide. His companion of fifteen years related how the dead young robber never was without a robber story, and that "Tracy the Bandit" was his idol. The same enthusiasm diverted into a more worthy channel might have made a hero out of him who now fills a felon's grave.

Many parents who would be horrified to see their boys associate at all with persons of low character allow them to associate with such characters under the cover of books. Parents forget that from the perverted admiration of such heroes to the emulation of their deeds is but a step. Since so many parents neglect the supervision of their children in this respect, and the public is the sufferer in the end, it devolves upon society as a matter of self-protection to suppress the sale of such pernicious literature. It seems inconsistent to hang a body of men for preaching anarchy to adults who are supposed to know better, and, on the other hand, to allow the broadest dissemination of similar ideas stupefying the moral perception of our youth. It is a noteworthy fact that most of the murders, highway robberies and other atrocious crimes the relating which fills the newspapers are committed by persons of youth and vigor.—Chicago News.

SHE LEFT HER FEET BEHIND.

A good old Scotch minister, calling unexpectedly on a widow who lives in a cottage on the outskirts of the village, surprised her in the midst of washing a lot of clothes hurriedly hid behind a clotheshorse and told her little boy to say that she was out.

The visitor knocked at the door. "Well, Jamie," he said, "and where is your mother?" "My mother's not in; she's down street on a message," promptly replied the lad.

Indeed," replied the minister, with a glance at the bottom of the screen. "Well tell her I called, and say that the next time she goes down to the village she should take her feet with her." —Ladies' Home Journal.

The governor of Maine was at the school and was telling the pupils what the people of different states were called.

"Now," he said, "the people from Indiana are called Hoosiers; the people from North Carolina 'Tar Heels;' the people from Michigan we know as 'Michiganders.' Now, what little boy or girl can tell me what the people of Maine are called?"

"I know," said a little girl.

"Well, what are we called?" asked the governor.

"Maniacs."—Norfolk Virginian-Pilot.

—Bro. S. V. Pickens writes from St. Petersburg, Florida: "It is verm warm here." We can hardly imagine that. Bro. Pickens. We've been saying here that it is "very cold." Bro. Pickens has been fishing in the Gulf.

PRAYER ASKED.

Dear Herald Readers:

Although I have not been for the last year in communication with the dear M. P.'s, I have not forgotten them. I have been attending the M. E. Church and like it fairly well. I do enjoy reading the Herald, and would like to see something in it from my old home church, Union Grove, Gastonia, N. C. My mother is very ill. I ask all of you to pray for her recovery. Rosa Stacy.

Dennis.

Mrs. Ruth Dennis was born July 27, 1855; departed this life at the home of her daughter on Wednesday, Jan. 17, 1912, age, 56 years, 5 months, and twenty days; was converted and joined the M. P. Church at Mt. Zion at the age of 16 years. She often spoke of her conversion and of the sermon and prayer Rev. George Hunt was offering up when she received the blessed Saviour.

On the night of November 3rd she suffered a stroke of paralysis and gradually grew worse until the last week of life when she couldn't speak a word nor swallow scarcely anything, so just weakened away till the end came. For some time she seemed to realize that she could not get well and often talked to the little grand children in the home telling them to be good and she wanted to live to see her youngest son, Cletis, whom she had not seen since he had enlisted in the Navy 'most two years ago. She never ceased to grieve over his being away from her, and it was so sad he couldn't come or attend her funeral as he was out at sea and couldn't get there. Besides this son and seven grand children, she leaves another son, Dr. G. E. Dennis, of Charlotte; one daughter, Mrs. J. W. Boyles, of Thomasville, and her husband, Mr. W. C. Dennis. All were with her and did all that loving hands could do during the last days of her life. One great consolation her loved ones had when they knew that earthly help had failed was to know the good Lord was with her and would go with her down through the dark valley and shadow of death.

For a few days before she died her daughter saw she was failing fast and asked, "Mama, do you feel the Lord is with you now and taking care of you?" In answer she could only nod her head and smile. So they gave her up to God, who doeth all things well, and in whom she had believed and for forty years had

"Simply trusted every day,
Trusted through a stormy way,
Singing if her way was clear,
Praying when her path was drear;
When in trouble, on Him she'd call."

Yes, she trusted Him till life was past and safe within the jasper wall.

She was carried to Pinnacle, her home, and buried in the cemetery by the church she loved so well.

REV. DAVID F. JONES.

Our First Missionary to Japan.

Doubtless many would like to have further news about Bro. D. F. Jones since he left our mission. In passing through Shanghai, I had the opportunity of meeting Dr. Hykes of the American Bible Society, in whose employ Bro. Jones worked while he was in China.

According to Dr. Hykes, Bro. Jones, because of his funny cockney dialect, could never get the pronunciation of the difficult Chinese sounds. But in China there are so many dialects that the Chinese themselves find it difficult to understand one another. One time when I was in the mixed court of Shanghai, the judge, who was a Chinaman, had no less than five Chinese interpreters from different parts of China to explain to him what the Chinese witnesses were saying. As Bro. Jones was rather swarthy complexioned, his dialect did not matter very much, because if the Chinese did not understand what he said, they said he was a *Ningpo* man, meaning that he had come from a place where the dialect is unspeakable. Nevertheless, Bro. Jones was the best colporteur in all China and actually sold more Bibles than anybody else. In China as in Japan, he was an indefatigable worker, busy day and night.

Herald readers have read how Sister Jones got sick in China and had to return to America for her health. She did not improve much, but at last she felt that she must go to her husband. She was very poorly, but she set out on her long journey by sea never to return. She got worse on the voyage and arrived in Shanghai only to find her husband absent, and there, in a few days, her brave and consecrated life went out from earthly pain to heavenly glory.

The next chapter is not so pleasant. Bro. Jones was far out in the country when his wife died, and he did not know of her death until three weeks after her burial.

Now come in a peculiar religious phase of the situation. It was known at Shanghai that Bro. Jones had allied himself with the Plymouth Brethren, whose chief tenet was that they were the only ones elected to be saved and all the rest would be lost. Bro. and Sister Jones lived in the house of a man named Evans, who, in the absence of Bro. Jones, tried to arrange for the funeral. In the city of Shanghai lived a Plymouth Brother. Mr. Evans went to this brother and asked him to conduct the funeral services. But he said Sister Jones did not belong to the elect and, therefore, he could not conscientiously do it. However, at the hands of other Christians of Shanghai the tempest tossed and weary body was laid away in its final resting-place.

The next chapter, too, has its sad side. Whatever else Bro. Jones could, or could not do, Mr. Hykes knew he could sell Bibles and desired to keep him at it. Bro. Jones wanted to resign; but Dr. Hykes, on the plea that he could not spare him, kept him on for a year. The next year this episode was repeated, and the third year it was repeated again. Then it was that the Plymouth Brethren began to insist that if Bro. Jones continued to work for that ungodly Bible house, he would lose his own soul. Bro. Jones, with all his zeal and energy, is at heart one of the most simple hearted of men; and, believing their story, he resigned in earnest and burned the bridges behind him. Mr. Hykes had warned him that he would not find the Brethren quite perfect saints, and so it proved. When Bro. Jones got among them, he found they were engaged in a warfare not only against the rest of the world, but especially against one another. Bro. Jones is one of the meekest of men and, of course, could not, and would not, fight. In less than three months the situation became unbearable and he left and returned to America.

A little more than a year ago I had the pleasure of meeting him at San Francisco, where he is engaged in sweeping and cleaning one of the docks. In addition to this, he has charge of some sort of religious organization. I judge it is somewhat peculiar because he was afraid to have me address it, lest I should say omsething which the brethren would think unorthodox.

There is some talk of trying to get him to come back to either China or Japan and engage in the colporteur work. In either field there are unlimited opportunities to exercise his special talent.

He is married again, having married his first wife's younger sister. He has a nice little home on Wisconsin Street. I visited his daughter also in her home. His son Alexander has grown into a fine Christian young man. Whatever the peculiarities of the religion of Bro. Jones, no one has ever questioneed his conscientiousness or the sterling worth of his character.—A. D. Woodworth in Herald of Gospel Liberty.

—By the use of typhoid fever serum the United States Army is being rendered immune to typhoid fever, there haveing been only 39 cases during the year 1911 among 45,000 regular troops. Army officers believe that the ravages of typhoid may be easily reduced throughout the entire country by at least 75 per cent. if the serum is used.

NOTICE!

Minutes have all been sold and I have a few orders that I cannot supply. It may be that some persons have received more copies than they have been able to dispose of. If so, I hope it may be made known through the Herald, so that those who want minutes may be able to get them.

There are some ommissions from the minutes and errors too, that I regret. The report of the Conference Steward is omitted, also the address of Bro. Reed. The name of Bro. Millaway is omitted in the recapitulation of the ministers elected to the General Conference. His name appears, though, in the record above. I was very careful that nothing be left out and that everything be accurately reported. These omissions and errors have not occurred for the lack of carefulness, but in spite of it. S. W. Taylor.

Feb. 1, 1912.

—"Billy" Sunday, once a base ball player of national reputation, and converted while playing on a League, but now one of the world's greatest evangelists, has recently closed a series of meetings in Wichita, Kansas, from which 3,500 members were added to the various churches of that city.

—Shall this country be Christianized or Buddhaized? The conflict is already on. There are already thirteen Buddhist temples in California alone and Buddhist priests and propagandists are exceedingly active and energetic in their effort to establish their religion in this country.

—Rev. Mark A. Matthews, D. D., in a pastorate of ten years has seen the First Presbyterian Church of Seattle, Wash., increase from a membership of 431 to 4,576, which church is now said to have the largest membership of any Presbyterian church in the world.

Kind Lady—"Base impostor! The idea of you, a bald-headed man, trying to tell me you were once a celebrated pianist. Why don't you know all great pianists are noted for their long hair?"

Rambling Robert—"Ah, yes, madam. But you see I was so popular that the ladies took my hair away, lock by lock, until now there is nothing left."—Musical Messenger.

'Tis not the lip nor eye we beauty call,
But the joint force and full result of all.
—Pope.

Pleasure that comes unlooked for is thrice welcome.—Rogers.

'Tis what I love, determines how I love.—George Eliot.

THE TEACHER PROBLEM.

By Charles A. Hines.

Superintendents everywhere will tell you that their greatest difficulty is getting enough able, energetic and enthusiastic teachers. It will probably be so in most schools for years to come. No one can deny that the position of teacher is the most arduous and trying of any in the school. It is no easy matter to provide entertainment and mental food for half an hour in a class of ten to fifty people of varying tastes and opinions. No Sunday school will ever attain the ideal in a set of teachers; the hope lies in moving somewhat nearer the ideal.

The first remedy I wish to suggest is the establishment of a teacher training class in the school. This class should be organized by the superintendent, who should not call for volunteers to join the class but pick out ten people that he thinks have in them the requisites of good teachers. Do not take those at present teaching unless you can have the teacher training class meeting at a different hour from the school. Let this class go on with its work until the course is completed. Out of the ten the superintendent should be able to get two or three who will agree to become teachers permanently in the school. It will then be time to suggest to other teachers taking the course and give the places of the less successful teachers to those who have taken the course and found to be worthy.

The second suggestion is to furnish the teacher with better working tools. In country schools there is usually no accessible library for Sunday school teachers and in towns and cities it may not be convenient for the teachers to attend the libraries. The school at least owes to teachers to provide with some of the many commentaries and teacher's monthlies that are published. Our own publishing house gets out a very valuable teachers' monthly. The David C. Cook Pub. Company, Elgin, Ill., has a fine line of teachers' monthlies for all grades. Do not give the teacher of the Beginners' department Peloubet's notes, but get helps especially designed for that department.

The next thing I would insist upon is probably as important as any other; that is, do not change teachers every year. If a teacher is making even a moderate degree of success let him keep the class until you are positive you have a better man. It is the duty of the superintendent to know at all times how each class is progressing and he ought to be able by the exercise of a little oversight to learn this. Frequently enquire of pupils how they like a teachers, and if so, why they like him. Tell other teachers of the things that attract.

Finally, seek to devolop the class spirit. Let the member and teacher feel it is their class. Let the teacher who starts in with a class of beginners carry that particular class on for years. Change literature when the occasion demands, but do not change teachers unless there is a good reason. Many a class has been ruined because a teacher the pupils loved was taken away from that class and some one of different temperament was substituted.

Encourage regularity of attendance among teachers. Require teachers to notify the superintendent when they are to be absent. This discourages irregular attendance. Have the teachers frequently entertain their classes. Insist that the teacher know the every-day life of the pupils, their homes, their conditions, their hopes and ambitions. Especially is this necessary among the boys and girls in their "teens."

NOTES ON THE C. E. TOPIC FOR FEBRUARY 18.

Subject: "Yes" and "No;" When to Say Them. Psalms 57: 1-11. (Led by Lookout Committee).

When the "Sweet Singer of Israel" composed the chapter that forms the lesson he had in mind both life's temptations and the way of escape. We are told that he was a man of unusual conscientiousness. He never committed a sin but what he afterwards suffered untold hours of remorse. It is a higher trait of Christian character to realize one's sins and regret them than it is to go on in stolid indifference to our faults and shortcomings.

Both "Yes" and "No" are small words, but great questions have been decided by the use of them. Wars have been averted or hastened by them. Great moral questions and little matters of every day life are decided by them. Lives have been set on the upward way by the resolution expressed in one of the words or turned into the other way that is led by despair by the failure to say Yes or No at the right time

In our legislative bodies speeches upon speeches are made for or against a new law correcting some evil in our civic relations, but it is ever the final "Aye" or "Nay" that decides whether or not the bill shall become a law.

It is "Yes" or "No" that decides when you are asked to help in the work of the Society, the Sunday school or the church. Small words indeed. but so much depends upon them. If you say yes you may help the pastor, the superintendent and the cause of the Master. Say no and the cause will lack your support, however small, and to that extent both you and the work of Christ will be losers.

Study to learn the words and when to use them; then have the courage to use them. Samuel, Daniel, Christ and many others used them under more trying circumstances than yours.

Short Addresses for the Young Members.

1. To find in Christ, the swordless founder of a mightier empire than those wonder compelling creations of Alexander, Caesar, and Charlemagne, may lend inspiration to an orator or historian to embellish a peroration or a page, but this discovery will never enable the world to contemplate the future with such tranquil assurance nor to approach Jordan's chill tides with such fearlessness as to find in him one who receiveth sinners, who is full of mercy and love and is intercessor and a Savior.

2. Finding Jesus to be Christ changes our lives through recognition of new and imperial relationships we sustain to him. He is our King and we must obey him rather than ourselves or all others; our judge, and his favor means more than man's; our Resurrection, and, if we wear immortelle, he bestows the wreath; our Glory, and if our eternity be among the blest hosts of heaven rather than amidst lurid destruction from the presence of God and the angels, it is through the disciples of his word. Therefore in all things we give him pre-eminence and bring our lives into conformity to his will.

3. Most Christians are so poorly educated on the subject of giving that the dollars they contribute assume twice their size. If he has given five dollars in dimes and quarters without keeping account of the amount, he is quite likely to believe that he has given ten.

M. "No" when tempted, Matt. 4:1-11.

T. "Yes," when God speaks, 1 Sam. 3: 2:10.

W. The hardest "no," Matt. 16:24-26.

T.The hardest "yes," Matt. 26:37-42.

F. The loudest "no," Tit. 1: 15, 16.

S. Peter's "no" and "yes," Acts 10: 14, 34, 47.

S. Topic.

Topical Analysis.

1. Say "No," when—
Satan asks you to do nothing.
Asked to kick about everything.
The Devil asks you to stay at home.

11. Say "Yes" when—
Christ asks you to believe and obey.
You hear the invitation.
You receive the vision of service.
Christ says into all the World.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

2:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:25 p. m., No. 235 daily, for Winston-Salem.

7:20 p. m., No. 43 daily for Atlanta Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,
V-P. and Gen. Mgr., Washington, D. C.
S. H. Hardwick, P. T. M.
Washington, D. C.
H. F. Cary, G. P. A.,
Washington, D. C.
R. L. Vernon, D. P. A.,
Charlotte, N. C.
W. H. McClamery, P. & T. A.
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3. Examples of wrong: when—
Judas said "no" at Jesus' trial.
Felix said "no" to Paul.
Adam and Eve when they said "Yes" to the serpent.

4. Examples of Right: when—
Jailer said yes to Paul at midnight.
Samuel's yes to the Master's call.
Moses' "no" to the Egyptian throne.

5. Are You Saying "Yes" when—
Christ calls you to service.
The society calls upon you to work.

NORTH CAROLINA CHILD LABOR COMMITTEE.

The following gentlemen make up the North Carolina Child Labor Committee:

Chas. B. Aycock, Raleigh; J. W. Bailey, Raleigh; Jos. Blount Cheshire, Raleigh; Robert F. Campbell, Asheville; J. J. Hall, Fayetteville; Thos. J. Jarvis, Greenville; Julian S. Carr, Jr., Durham; Henry A. Page, Aberdeen; William L. Poteat, Wake Forest; Hubert A. Royster, Raleigh; A. M. Scales, Greensboro; W. E. Stone, Raleigh; R. T. Vann, Raleigh; Heriot Clarkson, Charlotte; Julius I. Foust, Greensboro; Robert Strange, Wilmington.

These names, within themselves, give assurance that the Committee is engaged in work that is not only good, but needful. It may be well, however, to explain to the State at large just what this Committee feels should be done.

The Committee is a sort of self-constituted guardian of the childhood of the State. There are defects in the present child labor law which permit the employment in factories of children at ages when they should be either in school or out in the open air, and which also permits the employment of children at night. The North Carolina Child Labor Committee believes that the time has come when the State should say that her innocent children should not be employed at work which will be hurtful on the one hand to their physical growth and which will prevent their mental and spiritual development on the other; and especially that children should not be made or allowed to work during the night hours at the very time that nature has provided for their rest and growth.

The ChildI abor Committee further believes that in addition to placing upon the statute books the proper sort of laws for the protection of children, machinery should be created for the inspection and for seeing that the law is obeyed.

(Signed) W. H. Swift,
Field Secretary.

—Superintendent R. L. Davis, of the N. C. Anti-Saloon League, after addressing a Charlotte audience last Sunday afternoon, displayed eight pint bottle of whiskey, all purchased the day before in Charlotte, three from as many drug stores, and five from different clubs, all of this whiskey being sold in violation of the law; and the policemen were doing nothing, as they were in Raleigh, to enforce the law.

From out my narrow sphere and dearth,
While others chant sublime,
In cloud in shine, while on this earth
I'll sound my lowly chime.

MISS FORREST'S APPOINTMENTS.

Greensboro, Feb. 10-12.
St. Paul & B. Summit Feb. 10-12.
LaGrange, Feb. 13-15.
Rocky Mount, Feb. 16.
Roanoke, Feb. 17-21.
Halifax, Feb. 22-26.
Spring Church & Greenville, Feb. 27-March 4.
Littleton, March 4-8.
Henderson and Vance, March 9-13.

A WISH.

Do you wish the world were better?
Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high,
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrapbook of your heart;
Do not waste one page on folly;
Live to learn and learn to live.
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way:
For the pleasure of the many
May be oft-times traced to one,
As the hand that plants the acorn
Shelters armies from the sun —Ex.

PROVERBS AND PHRASES.

It is in our faults and failings, not in our virtues that we touch one another and find sympathy.—Chesterfield.

Ambition is only vanity ennobled.—Chesterfield.

'Tis not the beauty of the morn that proves the evening shall be clear.—American.

'Tis not the many vows that makes the Truth,
But the plain, single vow that is vowed truly.—Shakespeare.

Conceit is to beauty what pain it to beauty: it is needless, but improves what it would improve.—Pope.

GREAT AMERICA.

It might be interesting to note that our own United States of America has a smaller national debt than any of the leading powers of the world. The indebtedness of the six great nations is as follows: United States, $1,023,861,531; interest, $21,803,836.

United Kingdom, $3,669,931,350; interest, $152,759,411.

France, $5,898,675,451; interest, $186,802,380.

Germany, (1909-10) $1,094,790,575; interesht, $46,836,044.

Prussia (1908) $4,558,152,565; interest, $204,766.421.

Austria-Hungary, $1,063,725,105; interest, $69,476,407.

The editor of The Wesleyan Christian Advocate says:

"No institution of the Church is more vitally related to all of the work and movement of the Church than is the religious press. It is a necessary part of our machinery—not unlike the turbine wheel—making all the other parts more efficient in their motion, really giving to all of the other whatever of motion they have."

And yet, even though this statement will be admitted as fact, many pastors, deacons and other loyal and influential servants in the church will not speak once in a year a good word for their church paper, or ask members and friends who do not subscribe to do so. This is queer, but it is truth., There is no better way whereby one can help all the enterprises of his church than by helping to increase the circulation of his church paper.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

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In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

NOT A NOBLER, BUT THE NOBLE LIFE.

We are sometimes exhorted to live a nobler life. At first view, this advice may seem good. But it is a case in which the good is an enemy of the best. We do not recall anything in the Bible that would justify our advising people simply to be more noble, to do better, to be better. It may be gratifying to our fellowmen to see us doing better, living more nobly. But it is not satisfying to ourselves. We know that we have no right to stop short of full surrender and complete consecration to God, and when we have reached that point, there is nothing more nole, there is nothing better. The greatest thing, the noblest thing any man can do is the thing God would have him do. There are degrees of skill in doing work. In that respect we may learn to do better, but when we are living unto God and not unto ourselves, we are living the noble life, and none can point us to a nobler.

An Interesting Question.—Bro. J. P. Tucker tells the following: When Miss Forrest, returned missionary, spoke at Ai, a Baptist brother of the vicinity went to hear her, saying he wouldn't miss hearing her for five dollars. He paid excellent attention and seemed much interested in what she told of Japan and the Japanese and our mission work there. After the meeting was over, and he was going home in a buggy with Bro. Tucker, he said there was one question he wanted to ask Miss Forrest. Bro. Tucker replied: "She is coming now with Bro. Lowdermilk; you can ask her yet." So the buggy was stopped until Brother Lowdermilk drove up. "Miss Forrest, there is one question I wanted to ask you." "Very well, what is it?" said the missionary. "I wanted to know what-aged lady you are." She laughed in her hearty way. Bro. Lowdermilk began to excuse her from answering, but she told him the number of her years, and he seemed perfectly satisfied.

A Correction.—In the "Appeal" last week in reference to St. John's Church, the width should have been 34 feet instead of "24." J. F. Dosier.

THEN KINDLY THINK.

Thou dwellest in a warm and cheerful home;
Thy roof in vain the winter tempest lashes,
While houseless wretches round thy mansion roam,
On whose unsheltered heads the torrent splashes.
Thy board is loaded with the richest meats
O'er which thine eyes in sated langor wander.
Many might live on what thy mastiff eats,
Or feast on fragments that thy servants squander
Thy limbs are muffled from the piercing blast
When from thy fireside corner thou dost sally—
Many have scarce a rag about them cast
With which the frosted breezes toy and dally,
Thou hast soft smiles to greet the kiss of love
When thy light step resounds within the portal—
Some have no friend save Him who dwells above,
No sweet communion with a fellow mortal.
Thou sleepest soundly on thy costly bed,
Lulled by the power of luxuries unnumbered,
Some pillow on a stone an aching head,
Never again to wake when they have slumbered.
Then kindly think of those who, formed of clay,
Depend upon the doles thy bounty scatters—
And God will hear them for thy welfare pray;
They are His children—though in rags and tatters.

—Charles Dickens.

—The United Staaes government arrested forty labor leaders charged with being in a conspiracy to dynamite property in complicity with the McNamara brohers. The official saaff of the Iron Workers' Union are included. This is doubtless what Darrow referred to in speaking of the danger of involving those "higher up."

—Rev. S. B. Klapp, Christian minister, has just met with a heavy loss by fire in Virgilina. His insurance policy had expired, and the agent, by reason of ill health, had failed to notify him. The greater part of the savings of a life-time was thus swept away in a day.

—Rev, T. J. Ogburn will speak on Missions before the Y. M. C. A. of Guilford College on Thursday night of next weekt.

THE UNAPPRECIATED.

They are everywhere. They are toiling in obscurity—"faithful over a few things" while doing a great work. Many of them laying foundations of character, and in what better work can anyone be engaged? Some are mothers, often weary and discouraged at the depravity in their children. Let me ask you, Are you one that is causing the aching heart of some lonely mother? She worked and worked, and still she works and wearies, not from "dawn to dewy eve," but from before dawn to late at night, and all from pure love. How greatly would she be cheered if her children would show an appreciation or her husband would speak an appreciative word! But she toils, many times unnoticed, till her constitution gives away and with a troubled heart she droops, weakens, and prematurely—mother's funeral. Then there is poor old father; his youthful wife in some churchyard lies, and the most of his former acquaintances on the other shore, he almost unnoticed bears his burdens alone. Me thinks I see him some still night as the hands of the clock are about to strike the midnight hour on bended knees, asking his blessed Saviour to come and help him, and almost ready to ask admission to that heavenly home. He has lived a noble life, and many have been the times when his head and back ached and his nerves have had as many points as a chestnut burr. Once more, speak a kindly word and push back his silver locks as he has done yours a thousand times, with "Dear Lord, bless my child."

Another class, the teachers of our common schools—what a task to govern, and answer a thousand questions and watch an unruly and mischievous boy, How she straighens many a snarl while hearing her class recite.

Who appreciates the conscientious toilers who "are teaching the young idea how to shoot," and preparing our children for a noble manhood or womanhood? What vexations and annoyances she has, and yet keeps cool and calm, and teaches by example as well as by precept? She is doing a work for which money is not the consideration, supplementing to that of the parent. Does she not need appreciation? But instead so many times bitterly accused and that too, before the children she is doing her best to train to a noble life. How many times you hear the teacher evil spoken of when if you only knew the situation you would sympathize, if you had any heart in you. I have heard them bitterly condemned before they ever taught a day. Give them your sympathy and never say a word against them in the presence of your children. You may ruin your child, instead of the teacher.

Shall I speak of one more class who need the reward of an approving word—the preacher? When he has studied long and hard to bring forth from the treasury of God's Word truths for instruction in righteousness for the comfort of saints, for doctrine, for reproof, for conviction, or to soothe the afflicted or persuade the erring. When he has visited the sick, attended funerals, listened to grievances, counselled the weak and performed multitudinous tasks, how few realize what patience and wisdom and long suffering it costs! And yet many blame when they should praise and find fault when he needs and even deserves favor.

" 'Tis not a work of small import
The pastor's care demands,
But what might fill an angel's heart—
It filled a Saviour's hands."

Oh, the words of appreciation we might have given and there-by lightened his burden! What a stimulus to harder work and better study! Why not speak a word to this and that weary and discouraged one now, rather than wait and let it be spoken at the funeral? A little well-deserved praise "is like apples of gold in pictures of silver." Try it and noaice the smile.

Fraternally,

C. E. M. Raper.

ANOTHER VIEW.

It is passing strange that so many people refuse to accept the stubborn fact that there are two sides to all questions. In strict justice to all we will have to agree that men think they are right when they seek to stir up strife between so-called labor and capital. How can anyone believe that any civil laws that could be framed by any set of men would do away with greed and oppression, and how can any well meaning man seek to teach that capital is not just as necessary to labor as labor is to capital. The heterogeneous mass of conflicting elements in this nation precludes the possibility of any law being made that will put money in every man's pocket, but there is one little law in our guide Book that fills the bill exactly: "Be diligent in business, fervent in spirit, serving the Lord." Now it goes without saying that you cannot serve Him if you are lazy or shiftless or extravagent or covetous. Now some one will say, "It is not coveteousness to want what belongs to you." We grant this, but if we put ourselves in a position to be imposed on, who is to blame?

Our correspondent says, "When we sell our cotton we have to take what the capitalists say it is worth." But do we have to do this? The only thing in this world that makes money crops cheap is their being forced on the market when farmers' creditors will not wait any longer for their money. We might have made 20,000,000 bales of cotton and if every man had held it long enough the price might have gone to 50 cents per pound, and every law under the sun would have been powerless to move a bale provided the holder was in no one's debt. But some one will say, "They cannot hold, for they owe money, and are compelled to sell." Now while that is true, it is more their misfortune than the fault of the government. We hear a lot about prosperous farmers, and their name is legion. They have everything that they need and money in the bank, and they do not work any harder than the poor "imposed on" fellow that hardly could tell a dollar from a hole in the ground. There is no complaint coming from them. They do not feel the least bit oppressed. How comes this difference? Why, he plans for every thing he will need for home supplies for man and beast and then for market crop. He cuts down all expenses until he can buy goods for cash, and then he can hold any commodity he has to sell till it will pay a living profit.

Since the day that Adam said, "The woman thou gavest me, she gave to me and I did eat," humanity has been blaming some one else for their failures, but from an unprejudiced standpoint, men who spend their substance before it is made and are extravagant to the limit, wiah no asset but the strength in their right arm, and are forever complaining about greed and oppression, need only to stand before a mirror to see the men who are oppressing them.

People who advocate a general confiscation of all property, and an equal division show a colossal greed that lays every act of government in the shade. In their blind egotism they do not stop to think what would happen to this nation before such a law could be enforced, even should such laws ever be enacted. If farmers were allowed to set the price on their productions regardless of circumstances, they would out-Herod Herod in oppression, for greed is by no means confined to the "Capitalist." It is excruciatingly funny to hear a farmer (?) spouting about "farmers feeding the world," and what consideration they deserve for this fact, when this brand would starve to death in two months if transportation of food stuffs from other sections should cease.

My friends, if you are expecting any

civil law to right wrongs in this world you will go to your graves still looking for them. If you have more money than some of your neieghbors, according to some people's views you have no right to it, so divide up at once.

This government is composed of individuals and if all of us keep one individual with clean hands, there will be no one unclean. We cannot imagine what we will do when that long,long, long division is made, for no one will have money enough to run these large manufacturing plants that are so necessary to our well-being.

The great good that comes to common people through the capitalist is lost sight of by our would-be teachers, but it exists just the same and they can do a great deal better without us than we can do without them. They do not always do right, but neither do we.

Manson, N. C. Ruth Fletcher.

IS THERE A HELL?

By Rev. S. B. Stephens, Pastor Ivy Ct.

Bro Editor: I have since Conference found some people that don't believe the Bible, and say there is no hell. I therefore feel that I cannot forbear writing on this subject.

Hear Him who has power to cast both soul and body into hell. There is only one road to Heaven, but there are many roads to hell. No man can go to heaven unless he wants to go. But some people have to go to hell whether they want to or not. And it is not the man who is going at a break-neck speed who is descending into the pit. If a man is on top of a ten story building and there were three ways by which he could get down: he can go to the edge of the roof and jump down; that is the break-neck speed of a fellow who goes all the gaits. He can come down the stairway—that is, step by step—but slowly. He can get into the elevator, close his eyes, fold his arms and do nothing. That is the moralist who says, I am not doing anything very bad, but each will reach the bottom just as certainly as the others, it matters not how he descends, the gravity of sin pulls downward. I know I have an unpopular subject to write upon, for many people do not like to hear about hell, and that class of people are not only found on the mountains of North Carolina, Ivy Circuit, where the writer is pastor, but are being found everywhere. They try to say, there used to be a hell, but there is none now. Our fathers had no better sense than to preach it, but we live in the rapid twentieth Century, and with Doctor Russell's teaching; he knows more than Christ and the Apostles did away back in those dark days. We've turned our hose on hell and put out the fire, and we have put a sign over the door of hell: To Let. But not so. I know one thing, our forefathers who preached over this country, who preached the Bible and organized the M. P. Church, they dealt out damnation in great big doses, much larger than I ever dealt out quinine when I was in the actice practice of medicine, and when they preached it, sinners were saved by the hundreds. Peter's one Pentecost sermon was full of it and three thousand souls were saved. Now it takes nearly three thousand sermons to save one soul. Who are these who try to make believe that they do not believe in a hell? They are those who never shed a tear over the lost. They would not lift their little finger to save an immortal soul from ruin. They make good proselyters, but they make poor soul savers. There is a devil reigning over the regions of the lost is clear from the Scriptures, and humanity's experience. He is called a personal devil sixteen times in the old Bible, and thirty-five times in the New Testament. He is called Serpent five times in the old and five times in the New Testament. He is called an evil spirit one hundrede and seventy-four times in the whole Bible. This I have told to my people that I have preached to on Ivy Circuit inside the last three months who want to believe there is no hell. If there be no devil and no hell, what does God mean by these frequent terms in the Bible? Now I wish to speak of the sub- from three argumentative standpoints: Hell a place, definite and fixed. It is not a condition, but if it were, there would be needed a place to put the condition in, would there not? First as a place, hell is not as old as heaven. In Matt. 25, Jesus says: "Inherit the kingdom prepared for you from the foundation of the world" (heaven). Long before Adam sinned, God knew who would believe on his name. Hell had no existence then, nor was it needed. Second, hell as a place was never intended for man though the wicked are assigned there. In this same 25 Chapter of Matthew Jesus says: "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." When Satan fell and his rebellious followers, God assigned them to the pit he prepared for them. To this place he assigns the wicked, though it was not intended for man's abode. It is due the wicked that there is a hell.

Omnipotent as God is (and as I have told you in the many sermons I have preached) there are some things God can not do: He can't lie; he can't contradict Himself. He cannot let his word fail. Now, then, among the most precious promises God has made his people, is this one: That in heaven nothing sinful, and nothing that will disturb the joy of his heaven saved people, shall enter there.

This assurance God has given His people; without that assurance there would be trouble there for there are people (even some church members that claim sanctification or are rather crankified) that if they could have their way in heaven, they would kick up a fuss before they had been there one hour; but they are sinners, nevertheless, church members. God won't allow sinners in heaven, unsaved in Christ's blood is an unregenerated person, and such a one cannot enter heaven. Such a one would not be satisfied if he were set down in the middle of heaven. There was war in heaven once and Heb. teaches us that Christ is now in heaven cleansing it of stain Satan put upon it. There never will be war again in heaven; for no one enters there who has not learned to say: "Thy will, not mine, be done." That is the first and the last great lesson we have to learn and when we do say it, we say it forever. When God cast Satan out of heaven, he provided a new and living way, and said, "Whosoever will may come;" but the man who does come must start right and come right, and you dear people who always want so many changes and take up with every whim and doctrine that comes along, always wanting a change. Better ask God to give you a change of heart once and you will be then satisfied, and you will be prepared to enter heaven. Now summon a jury; here is a man who violated your law. What do you do with him? Why you send him to penitentiary. Why? To reform him? No. The prison walls never reformed anybody. What for then? You say a man of that kind must not be turned loose among us; neither our property, our liberty or our lives are safe. If he will not obey our laws we will shut him up where he can't get out. The people of God in heaven shall not have their peace or joy disturbed any more. Hell as a place is eternal in its duration. This is true because God says so. When God says to representative devils: "Between you and Lazarus is a gulf fixed," He meant fixed. When he says: "The smoke of their torment ascendeth up forever and ever," He meant forever. If even everlasting destruction means as some say, eternal annihilation, it is still a long way from purgatorial refinement. This, dear reader, is true. Second, because of the very nature of the condition of sal-

vation. Salvation is predicated upon faith in Jesus Christ. He who does not believe is not saved, nor can he be. The counterpart of faith is doubt. He who cannot doubt, cannot believe. Faith is not a mathematical certainty like two plus two equals four. Faith is believing that a thing is true. He who cannot doubt, cannot believe, and he who cannot believe cannot be saved. Ask the unfortunate lost soul in hell today if there be a judgment, or a hell, or an omnipotent judge? Sir, you would find that from the dark caves of despair would come ringing back their sad replies: "We can't doubt these things; we have heard Christ's awful words, 'Depart from me;' and we can't doubt a hell, for we are here." Over the prison door of every lost soul in hell is written that sad word, "Forever, forever, forever." God forbid that a single one to whom I have preached may make his or her bed in hell. Dear reader, if you are a sinner unconverted while reading this, my article, please flee to Christ who holds the keys. If you do He will save you now. If you do not, He will look you up when you die and write over your cell door that awful word, "Forever in hell." Now, dear reader, (in brief conclusion) if there be no hell, why did Christ die on the Cross? Answer that and God will turn the light on your inquiring soul, and will hear that sweet voice, "Enter into the joys of thy Lord." Converted, saved, escaped hell, entered heaven.

Trusting my article may save a soul from an endless hell, and save it in an endless heaven, I will now forbear until the dear Editor or some of my fraternal brethren tell me to come again.

DIVISIONS IN CHURCHES.

The history of such divisions is a long and very painful one. Only God himself is able to estimate the harm that has resulted from them. There are churches which, to this very day, are sadly suffering from divisions among them that occurred many years ago. A large variety of things have been causes of such affairs. In many instances, doctrinal differences, between members of the same church have led to most serious divisions. In other instances, a division has been caused by the obstinate and evil leadership of a few men in a church.

One or two officials, destitute of vital piety, have so conducted themselves as to lead to a bad breach in a church. Men of this type are very likely to have the support of other unconverted members, for such ones draw together. A deceased writer has said: "The quarrels which rend churches are generally the work of two or three stiff-necked, wrong-headed men, who make up in will and won't what they lack in grace. These men, by crafty scheming, draw others to their side. There is, probably, hardly a church quarrel that might not, at one time, have been averted by the absence of a very few worldly-minded and self-willed men, who instigated and accomplished the mischief of which others bear the shame and blame. Sometimes one or two first class funerals will settle a church quarrel that has embroiled the community for years." It is evident from Paul's letters that he had a great dread of divisions in churches. He did everything in his power to prevent them. He most earnestly sought to have the members of churches avoid even the smallest beginning of a division among them. He told them to allow no roots of bitterness to grow in their midst. He was totally against having unconverted people in the membership, not only because they were not Christians, but because they would be likely to create disturbances and divisions. He knew that there was no real unity between such ones and true believers. He urged fervent unity between all true Christians, but was positively against a union of believers with unbelievers. And such should be the case in these days. The very great mistake which many Christian churches are making is that of receiving unconverted ones into membership. They are taking among them the very elements which are apt to cause division and damage to them. Keep your church pure.

C. H. Wetherbe.

"IS MY NAME WRITTEN THERE?"

This is an important and personal question. When a Christian congregation sings this song, each singer should put to his own soul this searching inquiry. Each may judge himself. No one may judge his neighbor, or say to his brother, "Your name is written on the fair page of the book of God's kingdom." But he may say, "My name is written there." Can we say this honestly, intelligently, confidently? What assurance may we have that our own names are in the book of life?

"Is my name written there?" No one can answer this question affirmatively who does not earnestly desire to have his name inscribed among those who are being saved. No man ever entered into the kingdom of heaven against his will. No one ever stumbled through the narrow gate by accident. There is a way, a narrow but plain way. It is the King's highway. The very first thing to be noted in this inquiry about the way of life is an earnest desire. Do I long to be saved? This is a hopeful sign, for all such longings are the work of the Spirit of God. "It is God that worketh in you." "Wilt thou be made whole?" "How answereth thou?"

If your name is written there you have surrendered your life to God. So long as we continue to resist the Spirit of God and fight against Him, it is vain to hope. No one can be saved so long as he is set on having his own way. "We have turned every one to his own way." This is the charge in the indictment. It may not be the way of the drunkard or the thief or the murderer or the prodigal. It may not be what the world would call a base, low, beastly way. It may be quite respectable and fashionable and decent. It is not God's way. It is our own way. We never can walk with God until we give up our own way and choose His way. "As high as the heaven is above the earth, so high are my ways above your ways, saith the Lord." He cannot come down to our way. It is too low for Him. He has sent His own Son to lift us up to His way. "Let the wicked forsake his way." Give up your way. Surrender your life to God. Follow where He leads.

All those who make this definite and full surrender to God may claim their inheritance among the saints in light. It is their right in Jesus Christ. He is the way. The man whose life is fully surrendered to God may come boldly into the Kingdom without the slightest fear of being cast out on any account. He may be as sure that his name is written there as if he had seen it with his own eyes. Let him believe it with his whole heart without other evidence than the Word of God. "By grace ye are saved through faith."

Then shall the believer realize that it is indeed God that worketh in him. He shall be conscious of God. "Hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost." If the love of God is shed abroad in my heart, I know that my name is written there.

Faith and assurance are constant companions. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Faith does not always spring up in the soul suddenly and full grown. The disciples, conscious of their infirmity, prayed their Master, saying, "Lord, increase our faith." A certain poet, describing the development of faith in some believers, at one stage of the process, breaks forth with this trembling note, "I then began

hoping that Jesus was mine." The darkness had passed. The sun began to shine, but not in its full glory. It was not noonday but morning twilight. The soul began with a wish and proceeded as far as a faint hope. Another step and he sings more clearly, more sweetly, more confidently:

O mercy surprising, he saves even me;
Thy portion forever, he says, I will be.
On His promise I'm resting, assurance divine,
I'm hoping no longer, I know he is mine.

"The path of the just is as the shining light that shineth more and more unto the perfect day."—N. Y. Advocate.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Job, chapters 15-21.

AN OBJECT LESSON ON THE VALUE OF THE DENOMINATIONAL PAPER.

The Western Christian Advocate of Janrary 31, 1912, contained an article written by a Methodist pastor which illustrated so clearly and forcibly the value to the church of the denominational organ that we surrender to it some of our editorial space. It is better than any editorial we can write on the subject. Here it is:

"In the winter of 1885, while pastor in one of the county capitals of Ohio, a sweeping revival broke out in my church. Among the converts was a young man of more than ordinary ability, and a son of one of the families of the church. As the meetings progressed the church doors were opened from time to time, and for some time after the meetings closed. But while others came and joined, this young man held back. I asked him why he did so. He answered that he was not yet ready. I told him I had expected him to be one of the first to come, judging from his natural good sense and honesty as a convert. He smiled and thanked me for my estimate of him, and assured me that he had no intention of staying out of the church. I gave an opportunity to join the next Sunday; and while several came forward, this young man was not even at the service. The thing worried me, and I went the next day to the office where he was employed to have it out with him and find out the why of the delay. He was in the employ of an insurance agent, who was a member of the English Luthern Church, who always kept his church paper in his office, where at leisure moments he might pick it up and post himself on the doings of his church or peruse it for other religious information. And this young man had been reading the same paper. So when I put the matter squarely to him about joining the church, he gave me a jolting surprise by saying: 'I have concluded to go into the English Lutheran Church. I have been reading about it, and I see as a Church it is doing great things for the Lord, and that is the kind of church I want to join.' So the secret was out. He had been reading an English Luthern Church paper, but had not seen a Methodist periodical for the reason that the family of which he was a worthy son never had taken one of the church papers. Isaid to him: 'F—, have you pledged yourself to join that church yet?' 'No,' said he; 'but I attended the serviee last Sunday.' Then I said to him: 'Well, if you have not committed yourself yet, just hold off until you learn something of the church in which you were converted.' And he said he would. I then went home and gathered up an armful of the New York, the Northern, and the Western Christian Advocates, with several copies of Zion's Herald and the 'Methodist Yearbook.' I carried them to him. I told him that he need not return them, for they were all his to keep and study at his leisure. I then told him that I left it all with him now, and that after he had carefully canvassed the matter it was for him to decide where he would mke his church home.

"About a week or ten days after we met on the street. As he approached me he said: 'Are you going to open the doors of the church next Sunday?' I said I would. 'Well,' said he, 'I'll be there to join. And put my name down for the Advocate.' I said: 'Good!' 'Why,' he said, 'the Methodist Church is the biggest and most active religious institution under the sun, and I'm going to be in it.' He came unto the church the following Sunday, and was soon put into the official ranks, where he proved to be a most capable and useful brother. For most of the time he managed the finances of the church, and every service found him presnt unless sick or absent from the city. He lived a useful, happy Christian life, and was a brother beloved by all. He remained a reader of the Advocate until he died. His may be one case out of many where the church is in danger of losing the children of its own households because the parents do not supply the family with the literature of their church. A very little self-denial along the line of some unnecessary extravagance will make the Advocate a weekly visitor in the home."

On one hand, a religious newspaper came very near to making one a Lutheran who was naturally expected to be a Methodist. On the other hand, it did make a Methodist of one who had already determined to be a Lutheran. In either case the unique power of th newspaper was shown. It is a solemn lesson here for the pastor and Christian parents.—Nashville Advocate.

PERSONAL QUALITIES HAVING ECONOMIC VALUE.

1. Initiative, energy, agressiveness, force, ambition, persistence, decision.

2. Tact, discretion, tolerance, co-operation, courtesy, power to suggest, persuade, control

3. Independence, originality, responsibility, self-possession, poise, control of nerves.

4. Honesty, fairness, loyalty.

5. Cheerfulness, sympathy, hope, vivacity, enthusiasm, humor.

6. Faith, courage.

7. Imagination, alertness, resourcefulness, memory, judgment.

8. Power to tell a good story. Conversation, personal interview.

9. Voice: pleasant, clear, smooth, musical, decisive, modulated, cultivated.

10. Manners: Conventional, graceful, natural, quiet, free from peculiarity or eccentricity.

11. Smiles: pleasant, cheery, attractive, antural, genuine.

12. Handshake: Warm, cordial, not clammy, listless, uncertain.

13. Postures: Erect, refined, graceful, never lounging, dignified.

14. Dress: conventional, not showy, neat.

PROVERBS AND PHRASES.

There is in the worst misfortune the best of a chance for a happy change.—Euripides.

Nature is in earnest when she makes a woman.—Holmes.

The last and greatest art, the art of blot.—Pope.

What's done we partly can compute,
But know not what's resisted.—Burns.

A fool must now and then be right by chance.—Cowper.

O! square thyself for use; a stone that may
Fit in the wall is not left in the way.—Sel.

God's on His throne
All's right with the world.
—Browning.

'Tis expectation makes a blessing dear
Heaven were no heaven if we knew what it were.—Sir John Suckling.

Woman is seldom merciful to the man who is timid.—Edward Bulwer Lytton.

From Pastors and People.

PRESIDENT'S APPOINTMENTS.

Littleton Ct., Feb. 25-27.
Halifax Ct., Feb. 29 to Mar. 3.
Roanoke Ct., Mar. 5-7.
Albemarle Ct., Mar. 14-17.
LaGrange Ct., Mar. 21-24.

W. E. Swain.

Winston.

On last Friday night (Jan. 26), our people gave us a very pleasant surprise. We were expecting a call from Mrs. W. B. Speas to discuss electric lights for the parsonage, but when she came she brought a large delegation with her, and what we thought was to be a call from Mrs. Speas turned out to be a pounding. It was a surprise, but a very delightful one. We were glad for three reasons: first, to have them with us at the parsonage; second, to know that they were thoughtful of our needs; third, for the good things they brought us to eat.

Electric lights for the parsonage were discussed too, and steps taken toward having the parsonage lighted. This is being done by the Ladies' Aid. They have already added a number of improvements to the parsonage and now are planning this one. The church has no more ready supporters than the Ladies' Aid. May the Lord bless and guide them in their work.

A number of the trustees of the church were present and spent some time considering plans drawn by Brother Martin for our new church. No definite decision was reached, but we are hoping to agree on plans soon and begin work in the spring. A new church is absolutely essential to our work here. Our present building is antiquated and besides is inadequate for our work. If we hold our own people and gather others we must build. May the blessings of the Father rest richly upon all who were in the "pounding" and upon the entire church.

S. W. Taylor, Pastor.

Feb. 1st, 1912.

New Salem, Randleman Circuit.

Dear Editor:

When I wrote last I did not know I was to write again so soon. To begin with, last Saturday evening the clouds looked like we might have a snow storm an this preacher was cutting some wood, some that Bro. Farlow had sent us for a pound. We were thinking how we appreciated such a pound as we were out of wood before it came. When we looked toward the road and sow Bros. W. A. Wood and David Fogleman driving up to our house, and as we greeted them, we looked again toward the road and we saw women and children coming towards us, well armed. We thought it no use to resist, and we surrendered right then, and they marched into the dining room and stacked their arms, and we soon made peace. The load of wood was a big pound, but that was just a beginning, for pounding had set in now in earnest. We cannot say that we were surprised, for these good people have a record of doing things like this, but we must confess that they slipped up on us, and as we are not used to being pounded and are like children too, we hardly knew how to behave. However, we regained presence of mind enough to say we would read and have prayer before they left, and so did. After our friends were gone we of course must see what we had, ond we found meal, flour, butter, sugar, salt, canned fruits, berries,peaches and pears, canned pork and beans, pickles, soap, crackers, jelly, eggs, 1 chicken, and cracklings, milk, soda, and baking powder to make our bread good. Those that had a hand in this are as follows: Mr. and Mrs. W. A. Wood, Mr. and Mrs. S. J. Caudle, Mr. Geo. Wall, Miss Virgie Wall, Mr. and Mrs. Ernest Farlow, Misses Nellie and Dellie Caudle, Mr. David Fogleman, Mr. Roseo Kirkman, Miss Lue Fogleman, and children, Clarence Farlow, Paul and Clayton Fogleman. To say that we appreciate these substantial gifts from these kind people does not express it and we can only pray that the good Lord may richly reward them and that He may use us in rightly dividing the truth unto them. J. B. O'Brient.

Feb. 13, 1912.

P. S. I forgot to report last week that Mt. Lebanon Sunday school voted to give their collections for first Sabbath in each month to the Denton Orphanage.

J. B. O'B.

Love's Grove, Stanley Circuit.

Our new pastor, Broy Reynolds, held the 1st quarterly meeting at Love's Grove on Saturday the 10th. He preached a good sermon at 11, then the good sisters set a nice dinner in the church. Quarterly meeting at 1. Business transacted in harmony. It was so cold and cloudy that only Mill Grove and Albemarle were represented. The stewards' meeting will be held at Love's Grove next Saturday at 1 o'clock. Everybody invited to come.

Bro. R. D. Little's and W. C. Whitley's wives are sick; hope they will soon get better. We want the prayers of the Christian people and may the love of God be with us all.

With best wishes for the Herald.

Daniel Little, Rep.

Burlington.

I have in my possession thirty copies of the Conference Journal which I shall be glad to dispose of to anyone who desires them.

Many of the members of the church were at the depot the day we arrived in Burlington to welcome us, and we have been made to feel at home by many tokens and kindnesses ever since.

T. E. Davis.

Feb. 14, 1912.

Stanly.

Our first quarterly conference was held at Love's Grove on Saturday before second Sunday. The attendance was very good, all churches being represented except Friendship and Simpson's Grove.

The usual order of business was gone through with very harmoniously. It was decided to have the Lord's Supper administered three times in each church during the year. It was also decided to wire in the parsonage and the greater part of the money was paid in before we left the church. The parsonage is entirely too small. We are forced to use one room for general living room, parlor and pastor's study. This does not work well, and I feel sure these people will not allow it to remain thus when they see the necessity of adding more room . A pastor with no children and without books could get along very well, but there are no such pastors in our Conference. Yet with the house small as it is, we enjoy our home and appreciate the good people around us.

Since last report we have been very kindly remembered by the following persons who have brought or sent substantial gifts to the parsonage, viz: Mrs. Mason, Mrs. Lowder, Mrs. Louis Mason, Mrs. Philmore Hatley, Mrs. Shoe, Mrs. Eudy and Miss May Hatley. The Plyler Telephone Company has also given us the free use of their wires so that the parsonage household now enjoys the convenience of a phone.

Albemarle church deserves special mention for her interest and the way she is

doing things. This church has as good if not the best Sunday school on the work. Through the efforts of Mrs. Hatley, who makes a model steward, over half pastor's salary has been paid. No wonder some churches do not meet financial obligations. There are members on this charge who had money in their pockets last year for the church, but no steward ever mentioned money to them, so they kept it.

Bro. Plyler is able to be out some, but has not yet regained his health. Please do not forget to remember him.

Mrs. Martin Furr, sister of Rev. W. D. Reed, is very low and seems to be gradually sinking. G. L. Reynolds.

Feb. 13, 1912.

Mebane Charge.

On the evening of Feb. 2, while Mrs. Edwards was out waiting on one of our neighbor's children that was very sick, a procession came to the parsonage and took complete possession for a while.

The procession that took possession was composed of men, women and children of the Hebron and Mebane churches and some who were not connected with the Methodist Protestant church at all.

In the absence of Mrs. Edwards, I was perfectly willing to let the procession take possession as they every one seemed to be almost loaded down, and I felt sure thaa they could not carry off much more than they were bringing in if they should desire to do so.

The names of those present and those who were represented I am unable to give, but this I know, they were wise people for they left for us the very things that the minister's family needs most, (money and provisions) enough to last for weeks. For lack of space, I shall not attempt to enumerate the articles given.

About the time the last loads were being delivered, Mrs. Edwards came in, surprised, perhaps, more than the writer. Before our friends left we had prayer together, and every one seemed glad of the opportunity to do someething for the pastor and family.

After they had left us our little boy wanted to know what the people meant by leaving us so many things. I tried to explain to him that it was a pounding from the people of our charge. He looked up into my face and said: "Daddy, me wants 'em to do it adin."

Our thanks go out to each of you for your kind remembrance and we pray God that we may be used to strengthen and help you into the higher life.

Chas. J. Edwards.

Feb. 6, 1912.

Midway, Haw River Circuit.

There has not been a report from this place in sometime, owing to the fact that our reporter (Sister Brona Apple) is away from home. By her request I will write a short report.

We are not dead, but owing to the severity of the weather we have not done much this year, and I fear a good number of us have stayed at home until we are a little careless. As yesterday was our regular prayermeeting day and the day was beautiful, but there were but few out. What was the matter? Guess it was too cold for the old people, and the young people must have felt bad. Surely none was so careless as to forget to come! We had prayer-services conducted by Brother L. R. Dixon.

We are pleased to have Bro. Raper back to preach for us another year. He preached the fourth Sunday in January and as usual his sermon was good. We are always so glad when the day comes for him to be with us.

Our Sunday school closed Christmas for three months. As our superintendent lives so far from church and the weather is so bad. We hope to start again the first of April with larger attendance and more interest.

We are glad to report that Mrs. G. S. Kernodle, whose health failed last fall, is improving some, and we hope by spring she will be able to fill her place in church and Sunday school. We miss her so much. She is one of our faithful few.

Brother, sister, pray that she may be restored to her usual health.

I close with many good wishes to the Editor and all the Herald readers.

Ella V. Apple.

Feb. 12, 1912.

Fair View, Anderson Ct.

The young ladies have organized a social circle in this vicinity, which has proved to be quite successful in bringing young people together. It has been organized about three months. Our next meeting will be held at the home of Miss Ethel Lesley on Feb. 16, at 3 P. M. Rev. Lamar has been invited to meet with us for the purpose of giving us an address, which I am sure will be helpful to the society.

Mr. J. R. Hawkins who has been quite ill for sometime, we are sorry to say, has not improved any.

Miss Mary Leslie, who is teaching the Liberty Hill school, near Greer, came home last Friday, February 9, to spend the week-end with her parents, Mr. and Mrs. F. J. Lesley, near Easley.

The first quarterly conference was held at Fair View on Jan. 20. The weather was quite favorable, but the attendance was not very good.

Rev. W. A. Lamar will preach to the Three and Twenty Camp of W. O. W. and neighboring camps on his next appointment at Fairview, which will be next Sunday, February 18, 1912.

Yours sincerely, Mary Hendrix.

Easley, S. C., Feb. 12, 1912.

A Correction.

The minutes for this year have a mistake in the total for Granville Circuit. The amount raised for all purposes was $1,896.50 and the printer has it $869.50, a shortage of $972.50 which would make a considerable shortage in the grand total for all charges. If there are many mistakes like that the grand total is far from being correct. N. G. Bethea.

Friendship, Haw River Ct.

Bro. Raper filled his regular appointment Sunday. Preached a good sermon. His text being Matthew 24: 12, 13: And because iniquity shall abound the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.

Our Sunday school has suspended until spring. We hope to open with a good lively Sunday school.

Blanche Weatherly, Rep.

Mt. Pleasant, Guilford Ct.

Our pastor filled his regular appointment on the last fourth Sunday. First quarterly conference on Saturday before at Mt. Pleasant. In Brother Plyler's report of same I see that I was re-elected reporter. Of course Bro. Plyler did not really mean that, but just merely made a mistake. I want to say that this is my first epistle as reporter, but have written several letters to our church paper. I think that the church members ought to assert themselves and make a strong campaign this year to increase the circulation of our church organ, one of the best agencies to educate and bring our people closer together and cause a deeper love for our church. This is a campaign year and the two great political parties will see to it that every son of Adam will be provided with literature claiming each to show that they advocate the best policy. Let the church strive to do a little more to show the policy they advocate and we will then strengthen our cause for Christ.

Brother Plyler is getting along nicely with his work considering the affliction in his family. If he was not one of our best men in the M. P. Church he could not do as well as he does. This writer visited their home and spent two hours very pleasantly with Mrs. Plyler last

Monday evening, and hence we did not get to talk much with him. Sister Plyler was very cheerful and was hopeful that she would get well (and I was also hopeful) and do much more to help Bro. Plyler in his work, but now I hear that she is worse again and no doubt gloom has come over their fond hopes.

Pray for us all. Yours in Christ,

J. R. Stone, Rep.

Uwharrie Ct.

Dear Editor:

As the people have not been saying much this year, I would like to have space in the columns of the Herald to say a few things. Perhaps some have been looking for an obituary for the death of this work, but as we saw indications Saturday for the better, we have hope now that it will revive and come to the front. Dear Bro. Swain: We held our first quarterly meeting February 10, at Jerusalem, with good interest. Those that were present seemed much interested in the work; only four of the churches represented. Those present were very anxious that new plans be devised for raising the finances. Bro. Moses Morgan was elected as circuit steward to canvass the circuit and help the local stewards to stir up the people to do their duty as to finance. Bro. N. W. Lanier and Bro. Carl Wright and others have been working on church at Cid during the bad weather and have added much to its appearance by ceiling up the pulpit and that entire end, and doing much to the front of the church. We are weak at this church, but we have some who have a mind to work like Nehemiah in rebuilding the walls of Jerusalem.

Of course as the weather has been so bad we have had a poor showing, but I think the work in very good condition. I would be glad to take you over the work any time you could reach it.

I am sorry to note thatBro. J. F. Cameron has had to undergo an operation and is now in the Memorial Hospital in Virginia, but am glad to say he is getting along finely from report.

I can not close without expressing my heart felt thanks to Bros. C. . H. Hill, Moses Morgan, Joseph Hoover, for coming to our home and moving us to where we now live. Mrs. Trogdon and children join me with many thanks to them for their kindness and pray that the Lord may bless them an hundred fold. We are all so very thankful to Dr. C. C. Hubbard for the many kindnesses he has shown us since we have been at Farmer. He is one of our best physicians and may the richest blessings of heaven rest upon him and family. We are very thankful for the many friends we feel like we have around our new home. Asking all who read this to pray for us this year. Yours for Christ,

Joel Trogdon, Pastor.

Feb. 12, 1912.

Cid, Uwharrie Ct.

The first quarterly conference convened at Jerusalem Saturday. There was a right good attendance, and the regular business was attended to. There were four churches represented. The minister's salary was apportioned. The good people around Jerusalem had a nice dinner at the church. We are hoping for a great work this year.

Messrs. Carl Wright and Author Wright and N. W. Lanier have done some work on Cid church recently.

Mr. Jeff Ward got his house burned up last Thursday. They saved part of the contents. We extend our sympathy.

Mr. and Mrs. T. C. Crutchfield, of Greensboro, accompanied by Mr. Henry Hunt, are visiting at N. W. Lanier's this week. Bro. Trogdon filled his regular appointment at Cid Sunday evening, although the weather was very rough and not many out. But he made an excellent talk, as he always does.

We are always glad to hear from Mrs. T. A. Plyler through the Herald, but sorry to hear she improves slowly. We hope and pray for a speedy recovery.

Mr. Eugene Hill has moved back from Thomasville in our midst. Messrs. Callie and Grady Grubb have moved to the C. A. McGehee place.

There was a four-inch snow fell here Saturday night.

A well wisher to the Herald and its many readers. Reporter.

Burlington.

Last Sunday we had 150 in S. S. and our offering amounted to $3.32. We still have very inclement weather, and somehow some of our people are afraid of the weather. We are looking forward to better weather though, and are sure our attendance will increase greatly.

On the first Sunday in March we vote on the question of building S. S. rooms to the church. The committee appointed to solicit funds is making arrangements for the campaign, and expect to have a good amount pledged by the time the vote is taken.

The Philathea class gave a Valentine Social last night at the parsonage. About fifty were present, and all enjoyed the occasion immensely. Songs, games, etc., were indulged in, after which refreshments were served. At a late hour all departed hoping there would be another soon.

Our former pastor, Rev. J. D. Williams, was in our city the first of the week. We were certainly glad to see him again, but were very sorry he could stay but such a short while. Reporter.

Burlington, N. C., Feb. 14th, 1912.

Burlington Baraca Report.

Attendance, 32; collection, $1.56.

Secretary.

Grace Auxiliary, Greensboro.

The Woman's Foreign Missionary Society of Grace Church held its Annual Thank-offering service on Sunday, the 11th of February.

Miss Annie L. Forrest, one of our missionaries from Japan, was present, and gave to the congregation a splendid word-picture of the true condition in the Orient.

Miss Maye Bain read a very interesting paper on Mr. Heininger's work. An offering was taken, which was the largest collection ever received by the Society at these anniversary exercises.

Then on Monday afternoon the Society met with our President, Mrs. J. Norman Wills, at her lovely home on West Gaston Street.

Miss Forrest was the honor guest at this meeting also, which had an unusually large attendance.

After the devotional service led by Mrs. J. F. McCulloch, a solo was charmingly rendered by Mrs. Ernest Teague.

Then Miss Forresa gave the ladies a heart to heart talk, picturing vividly the needs of the heathen women and children, and appealing to each heart to do more to aid in lifting our poor sisters of Japan into the light of Chrisaianity.

As Miss Forrest has been working in the "Sunrise Kingdom" most of the time for twenty-two years, she has had such a varied experience that after listening to her, one feels as if they, too, had a glimpse of the far East. She was there during the War with China and also the Russian War; and aside from her daily evangelistic work, Miss Forrest aided in nursing the wounded soldiers so that for one whole month she never slept over three hours each day. Think of the sacrifice abat she and many others make while we, taking our ease, pass on just a few dollars to help; shame on our Christian nation that such is true!

Grace Auxiliary has done well in helping to send the gospel, but since Miss Forrest talked of the many urgent needs, the society felt that it should do more.

Mrs. T. A. Hunter and Mrs. Henry Hunter were made life members. The Society voted unanimously to make our

b loved pastor and his wife, Rev. and Mrs. T. J. Ogburn, Life Members too.

The ladies very quickly donated the amount necessary—ten dollars for each. With the aid of our good men of the church, the Society raised nearly two hundred dollars. All who have ever met Miss Forrest will know she was very happy at the response to her appeal.

The Auxiliary never spent a more pleasant and profitable afternoon.

Our gracious hostess served dainty refreshments; sandwiches, wafers, coffee, chocolate and mints. Every member went away from this meeting feeling that her life had been blessed by having been in touch with Miss Forrest.

Mrs. J. M. Stone.

NOTES AND PERSONALS.

—Whatever may be said or thought of the wisdom of the course pursued by the striking operatives in Lawrence, Mass., there is no denying the fact that they are desperately in earnest and are willing to contend heroically. Last week they sent 119 of their children to New York to be taken care of by sympathizers. There was no difficulty in finding homes for the children, either. There were more than 700 homes opened to them. It is painful to read that misunderstanding between men should lead to such grievous results as to break up homes, even temporarily.

—Mitchell, labor leader, was before Judge Wright again last week for contempt of court. He would not admit his guilt, but stated that he had obeyed the injunction. He is quoted as saying:

"I want everyone to understand me to advise obedience to the law and to court orders. I want the right to contend for such political reforms and changes in judicial procedure, however, as would secure the rights guaranteed by the constitution. I cannot separate the guaranty of free speech and free press from the guaranty of a free conscience. If a court should attempt to enjoin my freedom of conscience, I should continue to worship according to my conscience."

Before leaving the witness stand Mr. Mitchell obtained permission to set forth his views on the subject in wriaing.

—The Lutherans held a laymen's convention in Salisbury last week. J. Campbell White and Robert E. Speer, of New York, were among th speakers.

—Raleigh is forming a law and order league. Davis's revelation of the fact that the prohibition law is being violated under the eyes of the police is having its effect.

—Continued trouble in Mexico may cause President Taft to send troops to the border to protect American interests.

—The time set for the third peace conference of the nations at The Hague is 1915. The Carnegie Palace of Peace will be ready long before that time, it is said.

—Rev. T. J. Ogburn officiated in the marriage of Mr. B. A. Neese and Miss Margaret Leona Greeson, which occurred last Thursday in Greensboro.

—George Cox, of Asheboro, shot and seriously if not fatally wounded A. W. Lathcock.

—The Lutherans are looking for a site for a new college for women. Salisbury is one of the points visited.

—High Point has another tragedy. Dan Hill was trying to make peace between two of his sons when one of them shot him and killed him. Drink the cause of the quarrel. The son claims that the killing was accidental.

—The ladies' hats for this year are to be smaller and less expensive. This is good news.

—Fifty-one candidates for the law were examined by our Supreme Court recently. Forty-one passed, including four minors.

—Mrs. Henry W. Taft, sister-in-law of the President, has left the Episcopalians and joined the Catholics.

—The quest for the presidency both among Republicans and Democrats strikes us as all out of order. Let the office seek the man.

—G. A. Gray, pioneer cotton manufacturer of the South, died suddenly in Gastonia last week. The following given in the daily papers concerning his life is interesting:

"Starting life as a doffer boy at a wage of 30 cents a day, unable to read or write, he had built and owned the controlling interest in 14 cotton mills at the time of his death, several of them being numbered among the most successful plants in the South.

"The little education he received he owed to an accident. When working as a doffer boy he had an arm crushed in his machine, and while recuperating from this injury he applied himself to the task of learning to read and write, with such signal success that his latent ability was recognized by the late Capt. R. C. G. Love, a Gastonia financier, and together theiy built the first cotton mill erected in the piedmont Carolinas. Of recent years he had become indentified with the banking and commercial interests of the section and had amassed a considerable fortune. He was 61 years old and is survived by a widow and eight children."

—The Gunters arrested in Greensboro last summer for the murder of Will Frazier several years ago, have been set free. The widow failed to appear against them, and the case was dismissed. The widow has married and is living in South Carlina, it is said.

—The State University announces a summer school for teachers to begin June 11 and continue for six weeks. Last year there were 225 teachers in attendance.

—Joseph W. Folk, of Mo., retires from the race for the presidency and will support Champ Clark, it is said.

—Secretary Knox, by direction of President Taft, is to visit South America to obtain information needed in the settlement of certain questions of diplomacy.

—Dr. J. H. Jowett drives to the point in this fashion "some people confuse the number of appeals they hear with the number of times they give. The very mention of an appeal makes them sweat with rememberance—of their own generosity." Ever see people like that?

—Prof. W. P. Lawrence of the Chair of English in Elon College delivered a thoughtful, discriminating and comprehensive lecture in thee College chapel Monday evening on the "Short Story," as represented by the writings of O. Henry." The lecture was heard by an appreciative audience and was much enjoyed.

—What do you think of a business man who gives, not a tenth, but nine tenths of all he makes to church and charity? The New York Observer tells of such a business man in Chicago who makes $100,000 a year, but $90,000 of it he gives to the Lord's cause. The man is happy and prosperous of course. Another man in the same city is told of who gives all his time, but two and a half hours a day, to charitable and benevolent work.

—Perseverance in Christion service ultimately wins out and victory comes. The Biblical Recorder gives a case in point. "Mr. W. C. Pearce tells of a Christian woman who a few years ago tried to start a Bible class in a rough Colorado town. But the cowboys rode in, firing their revolvers and terrorizing all present, Satan's minions seeking to block the Saviour's work. However, the brave woman held on and now in that class she has sixty-seven cowboys, some of whom come on horseback eight miles every Sunday."

CHRISTIAN SCIENCE.

Some people think a pain's a pain'
But Mother's sure it isn't;
And Grandma smiles and says her aches
Must be the rheumatism't.

—January Woman's Home Companion.

DIED.

Kelley.

Mrs. Sarah Kelley, of Cross Anchor, was born Sept. 17, 1858. Died Jan. 20, 1912.

My acquaintance with sister Kelley was limited to a few weeks; but her life speaks more than any praise I might now bestow on her history. She had belonged to the church since she was a girl, and has been a member of Yarborough's Chapel twenty years. She was a faithful Christian mother, loved by those who knew her.

She had been a sufferer for some time. On the twentieth of January relief came to her; God called her spirit home.

A large concourse of people gathered at Yarboro Chapel where she was laid to rest.

In the pastor's absence, Rev. Hair conducted the funeral.

May the grace of God that sustained this dear mother in sickness and in death sustain the loved ones that are to follow her; for we all will some day go to the silent city of the dead never to return. May the family find in the grace of God strength to submit. Her pastor,

W. A. Lamar.

Eulogy of Bro. J. D. Newell.

Bro. John D. Newell was born in Guilford County, N. C., on the 24th of February, 1862. He came to this city to live about 22 years ago. He was united in marriage twenty years ago to Miss Mattie Belle Lee. He professed conversion during the Fife meeting which was conducted in this city soon after his marraige, and he with his wife joined our Methodist Protestant church here at once. He remained with us and faithfully discharged every known duty until death set his ransomed spirit free that he might go to join the church triumphant.

He has for years been a member of the choir and his fine tenor will be sadly missed by those who loved to hear him sing the praises of his Redeemer he loved and his fervent prayers will long be remembered as he poured out his soul in humble supplication when his pastor would call on him for the closing prayer.

During his protracted illness he suffered untold agonies, but how meekly and patiently he bore them all; and while he was anxious to get well for the sake of his beloved family, yet he was fully and entirely resigned to death. His wife and five children will mourn for the tender ministrations of the husband and father who was so untiring in his devotion to his loved ones and as long as his health permitted he tried to anticipate every wish of his fond wife. He was a man of most genial temperament; there seemed to be nothing unkind or severe in his nature and he was universally beloved, but now he is at home, forever with the Lord.

"There is one less in the old church choir
Where holy songs ascend,
And one less form in the house of prayer
When at the cross we bend."

Then peaceful be thy rest, loving spirit, sleep on until that bright and radiant morning of the Resurrection when the voice of Jesus shall summon us to meet thee again.

As we stood by the form of our departed brother and looked into the face so still in death, there was such a look of tranquil peace and joy that death seemed robbed of its terror, and we felt no bitterness as we turned away, feeling that with him all is well, throughout the endless ages of all Eternity, all is well.

Mrs. B. F. Norman.

Feb. 13, 1912.

In Memory of Mr. Fred Leonard.

Peaceful be thy silent slumber, Gentle as the summer's breeze; Peaceful as the air of evening, When it floats among the trees. Death in a white foamed angel in its cold embrace borne away on seraph wings to the bright beyond the precious and priceless soul of Mr. Fred Leonard. but we sorrow not as those who have no hope, for we know he is safe in the arms of Jesus, safe on his gentle breast.

Mr. Leonard was a promising young man of high Christian character. He often spoke of wanting to get well, but was ready when the summons came. He was a great sufferer for some time, but bore it all patiently and we know he has gone where affliction and death are no more and all is serene. All that loving hands of nurses and skilled physicians could do, and for the last year every desire of human hands that could be granted for his recovery was done, but to no avail; the Lord hath need of him elsewhere. Fred was loved by all who knew him and has numberless friends. He will be sadly missed in his community and more especially in his home. We can't understand why he was taken away just in the prime of such a useful life. But some day, we'll understand. He was a devoted son and brother and a loyal member of the church and S. S. We deeply sympathize with the bereaved family and relatives in their sad hour of trial, but every cloud has a silver lining.

Asleep in Jesus, Blessed sleep, from which none ever wake to weep.

Bert Delap.

ORPHANS' HOME.

Since our last report C. G. Loftin remembered us with some pork, and Miss Pratt, of Raleigh, with a box containing 70 yards of remnants which will serve to good purpose in making clothes for our little folks.

Denton High School is doing nicely with Prof. T. O. Pender principal.

We were glad to have Dr. Swain with us Sunday. He gave us one of his best Sunday morning. Dr. Hoenshel of Dayton, Va., lectured Saturday night on "The Passion Play of Oberammergau," and again Sunday night on Palestine or, "Where the Master Trod." Both of these lectures were very interesting and instructive.

Let is not forget to pray for the Orphans' Home. Etta Auman.

Treas. Report.

Mrs. Lottie Brown	$5.00
R. A. McGraw	1.00
Mebane S. S.	2.50
Denton S. S.	1.47
Fair Grove	.46
Henderson H. M. S.	4.80
Miss Annie Satterwhite	1.00
Spring Church	2.19
Giles' Chapel	2.00
Total	$20.42

New Sunday School.

Dear Bro. McCulloch:

We organized Sabbath school at New Salem in January with the following teachers and officers: Superintendent, J. M. Brown; Secretary, Miss Josie Knight; teacher for first class, Miss Annie Stafford; for Junior Quarterly, Mr. W. B. Patterson; for intermediate quarterly, Miss Viola Brown; advanced quarterly, O. N. Knight, J. M. Brown, assistant. Attendance for Jan., first Sabbath, 35; second, 18; third, 38; fourth, 50. We use the Methodist Protestant publications. All seem to be interested in the work. Pray for us.

Yours in His service,

Guilford College, R. 1. J. M. Brown.

—W. C. Russell, of Franklinsville, is dead.

—There is talk of moving Rutherford College to Statesville, Charlotte, or Winston.

—Rev. W. F. Kennett, of Stokesdale, was in Greensboro on business last Monday.

—Schwab opposes reduction of duty in steel rails. He says foreign manufacturers can manufacture at less cost than American. He buys pig iron in China for use in California. Germany is feared as a competitor in the steel business.

MRS. SPENCER FEELS THE CONTAGION.

By Hazel Banks Northrop.

Events had conspired, as they sometimes do, to knock at the soul of Mrs. Warrington Spencer. Three events there were, and they attacked the lady in her one vulnerable spot.

Mrs. Spencer was an efficient member of the Ashland Avenue Church. Most people liked her. A few, who did not, spoke of her as bristling with executive ability. The minister, they said, would as soon dare undertake a social or church reception without Mrs. Spencer's chairmanship as to tell the moon to stand still.

The first of the three events came in the guise of a Sunday-school convention in another city. Mrs. Spencer went as delegate. Nobody else was spoken of. Warrington told his wife he guessed she could give pointers to the best speakers there. Mrs. Warrington patted his shoulder and looked conscious.

"The best speaker there," was a brisk young man seemingly the age of Mrs. Spencer's Sunday-school class of young people. "Is he twenty?" she asked herself. He had made perhaps a dozen remarks, when she said: "He is older than he looks. He must be thirty." As the minutes slipped by she forgot his age. A new prophet of the Lord was speaking. She twisted her muff cord uneasily. He hammered the desk and waved his arms, and Mrs. Warrington Spencer forgot how capable she was.

"Have we the right"—and the young man pounded the desk—"to leave missions out of the Sunday school?"

Mrs. Spencer could see no connection.

"Do we not wrongly consider them as an appeal from the Board? as an artificial graft? an optional of our religion!"

An optional? The lady looked at the man. Everybody she knew either said: "Yes. I do believe in missions," or, "No, I don't believe in missions." Mrs. Spencer often attended missionary meetings, gave her dollar each year, and went her way.

"If we think closely," the young man seemed whispering to Mrs. Spencer's very soul, "we see that the missionary spirit goes back of the church, back of the Bible, back of the Christian life, to Christ's very heart. Missions is our religion!"

Mrs. Spencer leaned back, and wished she might fan herself. She thought she had come to a Sunday-school convention. But the young man kept on.

"We must become exposed to missions as to the contagion of smallpox. No one will ever become interested when the subject is being treated in another room!" And Mrs. Spencer, having been exposed, went home. There she was overtaken by the second of the three events.

The Ashland Avenue Church saw fit, now and then, to adorn its services with some out-of-town celebrity. And the Warrington Spencers invariably threw open their doors in entertainment of that person. One month later a missionary from Africa put in an appearance.

"A delightful man," said Mrs. Spencer, "for a missionary." Warrington Spencer thought otherwise. He had been showing the delightful missionary his local pump factory.

"I shouldn't wonder if you've met a Spencer pump or two, even in Africa!" and Warrington unconsciously inflated his chest. "You know we ship them to every country in the world!"

"Do you believe in foreign missions?" asked the man.

"Well, I can't say I don't believe in them," explained Mr Spencer, guilelessly, "but as my wife says, there's enough to give to right here in the city!"

The missionary coughed peculiarly. Warrington looked at him, and inquired of his spirit wherein he had blundered.

"If your business were the size of your religion," said the delightful missionary, "you would confine your pump industry to this city alone."

Warrington Spencer gasped, poked about for a fitting retort, and found nothing.

That evening the church was crowded. Mr. and Mrs. Spencer sat well forward. The missionary told the Ashland Avenue congregation about Africa. He described the lions and the jungles and the people,—ah, the poor, wild creatures, descendants and comrades of the lions and the jungles. Yet in the crude, vile bodies dwelt a flicker of the soul of God, ready,—so desperately ready,—for his call.

"Do you not believe it?" asked the jungle preacher. "Why, I have seen poor, black, tattooed, hairy fellows; women, their faces distorted with great, wooden nose rings; children, clothed in strings of beads, come walking—walking—walking, for twenty miles, over the trails and through the bush, to pick up the crumbs civilization lets fall from the table, to hear 'The Words' of the Book of God, to give, when they have nothing. And in the last day will you have Christ turn his face from you saying, 'I was an hungered and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.'"

Mr. Warrington Spencer looked at his wife. She was looking into the missionary's face as if she had seen a great light.

And now came the third event.

The Ladies' Missionary Society was to occur the day after New Year's. Mrs. Owen Wendell, who had been appointed to "give Turkey," and who had a house full of guests, five children, and one maid, besought the committee to put some one in her place. Mrs. Warrington Spencer was known as a wonder in emergencies.

"What shall we do?" the committee asked. "Shall we postpone it, or appoint some one else? Nobody but Mrs. Wendell would have thought of writing her paper New Year's week!"

"I'll take it," said Mrs. Spencer, and the committee knew the meeting was in capable hands. But they did not dream how gladly and joyously those hands were held up for the first time to touch the Master's! She began to look over some of her old missionary magazines, those she had always subscribed for, but somehow failed to read. How alive they were, these messages from the field—from Christ's fighting ground. How real! How worth while!

"Do you believe in foreign missions?" asked Mrs. Spencer of the Ladies' Missionary Society the day after New Year's. The ladies politely raised their eyebrows and waited for Turkey. They were not disappointed. She began very softly to tell them of the Adana women during the massacres, of their great desire to raise money enough for their new church. Like sheep without a fold they gathered about their shepherd, bringing their little bits of finery, their poor pieces of jewelry, even their wedding rings,—for they had little else,—and asked the missionary to sell them in America when she went "home," for only so could they hope to have a share in giving for the new church. When Mrs. Spencer added that the exorbitant charge on the poor little trinkets at the Custom House had been far above their intrinsic value, the ladies began to feel that Turkey might have a personal meaning for them.

Then she spoke of the Bible woman who had come into a poor village of Armenia and had gathered about her the ignorant Christian women and told them of the darkness of the heathen world, giving them the story of unsaved Africa. "Ah," had said the women, "we must pray for these wretched creatures,—so much worse off than we are." But one poor widow had spoken, "If we pray,

we must give," and the others had said, "Yes, we must give." It had meant starving themselves but they gave two dollars for the African women, that they too might share in the light of the World!

Mrs Spencer's voice had broken here. "Ladies," she implored, "don't you see that foreign missions began when Christ left the right hand of the Father, and came to this world? During this year may not a single day pass when I shall not pray for all these "daughters of sorrow.' Who will join me in praying? 'And if I pray I must give.'" She did not even hear the closing hymn. She only knew that she had felt the divine contagion of love for all the sinning, suffering, shameful womanhood and girlhood of this wide world, and that just so far as in her lay she would day by day through the new year expose the Ladies' Missionary Society of the Ashland Avenue Church to the same influences. Sh hoped as she sat there that by and by missions would mean no longer "an artificial graft" upon their church life, but the natural, inevitable, beautiful fruit of their love to Christ.

And the evening and the morning were the second day of the happiest new year that Mrs. Warrington Spencer had ever known.—Life and Light.

MARY'S COLD.

A Washington educator has been circulating this adaptation of a well-known poem about the schools of the city. It is part of the campaign literature against the danger of catching cold by infection. The rhyme runs thus:

Mary had a little cold
That started in her head,
And everywhere that Mary went
That cold was sure to spread.
It followed her to school one day
(There wasn't any rule);
It made the children cough and sneeze
To have that cold in school.
The teacher tried to drive it out;
She tried hard, but—kerchoo!
It didn't do a bit of good,
For teacher caught it, too.

CLASS A'S VALENTINE BOX.

The most abject gloom hovered over A. Even Bobbie Benson hadn't smiled for ten whole minutes, and that meant trouble, and serious trouble at that.

Now, the cause of the gloom was this. It was February 12, and class A wasn't going to have a Valantine box on the morrow. Perhaps you don't believe it—Class A didn't at first either. Perhaps it seems too dire a calamity to be true—so it seemed to Class A at first. But as day after day had passed, and no mention had been made of Valentine boxes in general, and Class A's Valentine box in particular, Class A had begun to lose hope. And now Miss Macon had dismissed them for the day, and the last chance was gone.

It wasn't as if Miss Macon were a hard-visaged spinster school teacher, either. You couldn't expect any more from such an one. But Miss Macon's cheeks were like apple blossoms; her hair broke into little ripply curls all over her head, and little roguish twinkles lurked in the corners of her eyes.

"She looks just as if she had come out of a Valentine box herself," Bobbie Benson had puzzled.

Only of late the twinkles had disappeared, and once Class A had caught its teacher furtively wiping away a tear. And now she had forgotten the Valentine box! Something surely was wrong.

Class A gathered in the cloak room after dismissal, to sympathize and compare notes.

"It isn't a bit like her," Mildred Carson mourned. "At Christmas time we had the best time in our room of any in the whole school."

"And at Halloween and Thanksgiving, too," added another disconsolate voice..

Then shy little Dora spoke up from the very edge of the group.

"I know what's the trouble! Her dearest sister died the day after Christmas, and she told my auntie she can hardly teach school at all since then."

Bobbie Benson gasped.

"Why didn't you tell us sooner if you knew it all this time?"

"You didn't ask me." And little Dora drew back into her shell again.

There was a moment of silence and then Bobbie spoke once more.

"I'll tell you what let's do. Let's get up a Valentine box all our own selves and give it to her to show her—well, that we think she's all right," he ended awkwardly.

"What would we put in it?"

"Well," explained Bobbie, "we might get some flowers or something and put in a note about her being O. K., you know."

The plan took at once. Class A was all enthusiasm. They retired *enmasse* to the nearby greenhouse where the friendly florist agreed to trust them until some future day, and after much deliberation they chose their valentine—a bunch of voilets.

"Just like her eyes," announced Bobbie, waxing suddenly poetic, and immediately afterward ashamed of such a display of sentiment.

Dora was to write the note and call for the flowers on her way to school in the morning. After many warnings to her not to forget either part of this commission, Class A took its way home for the night—individually and collectively highly pleased with itself.

It was not until next morning that Miss Macon awoke to the significance of the date. She was almost late, and as she hurried past Class B's open door, she caught a glimpse of Class B's box, gayly decorated with hearts and Cupid's arrows.

I've been so wrapped up in my own trouble that I've forgoten all about Valentine Day," she thought, remorsefully.

"My boys and girls will be so disappointed and they are such dear, thougthful boys and girls, too! How selfish I've been!"

But what was this? On her desk was a purple box tied with purple ribbons. And inside, nestling in the folds of tissue paper, were violets and violets and violets. In their midst was a tiny note in Dora's precise handwriting.

"For our dear teacher, because we love her and she is our valentine—Class A."

Miss Macon turned white, and then pink, and then she cried a little. But there were smiles back of the tears now, so Class A didn't mind.

"We've had the best Valentine's Day of all the rooms, too," agreed Class A at recess.—Deaconess Advocate.

HOW IT FEELS.

"Sing! Sing!" coaxed Margaret Dear, but the little fellow in the pretty gilded cage only sat lumpily on the perch and seemed to wilt right before Margaret Dear's face and eyes.

"You make me provoked! In that nice, pretty little gold house, with plenty of seeds to eat and water to drink, and a cuttle-fish to sharpen yourself on! You don't show much gratitude. You *can* sing, only you just won't. I know now what I am going to name you—*Stubbie*. Because you are a stubborn little bird."

Margaret Dear had discovered the little fellow in dreadful peril of his life from Cataline's claws; instead of carrying him, away and setting him free, she had decided to make a canary bird of him, and have him for a cunning little pet. Nothing was easier

There was Mike's old cage up in the attic just waiting for some one to move in. She got it down and carefully cleaned it for the ffuttering little new tenant. He had not seemed from the very first to appreciate his luxurious rent, and not a single sweet note of music had escaped his little throat. Margaret Dear had coaxed and petted, but now, very soon—in about another minute—she was going to scold.

"When I went an' saved your life, Stubbie!" she cried. "You ought to sit right up straight on that perch an dsing to pieces to

thank folks!" But still the stubborn little bird drooped and wilted.

"Margarat Dear," called grandmother from her room across the hall. "While you were at school this morning another bird came to the window and called on your 'canary.' I was in the sitting room, dusting and saw it—they did try so hard to get at each other. Do you supose it could have been your little bird's mother, Margaret Dear?"

"I don't know, I'm sure," returned Margaret Dear, indifferently. She wandered to grandmother's door and stood looking in

"*I'm* his mother now, anyway he does'nt need two mothers. I've named him Stubbie, grandmother! He's such a stubbie birdie!

"Yes?" Grandmother's voice had an upward inflection. "Is it stubbie to want your own mother."

"I'm his own mother. It's stubbie not to sing one speck of a note. He just sits there in his lovely house and sulks to pieces." all day long and several days long Stubbie "sulked" to pieces. He made only faint-hearted little pecks at his generous dinners and suppers, and never a single time did he sharpen himself on the big new cuttlefish.

Not once did he flutter up into his tree in his lovely house and sulks to pieces. swing and sway back and forth joyously as Mike had done.

"You see, dear, he is a little wild bird—Mike was a tame one," grandmother explained, with gentle sympathy in her voice for poor Stubbie. "You are a wild little girl, and you would not like to be in a cage even if it were solid gold with diamond window panes.

Margaret Dear laughed but refused still to pity Stubbie bird. It took something more than grandmother's gentle words to make her. It took the Dreadful Time.

One night it was so warm that Margaret Dear could not sleep in her usual sound and dreamless way. She tossed and rolled on her little bed and grew warmer and more uncomfortable. It was in the middle of the night that she found herself trying to get out of a little gold house with diamond windows, to go to her mother and grandmother.

The Dreadful Time had come.

Let me out! Let me out!" Margaret Dear [illegible] sudden fright. "I want to go to my mother, I tell you!"

"Sh! it will do no good to try. You are in a lovely little house with plenty of nice singing sound like a bird's. Margaret could things to eat" — The voice had a sweet, not see where it came from, but it went on soothingly and coaxingly in her ears.

"Sing! Sing!" it said. "Why don't you sit up and sing to pieces?"

But she only struggled fiercely to get out. She could hear her mother crooning to the baby, and grandmother's rocking-chair creaking somewhere, and the boys shouting to her to come out and play. It was dreadful not to be able to get out of the little golden house. She began to scream with fright. She *must* get out!

Mother came and talked to her through the little diamond window panes. They held out their arms to each other, but it was no use—the golden bars were between them.

"I can't get in—you can't get out," mother said, sadly. She held the baby up to comfort Margaret Dear, but the little fat hands could not reach far enough.

Oh, the Dreadful Time!

"Let me out! Let me go to my mother!" Margaret Dear pleaded piteously; and then the silver sweet, singing voice said a strange thing in her ears: *I* am your mother now,' it said; "you don't need two mothers."

"Oh!" Margaret Dear sat straight up in bed. It was early morning, and a faint pink color was in the east. She had dreamed the Dreadful Time!

She sat for a moment reviewing the dream, and a little shudder shook her shoulders. Suddenly it seemed to her that she could never get to her mother and grandmother quick enough. She wanted to run—run! She wanted to get to the baby and kiss his little dimply hands.

But there was something to be done first. Margaret Dear knew what that thing was; she must hurry—hurry—hurry—to do it! She slid her feet over the side of the bed and went pad-padding away on her little bare feet.

"I'm comin' Stubbie, I'm comin'! she called softly, as she ran. "Here I come to let you out! Little Stubbie—you poor little —Oh, please don't wilt any more! You are goin' right to your mother and—and your grand mother—right straight! You shall be a little wild birdie again. I'll put the gold house away in the attic."

She was in the sitting room beside Stubbie's window. Her voice trembled with eagerness; her hands trembled over the "latch" of the tiny golden door.

"O Stubbie, I know how it feels! I've been in a cage!

The tiny door flew open. Margaret Dear watched the little fellow fly away toward the pink east. Somewhere off there she hoped he would find his little bird mother waiting for him.

Then Margaret Dear went scurrying away to find her own mother. It felt so *good* to be free!—Constantia Knox. in Zion's Herald.

Mrs. Adam's husband was often obliged to make long journers on business, and frequently did not reach home till after midnight. His wife had usually slept peacefully at these times, but a number of burglaries in the neighborhood during one of Mr. Adam's trips had disturbed her calm. One night Mr. Adams was stealing carefully up the stairs, so that his wife should not be awakened, when he heard her voice, high and strained.

"I don't know whether you are my husband or a burglar," she called; "but I am going to shoot so if you are Henry you'd better get out of the way."

WHY TAKE THE CHURCH PAPER?

The primary reason for taking a church paper is the same as for reading general literature—it is for information, but for in formation of a special kind. Reading general literature or secular papers or magazines, however, will not take the place of reading a religious paper or papers. General literature is designed only for general information and culture; but there is a spiritual side, or part, to our nature, and this can be met only by a direct appeal to it through literature prepared especially for it. This is the special function of the religious journal, and no other kind can do its work. A man should take his church paper or papers—in fact, he must take them all, in order to understand his church and its work fully. Our interest goes with our intelligence; and unless we know what is being done by our church benevolent boards, what our churches are doing in the way of building operations, what our people and pastors are doing in the way of evangelization, we cannot have an intelligent interest in our denomination. In a very real sense, the very existence of the denomination depends, in part, upon the circulation of the church papers.—The Methodist Recorder.

WILL YOU TRY AGAIN?

Our three-word contest seems to have been misunderstood. We want words of three letters that can be converted into other three-letter words merely by re-arranging the letters. From r a t, you can make t a r and a r t. There are other words of this class. Let us see who can find the longest number by Feb. 26th.

MISS FORREST'S APPOINTMENTS.

Greensboro, Feb. 10-12.
St. Paul & B. Summit Feb. 10-12.
LaGrange, Feb. 13-15.
Rocky Mount, Feb. 16.
Roanoke, Feb. 17-21.
Halifax, Feb. 22-26.
Spring Church & Greenville, Feb. 27-March 4.
Littleton, March 4-8.
Henderson and Vance, March 9-13.

WHY NOT A SOCIETY?

Some Arguments for Christian Endeavor vor Organizations.

By Charles A. Hines.

Is there a church in the denomination too small for a Christian Endeavor Society? Frankly, I do not believe there is. The best work is not always accomplished in the largest societies, and just as much good proportionate to the number of members may be done in a small organization as a large one.

Many are filled with a desire to do good in the world and to help others but fail to realize that the way to do this is to begin at home. If a young man or young woman has an aspiration for service, he or she can do no better than organize the young people of the community into a band whose purpose will be to save themselves and to save others.

There is work for a society in every community. If you do not believe this, put on your thinking cap and go over some of the needs of the community. Are there no neighbors who do not attend Sunday school and the church; do none of your neighbors ever get sick and if so appreciate flowers and good things to eat? Is there not work needed on the cemetery fence, the church yard or the interior of the church? Above all this is not there a general need of training and devoloping young men into workers for the Church, the Sunday school and the cause of missions?

If any of the above conditions exist in a community, a Society ought to be instrumental in providing for those things. Then, too, a well conducted Society will give the young people some outlet for their energies. In no other feature of church work is there such an opportunity for young people learning to do the Master's work. Many a young man has offered his first prayer in a Christian Endeavor Society; many a woman can point it out as the place where she sang her first solo.

There will never bo a society in your church, if there is none now, until some one starts a movement for one. The one who first suggests it will find that other young people have been thinking of the same thing. Nobody has made a move. There will be no society in the church until some one does make the move. Will you be the one? If a meeting is announced, you will find lots of young people ready to help. It is something they need.

After the society is organized, the work must not be permitted to suffer. Some definite work must be given each to do. Some earnest young man will be glad to build the fires. Another will order the literature. Several will keep the church grounds in order. The girls will provide flowers for every service. Some will lead the meetings. Others will provide special music. A library might be started. Members could buy books and these be put in and exchanged from one to another. Write prominent men and ask them for a book for your library.

Truly you are missing a great deal and losing much opportunity for service if you do not have a society.

NOTES ON C. E. TOPIC, FEB 25.

Subject: The Home Missionary Whose Life Has Most Inspired Me. Acts 15: 23-35.

Not enough has been said and written of the pioneers of the Cross in America. We have done honor to those men who blazed the trails for gold-seekers and land-seekers, but many of the names that have figured in the onward march of Christianity have not been handed down to posterity crowned with the glory that is theirs. Truly we may expect that many men and women whose names are unknown to us now are on the honor roll in heaven, and some day we shall hear of their service, sacrifice, toils, sufferings and victories. It will be sweet indeed to hear the Master say to them, "Well done, thou good and faithful servant." The wives of these men in many instances, have borne just as heroic a part in the struggle for Christ's kingdom and they too, shall reap with them the crowns of glory.

The Christian Endeavor World has collected some notes on the soldiers of the Cross in America, wrich are appended:

John Eliot, the apostle to the Indians, was driven from England under the rule of Archbishop Laud, and settled at Roxbury, Mass. His spirit was stirred by seeing the ignorance of the Indians, and he devoted himself to their uplift. He established among the people the arts of peace. In his tours he endured many hardships. "I have not been dry," he says, "night or day from the third day of the week until the sixth, but have traveled from place to place in that condition; and at night I pull off my boots, wring my stockings and on with them again, and so continue."

David Brainerd, born at Haddam, Conn., in 1718, lost his father and mother in childhood. At an early age he became concerned, he tells us, about his soul, which destroyed his eagerness for play. With rare courage and marvelous consecration he devoted his life to the Indians. His bed at times was a bundle of straw placed on boards. He had to send ten or fifteen miles for the bread he ate, and then it was often mouldy and sour. Pastorates were offered him, but he clung to the Indians. There he saw the greater need. His life illustrates, among other virtues, the love that a white man can have for races of another color.

The story of a number of Indians coming to St. Louis to ask for the white man's Book stirred the conscience of the East in the early years of last century. Leaders of thought determined that gospel should be sent to those Indian tribes; but who should carry it? To undertake sch a mission required no ordinary courage. Jason Lee was ready, however, to respond to the call. Accompanied by his nephew he went west to what at that time was no man's land. In 1834 the two men crossed the Alleghanies. On July 27, 1834, Lee preached the first sermon ever preached west of the Rocky Mountains. He pushed on to Vancouver, settling finally, however, in Oregon, a pioneer of the cross, ready to suffer all to carry the white man's Book to needy people.

The story of Marcus Whitman, which every schoolboy knows, inspires with its lesson of dogged determination to achieve the impossible. On this journey to the unknown West he was accompanied by his bride, making the trip one of the strangest honeymoons on record. On July 4, 1836, the travelers had crossed the last crest of the Rockies. They unfurled the American flag, knelt in prayer, and dedicated to God the vast Oregon country. Whitman's famous ride eastward, across the continent, is in keeping with the character of the man; a soul undismayed at difficulties, a soul burning to do good in his field, for his country.

President Roosevelt speaks of Samuel Doak in his "Winning of the West." Doak came from New Jersey. He was educated at Princeton. Filled with the pioineer spirit, he walked through Maryland and Virginia, driving before him an old flea-bitten horse loaded with a sackful of books. He crossed the Alleghenies and came down along blazed trails to the Holston settlements. He founded the first church in that cradle-spot of Tennessee, a log house built near Jonesboro in 1777. He built the first log high school, which developed into Washington College, the first educational institution in the Southwest. Doak is only a type. Many others like him put their courage and valor and learning and consecration into the building of our nation.

Aratus Kent was a successful pastor in the East, but the apostolic spirt which long for new fields to conquer stirred

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:20 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p. m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:15 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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within him. He heard the cry of the West. When the need of thousands of miners and merchants living on the shores of the Upper Mississippi, without church or school, were put before him, he responded, "I go." Twenty-seven days after leaving New York he landed at Galena. The following day being Sunday, he gathered a congregation in the dining-room of the hotel, and there began the first preaching of the gospel in northern Illinois. The nearest church was two hundred miles distant. He visited every village and settlement for hundreds of miles around Galena. He laid the foundation of three colleges and two ladies' seminaries, which exist today. The conquest of the land for Christ would not be far distant if all Christians possessed the spirit of Aratus Kent.

The study of heroic lives will enable us to live nobler and not to yield to what is low and selfish in our own natures. It is a great encouragement to any struggling soul that others have passed through the same firey trials and come out victorious in the end.

Faith is the victory that overcomes the world. The strength of temptation is in the lust of the eye, the lust of the flesh, and the pride of life, and because all these are so attractive, millions yield to their blandishments, but faith discovers for us the highest good, the beauty and strength of spiritual life and so we endure as seeing the invisible.

America—all America. Is there a fairer field? Is there a broader field, where prospects of success are more favorable? Is there a field more providentially located than this one today? Can we be saved, if we fail to recognize our opportunity, and hence, our obligation, in this matter? Can the world be saved, and the reat commission be fulfilled, if America is not Christianized? There are many within this territory who are not Christians, and there are many who, though they hold church membership, nevertheless need Christianizing.

SOUTHERN RAILWAY OFFERS GREATLY REDUCED RATES TO CHARLESTON, S. C., ON ACCOUNT OF MEETING CAMPAIGN OF THE MEN AND RELIGION FORWARD MOVEMENT.

CHARLESTON, S. C., FEBRUARY 11-18, 1912.

The reduced rate tickets for this occasion will be on sale February 10, 11, 12, 13 and 14th, with final return limit February 20th.

The following low round trip rates will apply from stations named:

Charlotte, N. C.	$ 8.95
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Winston-Salem, N. C.	12.00
High Point, N. C.	10.00

Low rates on same basis will be sold from all other points on Southern Railway in North and South Carolina.

For further schedules, etc., apply to the nearest agent, or write,

R. H. DEBUTTS,
Traveling Pas. Agent,
Charlotte, N. C.

—Paul Kennett has been elected president of the Young Men's Christian Association of Guilford College.

—Presbyterians held a laymen's meeting in Chattanooga last week.

THOSE WHO GUARD THE POPE.

The most singular and striking body of trained soldiers serving under any potentate is that which garrisons the pope's palace in Rome. From the silver-casqued Noble Guards, the Swiss Halbordiers in doublet and ruff, down to the Palatine Guards in shako and the Pontifical Gendarmes in bearskin, they form a distinctive feature of the papal court and a befitting setting to a mediaeval picture. Their gorgeous or quaint uniforms, glancing helmets, flashing arms, glittering breastplates—like the black velvet doublets, ruffs and repiers of the gentlemen-in-waiting—are in perfect artistic harmony with their surroundings, from which they receive and on which they bestow that correlative fitness of the Vatican, although the presence of these troopers and foreign mercenaries, morally speaking, is an anomaly and an anachronism.

This singular little army of spiritual potentate consists of noble Roman volunteers, burgher civic guards and Italian or foreign mercenaries, and comprises four companies, differently armed, uniformed and officered, and each possessing a distinct history of its own and a separate organization.

First in dignity and antiquity come the Noble Guards, in their scarlet tunics, golden epaulets and silver helmets. Raised in 1485 under the name of Light Horsemen, they were formed into two squadrons; many years later, in 1555, their strength was increased by the addition of 100 free lances, chosen exclusively from the scions of noble houses who could show a sufficient number of quarterings. The two corps were re-organized and united into one by Pope Pius VII in 1801, when, after the stress and storm of the great French revolution, he had righted the ship of St. Peter. These noble guardsmen mount guard in the antechamber of his holiness' private apartment, and escort the pope when he drives out. They now number 69 all told, under the command of a lieutenant-general.

The Swiss Guards, who rank next in precedence, were first enrolled by the fighting Pope Julius II and subsequently, during the 17th and 18th centuries, three companies were added to the original one. After many vicissitudes, they were finally reduced to one company, which musters 122 men of all ranks, commanded by a captain ranking as colonel. The other two corps of household troops—namely the Palatine or Palace Guards and Pontifical Gendarmes—are far more modern, and do not possess the same stirring traditions. They are chiefly employed in church ceremonies, conjointly with the gendarmes, to maintain order among the crowds who throng St. Peter's on such an occasion; and they are called out about once a month to drill or to mount guard. They number 170 men of all ranks, and are all volunteers, providing their own uniform and receiving a small annual allowance for incidental expenses.

The Pontifical Gendarmes—though last in precedence, by no means the least in appearance of the four pontifical corps—were raised in 1816 to replace the French military police instituted by Napoleon I and, like the Irish military constabulary, were charged with the protection of persons and property throughout the whole papal states. Reduced in numbers and duties, they now muster but 96 men and officers, and perform police duties within the Vatican at state ceremonies, as on the occasion of the present Pope's jubilee, and act in conjunction with the Palatine Guards in keeping order within St. Peter's—Ex. The head of a church guarded in a fashion like this?

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which opens Jan. 3rd, 1912, promises to tory of the College; the Spring Term,

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TEACHERS' NORMAL COURSE...

This course for teaches opens April 9, 1912, and closes on the fifth of the following June. The College Bulletin describing and outlining the courses offered will be sent to all teachers who apply.

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PRESIDENT HARPER, ELON COLLEGE, NORTH CAROLINA.

—Dr. J. D. McAllister, general Secretary of the Anti-Saloon League of the State of Virginia, says that whether the present Legislature shall pass a prohibition law for the State or not, the liquor traffic in that State is doomed and that another two years will suffice to close up every saloon in the State. Let us hope that Dr. McAlister is a true prophet.

No man who is down need fear a fall.

Striving to do better, oft we mar what's well.—Shakespeare.

Tempers are the devil's gilt edged securities.

True friends visit us in prosperity only when invited, but in adversity they come without invitation.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begs to reward.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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REV. E. A. PLYLER DEAD.

A note from Rev. G. L. Reynolds reports the death of Rev. E. A. Plyler on February 24th, and of Mrs. M. F. Furr on the 14th. Bro. Plyler was one of our elderly ministers, well-known and much beloved, and the news of his death will carry pain to many hearts. Mrs. Furr was a sisters of Rev. W. D. Reed. Bro. Plyler's funeral was conducted by Bro. Reynolds, assisted by Revs. Messrs. Rogers and Tucker. The interment was in the Albemarle cemetery. Mrs. Furr was buried at Friendship. We did not know her. We expect obituary notices of both these departed ones.

FEELING AFTER METHODIST PROTESTANTISM.

The battle over mutual rights is still on in the Methodist Episcopal Church. Zion's Herald has numerous articles proposing changes in the present form of government of that church, nearly all of them signed with assumed names, such as "Challenger," "Truth," "Layman." There seems to be a fear to fight openly as there was back in 1828. The goal of most of this contention is simply that reached by the organizers of the Methodist Protestant Church—a polity founded on principles announced by Christ. Read the following article on "Some Needed Legislation," signed "Layman," which we find in Zion's Herald of Feb. 14, 1912:

"The Correspondents' Forum of Zion's Herald is affording some interesting reading in these days of agitation and suggestion. General Conference rapidly approaches, and such is the apparent unrest in Methodism that it is entirely possible our beloved church may enter upon another quadrennium with radical changes in her government. However, in all the questions taken up and discussed, the writer has yet failed to see any reference to one vital point of our system—the assignment of pastors to their respective fields of labor.

"A common item in our church papers about this time reads something like this: 'The ——— Church of ———— has unanimously invited Rev. Dr. So and So to become the next pastor, and he has accepted, subject to the approval of the Bishop.' In other words, certain wealthy and influential churches are permitted to decide for themselves who their next pastor is to be, and it is not at all difficult for them to obtain their desire, even though the man thus called, as is usually the case, is a member of another Conference. But what would happen if a little country church, paying a few hundred dollars' salary, should attempt any such method of pastoral selection? The writer can answer this question from his own experience, for upon more than one occasion he has learned that the peculiar needs of his church were not taken into consideration by the appointing powers, when it became necessary to administer a rebuke to regularly appointed committees, who foolishly had an idea that they knew better the needs of the field than the men who had spent a few hours on the ground three times a year. Upon each occasion a man was found who was entirely willing to come, even upon a small salary, and the men thus selected by the committee have later achieved marked success in their ministry in each case getting fully twice the salary within a few years. It may be also added that the appointments made on these particular occasions proved far from satisfactory, and the work suffered as a consequence.

"The church in question has been strong in its day, and has sent from its altars ministers, Sunday school superintendents, and workers innumerable—a record of which any church might be proud. During the past quarter of a century, however, there has been a steady decline, except that occasionally a pastor has been sent who has accomplished aggressive, substantial work, and has turned the tide the other way during his stay. But for the greater part of this period the pastors have utterly lacked success, until, at the present time, there exists a serious doubt in the minds of those who are laboring under the burdens as to the wisdom of longer keeping up the struggle to make Methodism live in that particular town. Had the peculiar needs of this field been taken into consideration by the appointing powers, especially upon the occasion cited above, there would have been a far different story to tell today.

"If the large and influential church is allowed to select its coming pastor, why should not the same privilege be extended to the little charge in the country that is constantly being depleted of its bright and promising young people by the steady influx to the city, where the countrybred boys and girls in time become the backbone and sinew of the city church? On the other hand, if the small, unimportant congregation must take without murmuring whoever is sent to them, why should not the same treatment be accorded to the larger churches, and every appointment be absolutely made by the bishop and his cabinet, without permitting any official board to enter into negotiations with any preacher?

"Presuming that the larger churches would never consent to surrender their so-called rights and privileges, and believing that the people who bear the financial burdens and carry on the work of any church are better fitted to know their own needs than the official who divides his time among several score of charges, or the bishop who is likely to be an entire stranger to the whole situation, the writer has become fully convinced that the time is ripe for the General Conference at Minneapolis to enact some legislation to legalize the methods

Continued on page 4.

APPEAL TO THE CHRISTIAN MEN OF AMERICA.

After five years of experimental and constructive work among the Protestant churches of the United States and Canada, during which it has had the hearty support and co-operation of the leaders of all those churches, the General Committee of the Layman's Missionary Movement, assembled in annual session, sends out this appeal to the Christian men of North America:—

About two or three people in the United states and Canada are outside the membership of all Christian churches. two out of three people in the world live in non-Christian nations. Two out of three people in these non-Christian nations are beyond the reach of the present combined missionary agencies of Christiandom. And in spite of these appaling needs, about two out of three of the church members of North America are contributing nothing toward the aggressive missionary work of the Church at home and abroad.

Manifestly our first business is the enlistment of the other two-thirds of the members of the Church as intelligent, systematic missionary supporters and workers And this can be done. Experience in all denominations, and in every section of the United States and Canada, makes us confident that in most cases thorough-going methods of missionary education and finance, backed by prayerful and persistent work, would result in a doubling of the number of systematic missionary supporters during the first year, and in the enlistment of practically the whole membership within a few years. These results have been so uniformly secured and indicated wherever proper methods have been used, that we believe the time has come to call upon the Christian men of North America to adopt and work these methods in all their churches. In briefest summary, the essential points are these:

1. A missionary committee in every church to work with the pastor in enlitsing the entire membership.
2. A period of intensive missionary infomation and education in each church once each year, continuing through at least two or three weeks, preparatory to an every member canvass for mis- This should be in addition to general missionary education throughout theyear.
3. The adoption of the weekly basis for missionary offerings,— instead of an annual or occasional collection,— with a sions, simple and effective collecting device such as the Duplex envelope.
4. An organized and complete personal canvass of every member of the church and congregation once each year by groups of two men each, after proper preparation for their work.

We appeal to Christian men everywhere to put these plans into operation in their own churches. Enlarged missionary interest and contributions will not decrease,but will materially increase the offerings to the support of the local church. This has been proved to the point of absolute demonstration. The surest and speediest way to solve any local financial problem of the Church is the generation of a healthy missionary spirit.

For the sake of co-operative action between the churches of any city or country we recommend the appointment of a city or county committee of the Laymen's Missionaryy Movement, where such committees are not already in existence, to promote the adoption of these principles and methods among all the churches within their reach. The majority of the members of these committees should be laymen, but some of their members should be successful missionary pastors. The whole machinery of the Laymen's Missionary Movement, with twenty secretaries now giving their entire time to the work, is at the disposal of such committees in the prosecution of their efforts. The full available resources of the various Mission Boards and other missionary agencies of the Church would also, without question, be at their command in carrying out the program. But the whole of the United States and Canada, with more than 200,000 Protestant churches, can only be adequately reached by an army of volunteer workers. Detailed suggestions for city or county committees have been prepared, and are gladly furnished free to anyone desiring to share in the work.

To all these committees tnese two features o. work are cordially commended:

1. The holding of an interdenominational meeting of men at stated times for addresses, followed by a period of intercession.
2. The holding of a large annual men's missionary supper, with one or two of the strongest missionary speakers obtainable, when reports of progress can be made and plans for futurework may be approved, and a committee appointed for the coming year.

This effort is for World-wide Missions. "The field is the world." The Laymen's Missionary Movement stands for an aggressive and confident Christianity that dares to undertake the program of Christ for meeting the spiritual needs of mankind. We also believe that the laymen of the churches, according to their ability and opportunity, and equally responsible with the ordained ministry, to pray and to plan, to work and give, for the world-wide extension of the Kingdom of God.

The Church faces opportunities to-day both at home and abroad, that should challenge the co-operation, devotion and sacrifice of its entire membership. Our watch-cry is, The whole Church enlisted in behalf of the whole world.

On behalf of the General Committee.
Samuel B. Capen, Chairman.
Mornay Williams, Vice-Chairman.
Elijah W. Halford, Vice-Chairman.
Eben E. Olcott, Treasurer.
J. Campbell White,
William B. Millar,
General Secretaries.

MISSION STUDY IN THE CHURCHES.

One of the finest signs of progress in modern Church life is the increasing interest in missions manifested among the young people. If there was ever a day when the work of the missionary was spoken of with a sneer that day has gone by. In these days the missionary is held in deserved honor, and his work takes rank among the great civilizing agencies.

Missions in these days means life. The nation that opens its doors to the gospel enters upon a new life. The home church that supports the distant missionary enterprise also renews and enlarges its vigor. Devotion to the unconverted in the far-away places will increase devotion to the unconverted near at hand.

The work of world evangelization has become a business. It is not mere sentiment. It is deeper and more serious than that. It is a business proposition that involves the sentiment, the conscience, the very life. The commission to Jesus meant business. And because men and women have regarded it as such the kingdom has been extended and established in the earth.

All thegreat enterprises of Godare worthy of study. And among them all none is more fascinating than the work of imssions. Each of the main divisions of the work—foreign and domestic—has its peculiar attractions to the student. History, economic life, language, tradition, literature, customs, the student will find quite enough in any field to engage his attention.

It is one thing to read a book on missions.It is quite another thing to study that book. The one is likely to be for entertainment and at best superficial. The other is based upon a serious purpose, and, of course, yields results that are more satisfactory.

To have thousands of young people in our churches engaged in the serious business of studying missions means much for the cause of missions, as well as for the development of the efficiency of the Church itself. For out of these study classes are to come many men and women who, in a few years, will be bearing testimony for Christ in various lands, and of those who will

not go forth in specific missionary work will be many who at home will become enthusiastic and intelligent supporters of the missionary enterprise.

In the mission-study class, then, we have an agency through which the Church is reaping rich and permanent benefit. It would be an undisguised blessing if a mission-study class were organized in every one of our churches. For as a result, not only would interest in our home and foreign missionary work be greatly increased, but the churches themselves would receive a quickening in all their activities that would yield to them as great a blessing as a deep and gracious revival of religion.

Selected by C. H. Beck.

THE FADING OF THE FUTURE FROM MODERN THOUGHT.

Quite recently the professor of divinity of the University of Cambridge put himself on record as follows; "Among all the changes which have come over religious and theological teaching within living memory, none seems to me so momentous as the acute secularizing of the Christian hope, as shown by the practical disapperance of the other world from the sermons and writings of those who are most in touch with the thoughts and aspirations of our contemporaries."

This tallies with my own observation. The present day literature of Christianity —our religous magazines and papers and the deliverances of the pulpit—are singularly empty of the "other-worldly." The emphasis is upon the here and now. What lies within the veil is to a large extent ignored, or if touched on at all, is touched very lightly. The gravity of this condition deserves attention, for just as certainly as the future fades out of our thinking and out of the thinkiug of people in general, there will come a corresponding laxity in moral life.

We have heard infidels and secularists talk "ad nauseam" about taking one world at a time and leaving the future to take care of itself; but we had not expected to find allies of these outsiders in the ranks of the Christian faith. Let him who rejects the cross be provincial in his thinking, if he will; let him circumscribe himself by the boundaries of earth and time, if he chooses; let him have no sky and no stars in his philosophy; let him sing his song or dirge within the narrow cage of the present, if he prefers. But the Christian may not join him unless he fails utterly to appreciate the meaning and the breadth and sweep of his religion. The Christian must be cosmopolitan; he must have room for flight; he must draw inspiration and power from beyond the sunset.

One world at a time is not enough for him who has caught the spirit of Jesus Christ. Such a one looks over the horizon. He sees the land that is far off, and what he sees makes him a bigger and better and stronger man in the land of his present pilgrimage. All the great prophets and apostles, all the great martyrs and missionaries, all the great heroes and heroines of the church, in every age, were braced and nerved and made invincible by the intoxication of the future. They drank the wine of the great tomorrow, and it put iron into their blood and fire into their hearts and a deathless hope into their souls. In the midst of persecution, in the face of the most bitter and awful opposition, shot at by all the archers of the Devil, they bore up and held on and purified and sweetened society around them because they looked for a city with foundations whose builder and maker is God.

How little those who talk about getting on well enough with one world at a time think of what they are saying! The tiniest flower that grows must have the sun and the moon and all the stars of heaven to minister to it; and if a daisy needs so much how much more does a man need? Cut off the influences and helps of other worlds and our earth would be a Sahara. Not a shower would ever fall or a stream ever flow. And if it is nonsense to talk about one world at a time in the material universe, in the light of history and of Scripture and of the practical effects of this kind of talk upon men, it is even greater nonsense to talk about one world at a time in the universe of morals. As the attractive power of the sun and the moon produces the tides and helps to sweeten and purify the sea and makes it a great reservoir of health for the globe, so it is the pull and the spell of the other-worldly, of the unseen and the eternal, that save society from moral anarchy and ruin.

No one familiar with the Scriptures can fail to note the practical use that is made in the Word of God of this teaching about the future life. Nowhere is it dealtwith as a theory, or a conjecture, or a speculation or something merely of academic interest, but always as intended to bear with solemn and unescapable force upon the life that now is. Wherever it is referred to it is meant to relate to conduct— to warn men against vicious living by holding up before them the inevitable harvest, or to inspire them to struggle on in face of a thousand difficulties by assuring them of the rewards of victory.—The Interior.

NEIGHBORS.

Lois Sweetser lay dack in her chair, every line of her slender figure betraying her weakness. The doctor looked at her keenly.

"Lois," he said, suddenly, "you are not playing fair."

The girl's heavy eyes widened. "I have done everything you told me to." she answered.

"You can see for yourself"—

"With your body, yes; but you haven't done it with your mind. You haven't put yourself into it for one moment. you're a deserter.

"You can't make yourself care when there's nothing left to live for," the girl replied.

"That's a coward s answer," the doctor retorted, brusquely. "I know it sounds brutal. We doctors have to hurt terribly sometimes. But it's true. Nobody has a right to be a coward when the battle needs every man.Child, child, the things that are needing you this moment!"

"If you'd tell me." Lois said with an effort.

"Imight tell you wrong. You must find out for yourself. Hunt round among your neighbors. You won't have to look long if you are in earnest. There, I must run. Out of doors every day, rain, wind or shine, remember."

Lois lay still for one hour—two; then slowly she rose and dressed for her walk. How she hated that walk! Drearily she trailed through one street after another. Suddenly she stopped, her heart beating heavily.

For one wild moment she hardly knew what she thought, so vividly did the soft musical Italian bring back the past year, when she and Roger had studied it together in preparation for their trip to Italy. The next moment she realized the situation— the little cobbler pleading hopelessly with his bewildered American customer.

Moved by a sudden impulse, Lois stepped forward, and in careful Italian asked what the trouble was. The little man flashed about, his face transfigured, as, with eager gestures and adoring looks, he explained to the angelic young lady the trouble. She in turn explained to the customer. In three minutes it was straitened out.

The next day Lois went to the little ttreet again. The cobbler was watching. He poured out a torrent of supplication of which Lois caught almost nothing, except *bambino*, but the little man's eager face told the rest. She followed him to a back room where the girl mother was. Above the tiny darkhead on her arm the eyes of the two women met and found each other.

A month later the doctor looked at his patient beamingly.

"Teaching dago women English! he said, pretending to scoff.

"Not dagoes—neighbors."—Youth's Companion.

Begun on page 1.

now pursued by the larger churches, and to give to those more unimportant the same privilege when they desire to exercise their choice. Possibly such action would be rare, but when the right to select a pastor is needful, it should be granted.

"To present this subject to the readers of Zion's Herald is the desire of the writer, and it seems to him that it is a matter to be freely and fully discussed. This layman has no particular plan to suggest, but believes that some legislation should be enacted this year permitting any church, by unanimous action of its official board or quarterly conference, to call a pastor and to obtain their desire if the one so called is desirous of accepting the invitation. It will be noticed that this plan calls for unanimous action on the part of the church, and a free and full consent upon the part of the preacher. In this way there could never be a clash over any particular man, for he could accept but one invitation.

"This article is written from the point of view of a lay member. What is the opinion of other laymen and of the pastors upon the matter?"

VALUE OF LITERATURE.

Do we Methodist Protestants appreciate the value of literature in spreading and impressing truth? Others do, if we do not. A Greensboro postman told me that the mails are flooded with publications of the Seventh Day Adventists. See how Russell is using the papers to spread his pernicious doctrines! Victor Berger, the Socialist member of Congress, in answer to the quesetion, "Why is it that Socliaism is so strong in Milwaukee?" said:

"We put nine-tenths of our income into literature, and every Sunday morning, 52 times a year, there are 300 of our men out at 5 o'clock putting polyglot pamphlets into the homes of the people. for the Poles we have Polish literature, for the Germans, German pamphlets, and so for all the races that make up the population of our city. The devotion of the persons who prepare and distribute this literature rivals that shown by the early Christians when the church was on the way to the conquest of the Roman Empire."

If it is true that "people are physically what they eat," it is also true that people intellectually and morally are largely what they read. We Methodist Protestants should regard that which we stand for valuable enough to justify our producing and distributing a literature that will make known to the peoeple the good thing we have found.

"EPISCOPITIS."

A writer in the Northwestern Christian Advocate describes a rather current epidemic among Methodist ministers as "Episcopitis." It's a dangerous and very contagious disease, and sometimes brings on Peritonitis of Piety. Unfortunately surgery has not been able to cope with it successfully as with appendicitis, and no serum has yet been discovered which will render the ministers immune or kill off the microbes after they have once found lodgment in the system. Those who have studied the alarming situation believe that the time has come for forming everywhere Anti-Episcopitis Leagues, to stamp out the contagion and for building sanitariums for the afflicted.—Western Christian Advocate.

A PROPOSITION.

By Bro. Spencer, of Why Not Circuit.

Dear Bro. McCulloch:

I notice in the Herald of February 8 Bro. Dosier's earnest appeal for help to cancel the debt on the Rockingham Church. I see no response as yet. I think the call should have our prayerful consideration.

I will says that I will vouch for ten dollars for this circuit if 29 more vouchers for that amount can be gotten up in the N. C. Conference, and surely can. That would raise $300.00 which I think would enable them to cancel the debt. This is on condition that the whole $300.00 is vouched for.

J. H. Spencer.

Roosevelt's Great Mistake.—The papers report that Colonel Roosevelt has allowed himself to be drawn into an announcement of himself as a candidate for the presidency at next election. Is not the Colonel making the mistake of his political life? His friend, Mr. Taft, had already announced his candidacy. In view of this fact, how could the Colonel consent to the course he has pursued? He may be nominated in place of Taft: he may be elected, if nominated—we cannot tell. But that matters not. We believe that in coming years Mr. Roosevelt will see as the American people will see that he took a great step downward when he yielded to the temptation to seek the presidency this year.

NOTES.

—President Swain started to the Eastern part of the State last Friday on his official round among the churches. He expected to visit the aged father of Bro. A. B. Kimball.

—Rev. S. B. Stephens, is holding a revival at Democrat Church. He reports large congregations every night, notwithstanding cold weather, rain and mud. 14 have already joined the church and many still at the altar every night.

—Rev. G. G. Westfall, an aged minister of the Pittsburg Conference, died recently.

—Dr. Andrew Fairbairn is dead. He was one of the foremost theologians of Great Britain.

—Abbe Charles Loyson, known as "Pere Hyachinthe," is dead as the age of 85. He was not in agreement with the Church of Rome of which he was formerly a member. His life was an interesting one.

—Our citizens of socialistic ideas moved our city to a nelection over a municipal meat market. The election came on Tuesday. The proposition for such a market was overwhelmingly defeated. In a mass meeting, one speaker said: "I am in favor of government control of public utilities, but not of commodities."

—They are learning to plow on a great scale out in Indiana. At a demonstration given at Purdue University, fifty plows combined into one were hitched to three traction engines and put to work. They turned over a stubble field at the rate of an acre every four and a quarter minutes. The great plow cuts a strip nearly sixty feet wide. The plows are so connected that each one rises and falls independently following the unevenness of the ground.

OUR BIBLE SCHOOL.

Lesson For Next Week.

Job, chapters 29-35.

Answer to Assigned Questions

The book of Job is a part of the Word of God, given by inspiration. The Jews always retained it as a part of the sacred canon. It is referred to in the New Testament (James 5: 11) and one passage (Ch. 5-13) is quoted by another apostle (1 Cor. 3-19).

In style it is an epic poem and is based on history. The book is also doctrinal and Job is a type of Christ—in his suffering—his complete loss of all his wealth—in patience and in the glory of his latter days. The doctrine of the resurrection of the human body is clearly taught in it. It is a great book—one of the most ancient books of the Bible, and one of the most interesting.

W. F. Kennett.

— Rev. Charles H. Spurgeon one day remarked to one of his sons, "Can you tell me why the lions did not eat Daniel!" "No,sir, why was it?" "Because the most of him was back bone and the rest was grit."—Youth's Companion.

THE PROBLEM BEHIND THE PULPIT

I consider this the most serious problem confronting the Christian people of today. I have no disposition to unkindly criticise the ministry. I would myself be the subject of the severest crtiicism in doing so, for much of the blessing of my own life has come to me through association with the ministers of various denominations, and the assurances given to me by them that in my work I have their sincerest sympathy and their constant prayers.

I am quite inclined to think that if there is a sagging of spiritual interest in the church at the present time, much of the responsibility for this must lie at the door of those of us who stand behind the sacred desk and who have been called of God to preach the unsearchable riches of the gospel of his grace. I am persuaded that many sincere, devoted, faithful imnisters of the Gospel are hampered in their work by the spirit of the churches they serve. I was told only a day or so ago of one church where ninety percent. of the church membership are in sympathy with the pastor's work. The other ten per cent. represent a coterie of somewhat worldly men who rented the pews, contributed generously to the general expenses of the church, and therefore felt that they had the right to criticise the pastor, to make his stay with them unbearable, and by their attiude at last compel him to resign his charge, and go forth after fifty years of age an almost broken-hearted man.

And there are many ministers in the church who labor under the severest constraint because of the attitude of some members of their church. They are unable to preach as they wish to preach, or to work as they would like to work, because they must consult this little company of people and feel that they must yield to their direction and control.

I am quite confidont, also that many ministers are hindered in their work by the atmosphere with which they are surrounded. Not infrequently the choir is the cause of the difficulty. The singing is not satisfactory to the spiritually minded preacher, and when he rises to preach, ten minutes of his time is required at least to overcome the depressing effect of the singing of his choir employed in many instances at a cost as great as the pastor's own salary. Some times the atmosphere of the church is wrong because the people themselves have not entered the house of worship in the proper spirit. They do not realize that the way they sit in the pews, sing the hymns, look up into the minister's face,and have a general spirit of helpfulness, makes it possible for him to preach. Many a man has gone into his pulpit with a burning message and delivered it with icy coldness because of the condition of the people who occupied the pews in front of him. I have the sincerest sympathy for the minister who would preach with a passion if he could, who would denounce sin if he dared who would bid the unsaved turn to Christ if he felt that it could be done without criticism; and in failing to act along this line, he is not cowardly, he simply understands that-he is obliged to be careful, and that he cannot do the thing that would bring down upon him the spirit of criticism, which might ultimately grow into a church quarrel, which he feels would be dishonoring to the Christ whom he serves.

While all that has been said is true—and I could cite the names of ministers who are thus hampered today if it were wise to do so—still there is another side to the subject which should be considered.

The spiritual life of some churches sags today not because the minister has a poor method of work, but because he has no positive message for the people who sit in the pews. Men have doubts enough of their own without having them presented by the minister; and the average man of affairs today will not attend the church when he realizes that the mininter himself is without convictions and is not absolutely sure of the position which he has taken. Sometimes it is true that the spiritual life of the church has suffered because, consciously, or unconsciously, the minister has failed to preach with the note of authority regarding the Scriptures as the inspired Word of God and Jesus as the very Son ofGod. I am more fully persuaded today than ever before in my ministry that the only message that can interest the people and persuade them to right living is that which has for its foundatoin the inspired Word of God, for its theme the curcified Savior, and for its illustrations the lives of the countless number of people who have by the way of this cross and because of confidence inthe One who hangs upon it, passed from darkness into light and from bondage to freedom. I am myself longing for the return of the pulpit to the old time way of preaching. Under the power of such messages the greatest men and women of the church came into possesion of a strength which made their lives beautiful. Under the spell of such preaching churches were inspired to service, the general spiritual tone of the church was good, homes were more as they should be, men feared God, they hated sin, they loved to hear of Christ, and they tried to serve their fellowmen.

I believe that it is possible for the ministers of the country to turn the tide of the spiritual life of the curch in a very short space of time; but if this is to be accomplished, these ministers must have the support of their people and the sympathy of their hearers.They must be told by their church members that whatever they do within the bounds of reason will have their heartiest support, if only men and women can be made to realize their need of Christ and told that they may turn to Him.

It is a great thing to preach the Gospel. Each day I live I consider it more wonderful; and yet, when I think of the power that we ministers have at our disposal, I tremble lest we fail, and thereby be called to account at the judgment seat of Christ.

I would suggest, in closing, that before we begin to criticise the ministers for the smallness of the congregation, for the few evidences of spiritual blessing, that we try to find out whether or not they are not seriously handicapped, and that instead of criticising the preachers today we begin to pray for them. It is in the atmosphere of prayer that the greatest sermons are preached.—J. Wilbur Chapman, in Zion's Herald.

A Korean woman was being examined for baptism. Her husband was a leper and totally blind; her oldest son, on whom she depended for support, broke his hip joint and became a cripple for life; her youngest son contracted leprosy. When her examiner asked her if in spite of all her troubles she could still believe in Jesus, she made answer, "Who else is there to go to?"

"Woman's Work" tells of a Korean woman sixty-five years old who walked about forty-five miles over a hard mountain road to attend a Bible class. She got such a thirst for knowledge that she soon after walked over fifty miles to attend another class meeting, and a few months later took the same journey again to attend a Normal class meeting. At one time she said to the missionary in charge, "All the people in America are Christians, aren't they?"

—To eke out his salary, the people of a small country church gave their pastor a donation party, among the presents being a fine new dress coat for the pastor and a pretty bonnet for his wife. On the following Sunday as they walked up the aisle in their new habiliments the choir inadvertently struck out with the voluntary—much to the discomfiture of the sensitive clergyman and his wife—"Who are these in bright array?"—Ladies' Home Journal.

— On the occasion of a presentation a worthy alderman delivered himself with great pomposity of the graceful remark that he was not there to pour forth a paregoric on the recipient. Somebody whispered to him, "panegyric" Whereupon the alderman continued gayly: "My friend says 'panygyric,' but as the two words are anonymous it cannot matter very much!"—Continent.

WHEN CHANG PRAYED.

Chang Fang Uan would not be called a handsome man. He is minus his front teeth; is stoop-shouldered, deaf, halting in gait and speech. He is uneducated, and poorer than many Americans can sense. But there is a smile on his face and a gleam in his eye that at once arrests the beholder and makes him look twice.

This man learned the gospel when Miss Vaughan came to his village. She was accompanied by several of the women of a BibleWomen's school which is under the management of some of the Chinese leaders of our field, and is largely supported by our Chinese Christians.

Chang hung on the edge of the crowd of curious women, and learned some new things that he could not get away from. And the more he pondered this "Jesus Doctrine," the more he believed it. His family and neighbors ridiculed and abused him for his faith. But a great peace had come to him, and "the heavenly light" that now filled his soul he wanted them to experience. So he began to pray for this.

To his mind it was important to get to the village various leaders who could more fully explain the teaching. He had no money, no name, no influence—not even a cart or barrow on which to bring foreign guests, even if they could spend the time to come. So he prayed, in faith, steadily, for a year.

He prayed that on a given date Miss Vaughan with a band of Bible Women might return; also that the foreign pastor and several native evangelists might come. Without collusion all came.

He prayed for a crowd of heathen to leave their spring plowing and dragging and sowing to come and listen. And they came.

No house or yard in the big market town was big enough to hold the crowd he wanted to see gathered; so he prayed that a large "revival tent" might come; and it appeared at the proper time and was set up.

He could not furnish the tent with seats, and convention accessories; and so he prayed for them and the people of his and a neighboring village brought all that were needed and put them at his disposal,—even foreign lamps for the evening sesions.

At the meetings it was soon realized that the preachers, because of the uncomfortable jam, would have to divide forces. So Miss Vaughan took the tent, which daily from early till late, was packed with women—and babies. SomeBible women taught others who thronged the yard of Chang's mother. We men talked to companies on the street and to the constantly shifting throngs who came to the yards which were in friendliness loaned for our various headquarters.

Some results: there was a large company of women inquirers—some thirty. More than 3,000 men had heard the gospel, and the people themselves had provided the money for the expenses of the meeting.

After we left, Chang was smitten with the need of a Christian school. He prayed for it and a teacher, and got both.

Then his old mother, in answer to his prayer of faith, accepted Christ.

A few months later his flaming zeal brought to his village a second series of meetings, in which many of us were greatly blessed. It was remarked by many, as a curious fact, that just before and after each of these two series of meetings, the weather was cold and windy and dusty. But later they learned that it was Chang who had especially prayed the Lord for the perfect weather that obtained *during* the meetings.

I have since baptized a number of those for whom Chang especially prayed. All his family are now Christians or inquirers, and many outsiders are interested. Good days are ahead of that village and that region.

And all because one humble man has tried to live up to the light he had.

Do not forget to pray for Chang.

—Rev. Charles E. Scott. in S. C. Times.

GOVERNMENT BY COMMITTEE.

If an American citizen were asked to outline the government of the United States, he would undoubtedly say, "We are governed by Congress, the Supreme Court, and the President—Congress to make the laws, the Supreme Court to interpret them, the President to execute them."

That answer is lamentably incorrect.

We are not governed by Cingress, the Supreme Court, and the President; we are governed by the committees if Congress.

Every measure introduced by a Representative or Senator is referred at once to a committee of the House or Senate. Every Rpresentative serves on some one committee, every Senator on several committees. The committees are so numerous and comprehensive that every possible subject of legislation may be referred to some committee, though the appropriateness of the reference is often more than questionable.

These committees have each its own meeting-room, which serves also as a sort of club-room for the members of the committee. In connection with these committees most of the work of Congress is done.

When a bill is referred to a committee it drops out of public view as completely as if it were tied to a stone and thrown into the Potomac.

Thousands may be interested in the bill, but its course is a mystery to them. They do not know the name of the committee to which the project is referred. If they know that, they have absolutely no means of knowing the attitude of the committee toward the measure, or whether it is even considered by the committee.

Weeks and months drag along and nothing is held from the bill. If inquiry is made by some interested person, he is told that "the bill is in committee." If the end of the session is reached and the bill happens to be remembered by any inquirer, he is informed that "the bill was killed in committee." That is what happens to the large—the very large—majority of all the bills introduced in Congress.

We grant at once that it is the deserved of most of them. Far too many bills are introduced. In most cases the statesman introducing the bill does so only at the request of some pertinacious constituent or organization, and does not care if it meets a natural and painless death. But, also, most of the deserving measures find the same untimely fate.

This is conspicuously true of reform measures, of measures disturbing vested interests, of bills leading to decided innovations, matters like the popular election of Senators, international arbitration, the parcels post, the postal savings-banks, ship subsidy, the protection of prohibition States against the importation of liquor. The easiest way to deal with such disturbing plans is to kill them in committee, and this is invaribly done for session after session, unless an irresistible popular demand arises. Thus Congress is led by the people, and is often for behind them; it does not lead.

Our national legislature is supreme among the world's parliaments in regard to the number of bills introduced; it is famous for the scarcity of first-class legislation.

The worst feature of this government by committee is its irresponsible character. Members of committees know that they may, save in very exceptional cases, take any course they please with reference to a bill referred to them, and they will not be called to account individually. Nor will their party be charged with their action or their failure to act. The committees are masters of the situation, and they know it.

Any kind of irresponsible government is bad government. Whatever influence is brought to bear on Congress by selfish and designing interests is easily exercised in the small committee-rooms; it would be quite ineffective if it reached the entire Senate or House. Committee government is government by lobby, by

intrigue; it is not government in the open.

There is only one remedy, and that is publicity.

It is impossible to abolish the committees, or even reduce their number. The system is a necessity, if the many bills introduced are to be studied at all, and passed upon. But they should be studied, and passed upon.

Of course, Congress may at any time order a committee to report concerning a bill referred to it; but this is seldom done. That comparatively rare occurence should become the unvarying rule. A reasonable time should be fixed within which every bill referred to a committee should be reported back to the House or Senate, with the recommendation, "It ought to pass," or "It ought not to pass."

Such a practice would be a salutary check on the introduction of bills merely to please some individual or individuals. It would enable readers of The Congressional Record, at least, to follow the fate of a bill. It would force Congress to pass on the proposals submitted to it. It would be a great stimulus to constructive legislation. And it would enable American citizens to place responsibility just where it belongs.

Government by committee should cease and it will cease just as soon as the people of the Unitede States want it to cease.—C. E. World.

ONE WE ALL LIKE TO MEET.

"If ever there was a person good to meet it is Jane Gray," said Mrs. ——s, as she put down her sleeves and washed her hands at the sink. "It is better than seeing the doctor any time, if the soul needs medicine. Here I was yesterday so downhearted that I scarcely knew how to brace up: everything I did was a task, and my spirits were all out of sorts.

"Then Jane came in like a bit of sunshine and saved me from myself.

"She didn't go about it by giving me advice, or anything of that sort. She saved me by kind words and friendly interest.

"I guess she saw by my eyes that I had been crying, but she took no more notice of it than if my face had been wreathed in smiles.

"'O Mollie,' she said, 'I'm glad to see you. You will know how glad when I tell you I walked all the way over from Gray's Ferry for that very purpose.'

"'Gray's Ferry is seven miles away, and a rough, hilly road at that.'

"'You dear little woman,' I cried, smiling in spite of myself.

"'Yes, I did,' she laughed, laying aside wraps and taking up the dish towel.

"'All I need is plenty to do, and I'm happy,' she cotninued, 'I had just about run out of work at home, when something seemed to tell me I would find some here.'

"'That's right,' I sighed. "The work fairly piles up in this house.'

"And, thank the Lord, you have the strength to do it. You are one of the richest women I know, Mrs. Ellis. With Tom for a husband and three bright, healthy, growing boys, you are really to be envied, dear.'

"I had not looked at it in that light before, although Iknew Tom was the best husband living, and that our boys were beyond compare.

"Sit down and count your blessings, Mrs. Ellis, and you will find you would not exchange lots with any one.'

"'I am sure of that,' I cried, 'and you must not think me ungrateful, but sometimes the sun hides itself a bit behind the clouds.'

"'Then look for the silver lining: it is sure to be there. There was no cloud ever so dense that it did not eventually yield to the sun's rays. It is never wise to give up to discouragement, for it is always better farther on.'

"Well, those kind words saved me, and made me see things as they really were."—Philadelpnia Ledger

THE TIME FOR TENDERNESS.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their hearts can be thrilled and made happier by them: the kind things you mean to say when they are gone say before they go. The flowers you mean to send for their coffins send to brighten, cheer and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—Hon. Tom Ochiltree of Texas.

CONTINUE STEADFAST.

Let no inference from the blessed truth of Christ's "ability to keep" beguile us into slackness in watching, praying, adoring, reading, thinking, believing in secret. Rather let us all the more practice diligence over the secret means of grace, because of a joyful recognition of the mighty present reality of grace—that is to say, of "God working in us."—Handley C. G. Moule.

THEORY OF SERVICE.

The path of obedience to an ideal is ever the path of the highest joy. Life then becomes an open road. It is taking its travelers somewhere. The call of undiscovered continents, of uninvented appliances of life, of unrevealed secrets in earth, sea and sky, and of unchampioned reform in behalf of brotherhood, have startled innumerable hosts of men out of common-placeness into a thrilling and sublime realization of life. We lead such common lives. Created in the image of God, vast multitudes live like beasts. They take no distant views. They have no stirring sense of a mission. No clear call of duty arouses them from the lethargy of trivial pleasurs. No great theory of life summons them from the mean and little search after position and wealth.

The closed doors of a selfish life shut out the hopeless cry of despondent men for a Savior. They see no cross to be carried, no crown to be achieved, no battle to be fought, and no race to be won. There is not one among you who is not capable of vast enterprises. The soul was fashioned for divine tasks. It lives upon grand enthusiasms. It is awakened into song by world-themes and roused to battle by race-conflicts. No matter how small your life may seem or how shut in from great living you fee. yourselves to be, there are heroic enterprises at your door which can kindle sublime enthusiasms in your soul and lift you out of commonness into fellowship with the princes of the world. At your very door to day the world's greatest enthusiasms, its purest satisactions, its most sublime heroisms, and it brightest coronations are begging for your notice and appreciation; for there is no career open to any person in the world more exalted, more rich in joy, more sublime in enterprise, or more brilliant in reward than to be a sevrant in the kingdom of God.—J. B. Ascham.

BIRDS AS SHEPHERDS.

Few know of the shepherd birds of South America. They belong to the crane family and are known as yakamiks. These curious birds take care of large flocks of sheep, leading them to pasture early in the morning, and caring for them all day unaided. If any stray animals approach the flock the yakamik attacks them with beak and wings. They are said to be much stronger than dogs.

God can do His best when you do your best.

From Pastors and People.

PRESIDENT'S APPOINTMENTS.

Halifax Ct., Feb. 29 to Mar. 3.
Roanoke Ct., Mar. 5-7.
Albemarle Ct., Mar. 14-17.
LaGrange Ct., Mar. 21-24.

W. E. Swain.

Davidson Ct.

We held our quarterly meeting on Saturday before the third Sunday in January. There was a very good turnout of the members. The financial report was not what it might have been. We are getting ready to repair three of our churches. We are looking for a good year's work. Brethren, pray for us; there have been a great many deaths in the bounds of our work. The writer has held eight funeral since Conference. Brother John Sexton is in a very low state. We ask the readers of the Herald to pray for him; he is one of our strongest financial men on the Davidson Circuit. Success to the Herald.

J. W. Hulin.

Lincolnton.

The attendance in our Sunday school for the month of February has not been so good, but the collections have been very good. I will give the attendance and collection for the month of February: 1st Sunday, Pres., 46; Col., $2.38; 2nd. Pres., 49; Col. $3.62; 3rd Sunday, Pres., 28; Col., $1.69; 4th Sunday, Pres., 51; Col. $4.14. We are expecting to do better when the weather gets better.

We will have our examination on Teacher Training this week. We are just completing our second 10 lessons which are taken from theNew Testament. Will give the results later.

Success to the Herald and its many readers. X.

Asheville.

Dear Editor:

Our people here are surely getting anxious to get to work on our church. We feel sure that we will have a home in which to worship God in the near future.

Our Sunday school is growing and taking on more interest.

Bro. Casto gave us a splendid sermon at the morning service. His text was taken from Matt. 16: 24—Then said Jesus unto his disciples, If any man will come after me, let him take up his cross and follow me.

Bro. Fogleman always give us a good sermon. He will preach for us next Sunday at both morning evening services.

Our prayer meetings are very helpful.

We ask the prayers of all Christians for the work here. Effie Barrett,

Reporter.

Giles' Chapel S. S.

Dear Editor:

I have been thinking of writing to the Herald for some time, but have been waiting for the reporter to do the reporting, but reporters on Richland Circuit have not been very busy in 1912.

Our new pastor has been active and has filled every appointment at Giles Chapel and gave us a grand sermon 5th Sunday in January. I think he has made good impressions on the people. All seem to be highly pleased. I regret to say the attendance has not been large. There has not been a favorable Sunday in 1912 for a large congregation. We do not complain about the severe winter—it is God's work; but we can look backward a few years when nearly every Sunday was favorable for church worship.

The thought comes to our mind, did we make good those golden opportunities as we should while God smiled on us with the mild winter breezes? No, we have no room to complain.

We elected our Sunday school officers for 1912 for an evergreen Sunday school and we are not willing to concede that it is not, notwithstanding our reporter of February 19th in last week's Herald said we had gone into winter quarters—like Washington at Valley Forge. He went into winter quarters because it was not profitable to keep up a campaign in the winter. Not so with us. We have met together every Sunday that it has been fit to go, and today, 25th, we held school with fifteen scholars, and will every Sunday that we can get enough out. Our people, generally speaking, are not willing to be idle, and I feel like saying we have done about the best we could. If it is raining or too cold or muddy to go to Sunday school we can pray, "and we need to." I expect good results this year. There is nothing discouraging except the average attendance; it will not be as high as last year unless we run above Bro. Stephenson's normal, 40 or 50. We did that list summer and there is no reason why we should not again, and we will if we try. Everyone doing their part in using their influence for the Sunday school. Everyone brought into the Sunday school is a recruit in one of the largest Christian organizations in the world. We cannot estimate the value of one soul brought into the great army of Sunday school workers, what it may accomplish in a lifetime.

Dear Sunday schol workers everywhere, think on these things. May we put forth every effort to make the year 1912 the best year that has ever been.

Yours for success, J. C. Allred.

Giles Chapel, Feb. 26, 1912.

East Winston M. P. Church.

Dear Herald:

Our Sunday school attendance was very encouraging last Sunday; we had 62 present and it was very bad weather, although the rain has not held the attendance very much. We have had present this month (February) the following number: 43, 47, 57, 62 and have on roll 69 members.

Rev. S. M. Needham filled his regular appointment the second Sunday evening in February. He preached a good sermon, bringing out many helpful points. Last Sunday Mr. Needham was sick and we could not have any service. We hope he will soon be able to be with us again.

On Thursday evening, three weeks ago, the Sunday school and congregation were given an illustrated lecture on "Ten Nights in a Bar Room." The house was crowded and several were turned away for lack of room. Mr. W. A. Speer was unable to attend and the lecture was given in by his daughter in his absence. Mr. Henry Martin rendered a solo at the close of the lecture "Where is My Wandering Boy To-night," which was illustrated with the pictures. Several songs were sung by the school.

Mr. W. A. Speer, our Superintendent who has been at his home sick for the past eight weeks, was able to be with us last Sunday again. Mrs. R. L. Jordan, one of our members, has been very sick. Reporter.

Gray's Chapel.

On account of sickness our pastor, Mr. Lassiter, failed to fill his appointment last fourth Sunday. The church and his many friends wish for him a speedy recovery.

We have had no Sunday school this winter on account of rough weather, but we hope we will have a good one when spring comes. We hope our people all will be interested enough to come regularly to Sunday school and preaching.

Miss Corna Lineberry and Mr. Erastus Routh were happily married on last Sun-

day, February 25, 1912. They both are popular young people of this section. Church and neighborhood wish for them a long and happy journey through life.

F. Routh, Reporter.

Feb. 26, 1912.

Lincoln Circuit.

DearBro. McCulloch:

We arrived at our new home on December 12, 1911. We have met many friends since we have been here. Why do I say friends? Because they have manifested the fact by the many nice things they have presented to us. We have received from the people at Bess' Chapel: flour, meat, sugar, coffee, chickens, eggs, butter, milk and sausage. From Hebron: flour, meat, canned fruit, dried fruit, canned beans, berries and honey; Laurel Hill: corn, meat canned goods, corn and fodder for the horse from Pleasant Hill and Hebron. Laurel Hill, Macedonia sends corn and wheat. We can't find words to express our gratitude to those friends for their kindness. but there is something behind all this that we prize more highly—that noble spirit that prompts men and women to do those deeds of kindness. May the Lord bless those people for their many favors and give them a harvest of plenty.

We have filled all appointments on the work since Dec. 12, 1911. Congregations have been good considering the bad weather.

One the morning of February 18, at 8:30 A. M., Mr. Floyd Childers and Miss Flossie Houser were happily united in matrimony at the home of the bride's parents, Mr. and Mrs. J. T. Houser, by their pastor. These young people are very popular and are of the first families of this community, and we wish for them a life of happiness and prosperity.

On the morning of February 22, while standing near fire that had been placed around wash-pot, the clothes of Miss Cassie Hoyle, the 12 year old daughter of Mr. and Mrs. Pinkney Hoyle, caught fire, causing death in about 18 hours. Her mother was near her when her clothes caught fire, and burned her hands severely in trying to put out the fire. She was laid to rest in the Bess' Chapel cemetery February 25, 1912. She was an obedient, kind and lovable girl.

Fraternally, L. H. Hatley.

February 27, 1912.

Cleveland Ct.

Our first quarterly conference was held at Kistlers, Saturday before the fourth Sunday in January. The business was attended to. The conference, by a standing vote, expressed their appreciation of what pastor had done to route whiskey dealers from the mountain district of the circuit, also pledging him their hearty co-operation in money or whatever else might be necessary. As a result of this effort quite a number of the men and their families have fled to Virginia to evade the law.

Rev. H. W. Braswell ran over from Shelby and helped us much in the business of conference, preaching us a good sermon on Saturday on the grace of liberality. Another on Sunday that inspired our confidence is the Master and His willingness and ability to do for us. Conference was an enthusiastic one.

Friendship is now cutting logs to build new and more comfortable seats. This is a very important improvement—it helps the people to hear if they are comfortable. Many have been the expressions of kindness received from this kind people since our return for the fourth year. Those remembering us very recently are: Mrs. John Kistler, Mrs. Clestie Biggerstaff, Bro. Kendrie, furnishing us free of charge wood for the entire year, and also, we were kindly remembered by Mr. and Mrs. J. A. Stout of Siler City, with a large assortment of valuable California extracts. These good people were our props in other days and we are delighted to know that we are still remembered.

W. D. R.

Brown Summit Church.

Bro. Millaway filled his appointment last Sunday and preached an excellent sermon. We had a very congregation considering the bad roads. We are hoping to have better attendance when the weather opens up.

This church has always had evening services, but now we have morning service and I think this charge will help to build up our church. We are looking forward to that end.

Our Sunday school has been progressing very slowly for the past month on a count of bad weather.

With best wishes to the Herald and its readers W. H. Chilcutt, Rep.

Mt. Carmel, Granville Ct.

Sunday school becoming alive again. An interesting number present last Sunday. Names taken for membership to the H. O. society of this place for the purpose of reorganizing same next Sunday. Work to begin immediately.

W. Polk Garrett.

Feb. 27, 1912.

Bartee-Apple.

Last Wednesday night about the time the wind was blowing a 40-mile gale and right about 8 P. M., in the home of bride's parents and in the midst of several friends, I performed the solemn rite of matrimony that united Mr. John Bartee and J. Bettie Apple in holy wedlock. The parlor was beautifully arranged for the happy occasion. Mr. Bartee is one of our successful young farmers of the Midway community and his bride is one of our most accomplished young ladies. They anticipate building near Brother Bartee's father's. O how good it is for the son to take a hold in an agreeable fashion and move the business on with great respect to the parents! We bespeak a good voyage for them across the sea of life and wishing for them success.

C. E. M. Raper.

Thompson.

Blanche V. Thompson, daughter of John and Eliza Coble, and wife of Frank Thompson, was born March 21st, 1883, died February 25, 1912. Aged 28 years, 11 months and 4 days. She was married Dec. 24th, 1902. To this union were born five children, four of which are living, two little boys and two little girls. The youngest is but about three weeks old.

The subject of this sketch was converted in early life and joined the M. P. church at Mt. Hermon. The writer has been informed that she lived a consistent member until death. The funeral was conducted by the writer at the church, of which she was a member, February 26th, after which, in the presence of a host of friends and relatives, her remains were laid to await the resurrection morn.

The church has lost a good member, the Sunday school a friend, the community a kind neighbor, the children a loving mother, and the husband a true wife. May God greatly bless the husband, the four little children and all other bereaved friends and relatives.

E. G. Lowdermilk.

EXPENSES OF DELEGATES TO GENERAL CONFERENCE.

The editor of this paper was appointed by the Annual Conference to receive money raised for this purpose. We will asknowledge all receipts in Herald instead of sending receipts by letter.

High Point .....$$11.00
Rev. S. M. Needham 1.00

J. F. McCulloch.

—Three cheers for Rev. W. D. Reed! He has driven whiskey sellers out of North Carolina into Virginia. Now let the Virginia people take up the good work and let others follow, and let these enemies of the people be kept on the move till they are driven beyond the limits of human habitation.

PASS THE WEBB BILL.

That the National Wholesale Liquor Dealers' Association is fighting the passage by Congress of the Webb bill which is to end the interstate commerce character of intoxicating liquors is a thing which was of course to be expected. In this fight the Liquor Dealers Association is maintaining a publicity department, and is scattering broadcast over the country from Cincinnati, but under the Chicago date line, articles boosting the interstate traffic and condemning the Webb Bill. In blackletters on the envelopes containing the articles sent to newspapers throughout the country there is "Rush! News Matter."

In an alleged news article under date of Febuary 7 is the protest of President Dennehy of the National Liquor Dealers Association, and the gist of it is that such a measure as the Web bill would prove injurious to druggists in "dry" territory,and that the individual purchaser of liquor for his own use might find himself charged with "intent" to dispose of some of it illegally, that such a charge would cost him much in the courts in defending his case.

The argument is a specious one, and is advanced only to catch the ear of the public with a complaint. States which by statutes or in the constitution have prohibited the sale or manufacture of liquor are entitled to make their laws effective, and they can never fully attain this till there is an end of the evil of allowing one State, to over-ride the laws of another State, and to debauch its people who have outlawed liquor. The Webb bill, or one which carries its provisions, should be enacted into law. The forces which stand for law , order and prohibition in States in which liquor has been barred should become active, and petitions to pass the Web bill should be sent in increasing numbers to the Congress of the United States.

The Web bill, which embodies the views of the National Women's Christian Temperance Union, the AntiSaloon League of America, and allied forces is now before tne Judiciary Committee of Congress. Its purpose is to prevent the shipment of intoxiccating liquors from any State into another when such shipment is intended to be used in violation of the prohibition law of the State into which it is shipped, and that contracts based on such shipments shall be null and void. It is a law that is needed, it ought to be passed. As it is now before Congress the issue raised is as to whether that body will give more heed to the call of the liquor interests to defeat it, or to the forces standing for the best interest of the people of this country. The manufacturers and vendors of intoxicating liquors base their proteste on the basis of the dollar. The advocates of the measure base theirs upon the conservation of manhood and womanhood. Which ought to prevail? Which will prevail? The States in which prohibition is the law are entitled to protection, and it is that which is being demanded. There should be no doubt as to the issue, if the Congress of the United States will do that which is just and right. —News and Observer.

WALKING THE DECK WITH THE DOCTOR.

The ship's doctor is a busy man, inasmuch as he is at the constant call of anybody who needs his help day or night, and can hardly say that his time is his own. Nevertheless, he leads a rather inactive life. So it was no surprise to me to see the ship surgeon trudging manfully around the deck an hour before breakfaast taking exercise.

Having the honor of his aquantaince through sitting at his table, and needing a little exercise myself, I asked him if I might join him. We walked and talked until the signal for breakfast came, and it was a good long walk too. Ten times around the ship's deck make a mile, and there certainly were several miles of it.

After dinner, the conversation having been pleasurable, I asked the doctor if he would take another walk. He bristled up with indignation. "What! take exercise after eating? You, publisher of a health paper and don't know better than that? even the cows and the dogs know enough to lie down and rest after a full meal. Take your exercise before eating and rest after it. No, sir! I keep as still as I can after dinner and let my food digest."

The reply set me to thinking. Was the doctor right? At the Battle Creek sanitarium, exercises are taken both before and after breakfast, after dinner, and after supper in the evening, and are especially designed to aid digestion by promoting the movement of blood through the abdominal region. This does not quite coincide with the ship doctor's idea of keeping still after eating.

So when doctors disagree, who shall decide? Here perhaps lies the truth: Like the men who read inscriptions on the opposite side of the same shield, both are right. Severe exercise after eating is unhygienic. No one should eat who has not taken exercise of some form; for he will not be in a condition to digest his food properly. Work or exercise of some sort should come before the meal. If, as often happens, there has been little or no physical activity before eating; a little gentle exercise after it may favor digestion, instead of hindering it. The child who goes home to dinner in a hurry, and hurries back, is getting his meal under very injurious conditions. But the child who has a short, brisk walk before dinner,and time enough for a leisurely return to school after it, is taking exercise in the way which is calculated to promote perfect digestion. —Selected.

That which makes this world seem solid is not the rocks and mountains in it, but the love in it, Tthe longer we live on in love, the more beautiful the world becomes, the more rich and precious life seems. As we live on we seem to grow younger, not older. It is the young who are oftenest tired of life; the good old man wonders that he could ever have been weary of life. H feeels th einfinite riches of the universe and thanks God in the depths of a happy heart for the gift of life.—James Freeman Clarke.

The Korean not only memorizes Scripture: he puts it into practice. One day there came to a mission station a sturdy Christian from the north. After the usual greetings he was asked the purpose of his visit. His reply was: "I have been memorizing some verses in t e Bible and have come to recite them." He lived a hundred miles away and had walked all that distance, traveling four nights—a long stroll—to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory and nothing more; he must practice its teachings. His face lighted up with a smile as he replied: "That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan: I would memorize a verse, and then find a heathen neighbor of mine and practise the verse on him. Then I found it would stick."

There is no doubt that the character of preaching has undergone a great change, and I do not know that I recall a singleinstance during the year when I heard a sermon which in any way reminded me of John the Baptist's warning cry: "Flee from the wrath to come." In my boyhood, that was the note that brought about my conversion. IIt is the decay of the emphasisupon the exceeding sinfulness of sin that I deplore.

I rejoice in the gospel of salvation to eternal life, but I wish that hearers were reminded more frequntly of sin and its wages—eternal death—that they need to be saved from.

This aspect of the gospel is largely missing from modern preaching. As Dr. Hale once said:' ' No one fears God now." Exactly! I think we have got too flabby through emphasizing the fatherhood of God while losing sight of His holiness. We seem

to speak as if God will always look with complacency on human sin. The absence of the harder note in preaching is not all gain. —Mortgay Holmes.

A CALL TO PRAYER.

"Have you and I today
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith His face;
To look, if but a moment, at Its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do,
For Him, at any cost? Have we today
Found time, in thought, our hands to lay
In His and thus compare
His with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us to walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

A CALL FOR MISSIONARIES.

Twenty-five of the principal Foreign Missionary Societies of the United States and Canada have sent us urgent calls for several hundred qualified men and women whom they wish to send to the mission field this year. A summary of these lists shows the following:

Men.—	
Agricultural Teachers	2
Builders	7
Business Agents & commercial teach..	4
Engineer (mechanical)	1
Institutional worker	1
Mechanic (practical)	1
Printer	1
Student Christian As. workers	2
Ordained & evangelistic workers	244
Physicians	48
Teachers (college or normal trained	50
Total	361
Women—	
Domestic Science teacher	1
Kindergartners	14
Music teachers	6
Nurses	22
Orphanage Mothers & Director of Boys' Home	3
Physicians	26
Teachers: (college or normal trained	82
Evangelistic workers & Bible teach.	114
Total	268
Grand total	629

Sincerely yours,
Wilbur B. Smith,
Candidate Secretary.

COURAGE IN THE PULPIT.

The charge is made by some ministers that there are many pastors who do not feel free to preach all that they believe. It is asserted that those men do not dare to proclaim certain things which they regard as being true and necessary. Such a statement seems to mean that those preachers are moral cowards. This is the meaning which many people give to such an assertion. But the idea is hotly resented by a large number of ministers. One of these, who says that he has been a pastor for twenty-six years, in replying to a ministerial writer, who had stated that many a pastor was not free to preach all of the truth, says: "I have never hesitated to preach the truth as I see it, whether the subject be theology, Biblical interpretation and criticism, or public and private morality, and I have yet to find any real criticism of my straightforwardness in dealing with truth. These men who talk about a minister not being allowed to be a man, or regarded as a man, who protest that he is fettered and bound in the pulpit and dares to preach only what he knows the pews will like, make me very weary. Their complaints are a tremendous indictment of their own competency. The pulpit of today is the freest platform on earth to a man who has the saving grace of common sense, and who has earned the confidence of his people by a life of genuine piety and real service among them." All this may be true of this man, and many others like him; and yet there is reason to believe that some liberal preachers, occupying the pulpits of evangelical churches, do not regard it as being good policy to openly declare all that they believe. This is the testimony of a considerable number of "liberal" preachers. They say that, "for certain reasons," they think it best to continue to privately hold to their real views on certain questions or subjects. This may not be owing to a lack of courage, but as a matter of selfish policy. Perhaps there is a fear of their losing a desirable pastorate. At any rate, there is a lack of downright honesty in the man who acts thus. If a liberal preacher be occupying a conservative pulpit, or one which is reputed to be such, he should have principle enough to depart and go where he really belongs. Then, too, some preachers have too much courage of the wrong kind. They boldly proclaim a false gospel, and by such means they lead weak ones into eternal destruction. The true minister is courageous in his loyalty to Christ.

C. H. Wetherbe.

THE TWENTY-NINTH ANNUAL CONVENTION OF THE N. C. SUNDAY SCHOOL ASSOCIATION, ASHEVILLE, APRIL 23-25.

Among the speakers will be Rev. Frank lin McElfresh, D. D., Teacher Training Superintendent of the International Sunday School Association.

Each County is entitled to as many delegates as there are townships in the County.

Delegates shall be chosen by the county officers or Executive Committee. Those desiring to be appointed should send their names to their County Sunday School Secretary or to J. Van Carter, Raleigh.

Free entertainment will be proviedd for delegates by the citizens of Asheville.

Every delegate will pay a registration fee of $1.00. This will be paid at Asheville, when assignment to home is made. All registered delegates will receive: Entertainment during the convention, a convention badge, a convention program, a right to a voice and vote in all deliberations of the body.

The railroads will grant reduced rates. These will be announced later.

WHAT JOHNNY GAVE.

Johnny gave a cent to missions—
One whole cent—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.
One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.
"I should like to go for missions,"
Said the nickel, looking glum;
"But I know too well I'm booked for
Cigarettes or chewing gum!"
"I would love to help the heathen,"
Cried the dime; "but then, you see,
Johnny wants a new dime novel
That he's going to buy with me."
"Well, we wish," the three cents murmured,
"Johnny would have let us go;
But for marbles, cakes, or taffy
We'll be quickly spent, we know."
So they sighed and wished; but Johnny,
Wrapped in generous self-content,
Felt himself a Christian truly,
Since he'd freely given a cent!
—Priscilla Leonard, in Sabbath School Visitor.

It is said that the flag of the new Republic of China has a white ground with a yellow disc in the center surrounded by eighteen stars representing the eighteen provinces of China. Exit the old dragon! May idolatry and superstition go with him!

WHEN I'M GROWN UP.

These are things I'll never do
When I'm all grown up like you:
Send my little girl to bed
When her story-book's half read;
Call her in to practice scales
When she's hunting Indian trails;
Make her keep her apron on
When she wears her best pink gown;
Give her just oatmeal and bread
When the rest have cakes instead;
Comb the snarls out twice a day
When her hair gets rough in play—
Was your hair so hard to curl
When you were a little girl?

Lucy Heald, in *Kindergarten Review*.

A PACKAGE OF MIXED SEED.

"Have you any seeds of kindness for sale?" a little boy asked at a seed store.

"Seeds of kindness? what are they?" asked the seedsman.

"Why, in our Bible school we sing:

"Then scatter seeds of kindness
For our reaping by and by.

"I have a little garden, and I want to plant some kindness seeds."

"O, they come in a mixed package," said the seeds man as he took a big book from the shelf.

"That looks like a Bible," the little boy thought, and sure enough, it was.

"Let me see; I think I will find that package of seeds in the first chapter of second Peter," said the man. "Yes, there it is See if you can read it for me, beginning with the fifth verse."

So the boy read: "And besides this, giving all dilligence, add to your faith virtue: and to virtue knowledge and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity."

"Eight kinds of seeds in this package you see," said the man.

"But aren't there any real seed?" asked the boy. "Does it just mean that you are to be kind to folks?"

"Yes, that is what it means," said the man. "But kindness and charity and faith are real things; and if you plant them in your heart, they will live and grow, just as seeds grow in the garden."

"What is reaping by and by?" said the boy

"It means that if you are kind, people will be kind to you," said the man. "Better than all, it means that God, who is kind to the unthankful and evil, will be pleased with you."

"I shall find that package of mixed seeds in my Bible when I get home," said the boy, "and it may help me to remember to be kind all the time."—Classmate.

PLURAL AND SINGULAR.

We'll begin with a box, and the plural is boxes,
But the plural of ox should be oxen, not oxes;
Then one fowl is goose, but two are called geese,
Yet the plural of mouse should never be meese;
You may find a lone mouse or a whole lot of mice,
But the plural of house is houses, not hice;
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be called cows or kine,
But if bow is repeated it is never called bine.
And the plural of vow is vows, not vine.
And if I speak of a foot you show me your feet,
And I give you a boot, would a pair be called beet?
If one is a tooth, and whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this and the plural is these,
Should the plural of kiss be nicknamed keese?
Then one may be that, and three would be those,
Yet the plural of hat would never be hose,
And the plural of cat is cats, not cose.
We speak of a brother and also of brethren,
But though we say mother, we never say methren,
Then masculine pronouns are he, his and him,
But imagine the feminine, she, shis and shim.
So the English, I think, you all will agree
Is the most wonderful language you ever did see. —Ex.

POINTED PARAGRAPHS.

Some of us are born foolish and never outgrow it.

Many people suffer intensly over imaginary injuries.

All things come more quickly to him who tips the waiter.

It is better to appreciate wisdom than to be appreiated by fools.

It sometimes happens that a man who talks like a book is plagiarist.

An engaged couple prefer a lip to lip silence rather than a heart to heart talk.

—Little girl, four years old, was saying her prayers. She had heard auntie say during the day that she wished it would get hot again as her rheumatism did not bother so much then. After little girlie had remembered all the rest of the family in her prayers there was a long pause, and then she said: "And please make it hot for auntie."

There was once a man named Costello,
Who was a most stingy old fello;
To church he oft went,
Donated a cent,
And brought home a fine silk umbrello.
— Woman's Home Companion.

SOME QUESTIONS.

If you had as many feet as a centipede has, how long would it take you to put on your shoes and stockings and lace and tie all your shoes?

If you had a mouth as small as a chigger has, how long would it take you to eat your breakfast?

If you had as long a neck as a giraffe has, what would you have to pay for your standing collars?

If you couldn't travel any faster than a snail does, what time would you have to start to school to be there for the opening?

ORPHANS' HOME.

The Mocksville people remembered us kindly with a box containing canned fruit, tea, soda, soap, meat, dry goods, etc. We would like to thank each one that helped in any way—especially Mrs. J. B. Robertson for her interest and efforts. The children are all well in the Home regardless of the disagreeable weather. In our devotional services tonight one little boys prayed that we might have sunshine in our hearts if we didn't have it out doors. I thought what a privilege is ours to have sunshine in our hearts, even if dark clouds are overhead.

Pray for us that we may provide the children entrusted to our care with spiritual food as well as temporal.

Etta Auman.

Treasurer's Report.

Moriah S. S.	$6.00
Friendship Council No. 82, Jr. O. U. A. M.	5.00
Friendship S. S., Stanley Ct.	1.03
D. S. Leonard	1.00
R. E. Leonard	1.00
S. E. Leonard	5.00
Mrs. Martha Leonard	.50
Spring Valley S. S.	3.04
Asheville S. S.	1.00
Pinnacle and Mt. Zion	2.62
Henderson S. S.	23.70
Henderson Boys' Mission Band	3.00
Total	$52.89

IN MEMORIAM.

In Memory of our Baby, Paul Jones Deviney.

While all was hushed in darkness on the morning of February 17th, about 4 o'clock, the death angel came and claimed our dear baby boy, Paul Jones Deviney, to go live with Jesus. He had only been with us fifteen months and nineteen days. How hard it was to give up our baby; he was just the right age to be so cute in his ways. Papa, mama, and little brothers all loved him so dearly. But we must be submissive and not grieve over the baby, for we already realize he is much better off than we. And now we have a precious jewel in heaven only waiting and beckoning papa, mama, brothers and loved ones to come be with him some sweet day—and there will be no more parting, no more tears.

All that was possible was done for little Paul by kind friends and attentive physician, but God needed him to make up his jewels in heaven. His life was only budded on earth to bloom in heaven. We do so much thank our kind neighbors and friends for their untiring help rendered us during the four weeks' sickness of our baby. Everybody was a friend to the baby, and the baby was a friend to everybody while well. He was so loving, always ready to go to anybody, therefore he had many friends.

Dear Little Paul has left us,
Gone just on before,
Waiting and watching to meet us
Over on the other shore.

Lovingly, Mama.

THE SPIRITUAL SIDE.

A famous British theologian recently visited America, and traveleled across the continent delivering lectures, and everywhere receiving honor and gathering impressions of the New World. He met with ardor the strange experiences, and accepted gladly the unaccustomed situations in which he found himself. He came to learn, as well as to teach, he said, and was open-minded, generous and heartily apreciative.

One of the most interesting experiences which came to him, as he declared at the time, and has since writen was in witnessing a great work in one of the large cities on the Pacific coast. A high hill which rose in the path of the growth off the city was cut down a hundred and fifty feet, ond the earth so removed was used to fill in a strip along the water-front, for the purpose of gaining available building-space both on the hilltop and adding it on the bay—two valuable parts of the city.

The power used for this work was water, forced up by mighty pumps through re-enforced mains a foot and a half in diameter. The stream elevated was forced out of a five-inch nozzle, and hurled with tremendous velocity against the face of the hill, tearing out earth and gravel, which the decending waters bore with them, through sluiceways, to the harbor, and deposited in the space assigned.

The theologian rode in a motor-car round the works, saw the plan and method, and then climbed the steep way up to where the great nozzle was at work. He wished to handle this, and was permited to do so.

The old placer-miner who directed the nozzle showed him how to work the lever and direct the stream. This nozzle was called "the giant," to distinguish it from a number of smaller nozzles which did lighter work. It was as large as a cannon, and capable of moving a ton of earth in a minute.

The eminent scholar took the lever in the hand that had writen many books, and for an hour directed the stream. It was difficult to get him away to meet another engagement. A camera was brought, and later he was surprised to get a photograph of himself at this strange work. He said he prized it as he prized nothing else that he could take back with him from America.

"What fascinati n!" he cried. "I shouted with the joy of achievement. Wherever I directed the stream, earth and stones flew to right and left, and the decending stream bore it all down to the harbor. What poetry of accomplishment! What glory of the sense of power under control!

"But the best of it was a certain spiritual ecstasy. For every such achievement has its spiritual side. We ought never to think of any such thing solely in terms of the material. The prophets of old rejoiced when the valleys were exalted and the mountains and the hills laid low for moral ends, for the bettering of human life. Why should not we?

"Such things are not to be estimated merely in tons or cubic yards or dollars. These are but the physical expression of man's mastery over the forces of nature for moral ends.

"For myself, I felt a thrill of the Omnipotent in this conscious power over land and water. Reverently I can declare that, having had faith, I was able to say to this mountain, 'Be thou removed and be thou cast into the sea.' That is not merely a physical triumph. No man who does any great work like this can afford to do it other than reverently. It is a masterpiece of faith.—Youth's Companion.

WHY THE KING'S BUSINESS REQUIRES HASTE.

We have grown somewhat accustomed to the statement that nearly every non-Christian land today is in a state of crisis touching religious matters. Indeed it may be that we have occosionally grown a little weary of the constant reiteration of this thought. And yet more than likely we have never quite realized it with the emphasis that we should, or understood as fully as we might why it was so. The Right Honorable James Bryce, British Ambassador at Washington, writing in the first number of the new International Review of Missions, will help us both to appreciate the fact and understand more fully the reason of it. In an article of unusual interest and strength he put the matter in this waty, and knowing him as we do we must admit that he speaks with authority;

"The age in which we are now living is a critical time. It is perhaps, the most critical moment there has ever been in the history of the non-Christian nations, a moment most significant in its bearing upon their future. . . . Our material civilization is permeating every part of the earth, and telling, as it never told before, upon every one of the non-Christian peoples. In another fifty years that which we call our civilization will have overspread the earth and extinguished the native customs and organizations of the savege and semi-civilized peoples. They are being exploited as they never were before, and the means of transportation by land and sea which have penetrated among them have brought foreigners everywhere, and are completly breaking up and destroying not only the materterial conditions of their life, but also their ideas and beliefs and worships, their ancient customs and all that is associated with these customs and beliefs. Their morality, such as it was, with all its tolerance of vices and all its degrading practices, was nevertheless, for for some purposes sanction which elevated their notions and directed their actions for some good purposes All of this is crumbling away and disappearing, pershing under the shock and impact of the stronger civilization which the European peoples have brought with them. Unless the backward races receive some new moral basis of life, some beliefs and precepts by which they can live, something to control their bad impulses and help them to form worthy conceptions of life and work, their last state will be worse than the first."

Surely now is the accepted time in mission work, and a little later will only make the task harder and more taxing, as well as more hopeless.—Christian Gaurdian.

—Obliging Clerk: "Well little girl, what can I do fo yrou today?"

Little girl: "I'd like a quart of molakek. I can't say molakek, so I have to say molakek."—Lippincott's.

ABOUT SMALLPOX.

It is Not a Scourge to All Mankind—It is Only a Punishment Threatening the Unvaccinated.

Smallpox is a deadly, disgraceful, disfiguring disease. It is largely a disease of apathy, ignorance and heathendom. It rarely occurs in a modern, progressive, intelligent community. It never attacks vaccinated people. In certain parts of the United States it is so rare that whole States go for years without a single death from that disease. In 1909 such States as Pennslyvania, Maryland, Connecticut, Rhode Island, New Hampshire, Maine did not have a single death from smallpox. Many physicians in such States have never even seen the disease. Why? Because vaccination is so general there.

A century and a quarter ago, however, things were different. That was before the days of vaccination. Then not less than 10 per cent of all deaths were due to smallpox. In Europe 400,000 lives were annually lost from this disease.

In Germany, Sweden, Denmark, and even Cuba and the Philippines epidemics of smallpox are unknown. Why? Because there, everybody is vaccinated; there they have compulsory vaccination laws. But we live in a free country. Here a man may be vaccinated or take his chance with the disease. Smallpox is no longer a scourge. It is only a dreadful punishment which threatens the unvaccinated. But the vaccinated need have no fear of the disease. They are positively protected. To which class do you belong?—N. C. Board of Health.

DO YOU NEED A TYPEWRITER?

The editor of the Herald will be glad to put you on track of a new typewriter that is as good, so far as he can see, as the machines that sell for $100. It looks well, works well, doing all the variety of work the other machines do, and I see no reason why it should not last as long as others, and it sells in this introductory period for only $50. One dollar sent to the manufacturers with the necessary character testimonials, will cause them to send you a machine for a trial of five days. If you buy, you can pay $3 a month until the machine is paid for. Let me hear from any one interested, and I will send more information.

J. F. McCulloch.

Greensboro, N. C.

At Rest.

The remains of the infant child of the Rev. and Mrs. T. A. Williams was placed beneath the sod in the cemetery at Pleasant Hill Church, Feb. 24. It is not necessary for us to multiply words concerning the death of a little child, because God hath need of such in glory.

The funeral service was conducted by the writer. May God bless the father and mother in their bereavement.

S. M. Needham.

—"Father," inquired the small boy, making his first visit to the army post, "What house is that over there?"

"That's the Government Headquarters, Jimmy."

A long puzzled silence, then: "Father, where are its hindquarters?" —Ibid.

—A Reidsville paper reports that Rev. C. E. M. Rayer received a pounding —of the sort that does not hurt much.

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TEACHERS' NORMAL COURSE, ELON COLLEGE.

A two months Teachers' Normal Course opening April 9th, and closing June 5th, 1912, open to all teachers of the state who wish to avail themselves of instruction amid surroundings conducive to the fullest intellectual growth. The Course is endorsed by State Superintendent Joyner and a number of the county superintendents. Teachers wishing to prepare for better work, to broaden their scholarship, to prepare for better positions, and to render better service to their schools will do well to attend. Courses are offered in all public and high school branches as well as in college subjects.

Tuition free to all teachers who attend. All other expenses low. The College Bulletin giving full particulars concerning the courses offered, the expenses, etc., will be sent on application to

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MISS FORREST'S APPOINTMENTS.

Spring Church & Greenville, Feb. 27 March 4.
Littleton, March 4-8.
Henderson and Vance, Mar. 9-13.
Granville, March 14-18.
Efland, March 20-21.
Orange, March 22.
Mebane, March 23-25.
Fairview, March 26-27.
Glen Raven and Carolina, Mar. 28-29.
Burlington, March 30-31, A. M.
Graham and Haw River, March 30-31, P. M.
Mt. Hermon, April 2-5.
Saxapahaw, April 6-9.
Alamance, April 10-15.
Siler City, April 16-22.

THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Subscribers can remit diecrtly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

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WHAT WAIT I FOR?

I am in the heavenly places now. I look down and see the mud, the frost, the dark. This fair earth is at the end of her ministry; she has waited upon me with fruit, flowers and song. She waits to serve me to the end. I do not wait for peace, adornment, distinction; these are my heritage, my dignity, my sure possession. I have garments to adorn, bread to sustain, company to cheer, employment to gratify.

I do not wait for heaven. Heaven waits for me. I postpone my procession, I postdate my entrance; to the waiting plaudits I cry, "Hush." Why? Because there's work to do here, which I cannot do there, tears to wipe away, hearts to cheer, hands to lift up. I do not wait for correspondence to begin; if life is correspondence with our environment then I correspond. I have done this the best part of my life. I drew strength from outside, from above, cargoes of consolation come to me. I am not a stranger to the fruits, the songs, the triumphs.

The men of grace have found
Glory begun below,
Celestial fruit in earthly ground
From faith and hope do grow.

This world is good, but I have found a better, found it long ago. O, the ever-increasing, incipient glory. I have strength and mildness; if I have resignation, it is not stupid. I stoop to drink consoling joy. Grace is better than pride, and sufferings bring a charm. Armed with courage, adorned with humility, erect before men, on my knees before God, I answer the question: What wait I for?

—The Rev. H. T. Miller, in New York Observer, on entering his 85th year.

THE GREAT FAMINE IN CHINA.

Statement by the China Famine Relief Committee Co-operating with the American Red Cross.

Three millions of people in Central China are on the verge of starvation. Last summer the worst floods in forty years destroyed the crops in an area of 50,000 square miles. Many have already died of hunger and unless prompt relief is given, multitudes of men, women and children must perish.

During the last few weeks the political and military news from China has absorbed the attention and interest of the world to the exclusion of the needs of the hungry millions. No harvest can be expected until May. Until then the famine will be growing daily more acute. The people to be relieved are chiefly hard-working and honest farmers.

There is a strong Famine Relief Committee in Shanghai composed of both foreigners and Chinese of all faiths. Bishop Graves, of the Episcopal Church, is Chairman; Dr. Wu Ting Fang, former minister to the United States, Vice-Chairman; Rev. E. C. Lobenstine, of the Presbyterion Church, Secretary, and Mr. H. C. Gulland, Manager International Banking Corporation, Treasurer. This Committee will employ as many as possible of those able to labor in building dikes and in such other work as will help to prevent the recurrence of flood and famine. This work is in line with the recomendations of Mr. C. D. Jameson, an engineer sent to China by the American Red Cross. All labor is to be paid for in grain, and not in money.

As President of the American Red Cross, President Taft has issued a proclamation asking the people of the United States to help the people of China. He has joined with other officers of the Red Cross in requesting this Citizens' Committee to make known the facts. The Chinese Government and people are doing what they can to relieve the situation, but they can meet only a fraction of the need.

This is one of the greatest famines of modern times. Six hundred thousand families are without food or means of support. Fifteen dollars will save a whole family from starvation. Fifteen hundred dollars will save one hundred families. Fifteen thousand dollars will provide for one thousand families. Hundreds of thousands of lives can thus be saved if sufficiently prompt and generous contributions are made.

Remittances should be sent to Mr. Jacob H. Schiff, Treasurer, 1 Madison Avenue, New York. All funds received will be forwarded by cable, without any deduction whatever for expenses, to the Famine Relief Committee in China, through the Department of State at Washington.

In this time of national crisis and reconstruction in China, and in her hour of dire physical distress and suffering, may America prove a friend indeed, because a friend in time of need.

—Rev. W. C. Kennett was in our office Tuesday, in his usual bouyant state of health and spirits. He says he is now industriously engaged in doing nothing, and is making a great success of it.

—Rioting and burning and looting in China are reported.

PURPOSE IN LIFE.

Several year ago while walking along the streets of a large northern city, with the purpose of viewing its splendor and magnificance, I came by chance to a beautiful park. Eager to see the attractive scenery, I went into the park and presently came to a tall observatory from whose summit I viewed a scene which has, ever and anon, impressed me with the fact that there are men and women living purposeless lives.

Look south from the observatory's lofty summit I saw a number of little skiffs play, as it seemed, on the placid lake. Apparently they carried no cargo, nor had any purpose save that of mere play—just skimming over the surface.

This illustration reminds us of many young people—both young men and young women—who are sailing on life's sea without any purpose save that of gratifying their selfish desires, and extracting the sweets from earth's sordid and sinful pleasures. They seem to have no conception of the responsibilities and obligations that have been placed upon them with reference to themselves, their home, their fellowmen, their church and their eternal God.

As sure as the little skiff, without cargo or destination drifting in mid-ocean, will be wrecked when the first gale sweeps mercilessly across the mighty deep, so sure and swift will be the wreck and irreparable ruin of that young man or that young woman whom God places in the world to live for, and to aspire to reach a grand, a noble, a high purpose; so sure is he of swift destruction who fails to realize his possibilities, and carelessly neglects to assume his god-given responsibilities. Then, in the language of the poet:

"Live for something, have a purpose,
And that purpose ever keep in view;
Drifting like a helpless vessel,
Thou can'st ne'er to life be true."

"Half the wrecks that strew life's ocean,
If some star had been their guide,
Would have long since rode in safely,
But they drifted with the tide."

Quite a comparison is noticed when the little skiff is placed side by side in comparison wth the great ocean steamer which has a purpose and a destination in view, and carries a cargo of thousands of tons of freight. As she leaves the harbor, loaded to the maximum limit of her capacity, and manned by men who have no fear, we watch her with admiration as she plows her way through the great deeps. Finally, beyond the distant horizon she encounters a terrific gale; but having been designed and constructed for the traffic of the seas and to withstand the terrors and destructive forces of the same, she anchors safely unharmed in the harbor at the distant shore.

The foregoing illustration applies to that man or woman who, not content to live on the placid, purposeless plane of the worldly indifferent, hears the voice of the Divine as He silently, though unmistakably speaks to him, and impels him with a conscious sense of duty which inspires him to loftier efforts which qualify and equip him for a life of purpose, a life of usefulness, a life of godly service, and the goal of eternal life.

The man who succeeds in this life is the man with some fixed or definite goal in view. Man should make some distant star his goal. By God's help he finds out what He wants him to do, and then bends every fiber of his soul toward the mark set before him, and seeks to acquire such virtues, and such qualities, such training and development, as will enable him to measure up to the requirements of his Creator.

Man may be like the skiffs on the sea—driven by the wind and tossed—swayed to and fro by the storms of trials and difficulties that beset him here; or he may be like the great ocean steamers which are guided by their rudders through calm and storm alike.

Imagine two men who were rocked in the cradle of, and brought up in, the same environment. One fails, the other succeeds; one rises, the other falls; one attains to honor, the other to dishonor; the one merits heaven, the other merits hell. Why this difference? "It is the set of the soul."

"One ship driven east and another west,
With the self-same winds that blow,
'Tis the set of the sails and not of the gales
Which tell us the way they go."

"Like the winds of the sea are the winds of fate,
As we voyage along through life;
'Tis the set of the soul that decides the goal,
And not the calm or the strife."

Will H. Neese.

Elon College, N. C., Jan. 12, 1912.

BRO. BROWN WRITES AGAIN.

Dear Bro. McCulloch:

I have read your comment on my communication in regard to "capitalism," in which you ask some questions which I will try to answer in my humble way. First, let me say that I believe you want the truth. Now, brother, everything from the largest animal to the smallest insect stries to maintain the life God gave it. In regard to mankind, four things are necessary: food, clothing, shelter and knowledge. And any man or set of men who robs any one of God's children of any or all of these things is an enemy of the human race. This you will readily admit. Yet forty per cent. of the people of the U. S. are within thirty days of starvation, and twenty-five per cent. never have a decent suit of clothes or a full meal. And yet the U. S. can produce enough to feed and clothe the world. The State of Texas properly farmed can feed all the people of the U. S.; yet this wealth is owned by a few. Correctly speaking, ten percent of the people own ninety per cent. of the wealth of the country, and sad to say, the wealth is owned by those who produce no wealth, and those who produce the wealth by their labor live in shacks and go ragged and hungry. Why is this my brother? Let me tell you, laws of our country are made in the interest of the capitalist. Not one law has been passed by Congress in the last twenty-five years that was in the interest of the laboring class. Is this Christ-like? Can you, my brother, uphold a system that robs the laborer of his reward in order that a few who worship at mammon's shrine may live in luxury at the expense of the many? Surely not. Why, brother, you know that poverty is the cause of most of the crime in all countries, and just as long as we continue the present profit system we will have tramps, criminals, prostitutes and drunkards. When wages are too small to sustain life men and women will seek a living in some other way. Today, women, the motherhood of our race and little children, are having their life blood carried into dollars to feed and clothe those who do no honest toil; is that Christ-like? Poverty has made 600,000 prostitutes in this country and as it takes twenty men to support one fallen woman, there must be 12,000,000 fallen men in the United States. What kind of a system are we living under? Twenty thousand people in the city of Chicago engaged in the white slave trade from which a revenue of $20,000,000 was collected in 1910, and the laws don't stop it. No, but if some thief steals ten dollars from some government office the law will get him sure. The difference is, the one is a business and the other is theft, but both unlawful. Now, brother, not to be tedious, I will agree with you as to the scripture that we should first seek the kingdom of God and His righteousness; and his righteousness means right living and I am glad that the Socialist party are in favor of every body living right and not using their talents to gouge his neighbor. You say that when Christ and the Socialists separate you prefer to go with Christ.

Thank God for that, for the ethics of Socialism are the ethics of Christianity and Christ and the two old parties have been separated so long they know not Christ. As to the Scriptures, "Take heed and keep yourselves from covetousness" would certainly sound good to Rockefeller who has just given $500,000,000 to charity the whole of which he filched from the laboring people. Again you quote. "Thou shalt not steal." I say, Amen, but there is not a millionaire to-day but who stole the greater part of his money from the common people and are paying millions today on railroad stock that is two-thirds water: is that stealing? No, we ought not to covet and the Socialists do not advocate it—only wants what he produces without giving three fourths to some one who produces nothing. My brother, you might sling the sin of covetousness to the two old parties with telling effect. Yes, I know that the production of wealth is as important as the distribution and we favor the production, transportation and distribution to be in the hands of those who produce the wealth and not in the hands of a few human hogs. Your supposition that the Government take my farm and part of my produce is a supposition the Socialist party objects to.

. The fact is, the present system takes three fourths of my produce. Now they do it when I go to buy the necessaries of life. Why, brother, I can demonstrate by the U. S. census that there is not a pair of shoes in Greensboro that cost over one dollar to make, yet I pay five or six dollars for them. Now, brother, let me suggest that you and I lay aside our prejudice and study the Socialist question like men and Christians. You know the Lord said, "Thou shalt not kill." Why spend millions on one battle ship to make an engine to destroy life. The railroads kill on an average of twelve every day in the United States. Shall we Christians endorse by our votes such a system?

Socialism opposes war, it is founded on the golden rule: "Do unto others as you would have them do unto you." It proposes to give every one all the wealth he produces by his own individual effort, no more, no less. It promises to abolish the present system of covetousness, robbery and establish a co-operative government founded on brotherly love. Yes, the fatherhood of God and the brotherhood of man and we do most sincerely hope that all Christians and especially ministers will lend us a helping hand and if the church will not help us establish a government here on earth founded on the teachings of Christ, then we who are awake must do it without them. A man may be a Socialist and not be a Christian, but I can't see how any one can be a true Christian and not be a Socialist, if he knows what Socialism is, for the one is the basis of the other.

Yours for the cause of the Master,
J. M. Brown.

Guilford College, N. C., R. D. 1.

(We fear that Bro. Brown has not carefully considered his grounds. He charges Congress with legislating for the few and against the many. Are not Congressmen elected by the many? If the people under the present system do not have the wisdom to choose men that will faithfully serve them, what assurance have we that they would do so under any other system? We are satisfied, Bro. Brown, that the main thing that is wrong at present is the character of the individual. There is where the great reform must take place. I was once walking with a gentleman among cottages occupied by coal miners. They looked more like pens for lower animals than homes for human beings. I was deploring the fact that people had to live nder such conditions. But the gentleman with me was older and wiser than I, and he opened my eyes by remarking: "These homes are as good as these people want. If you should move them into neat, clean homes, they would soon be like this."

One great fallacy of the Socialists is in their view that surroundings make the man, and not man his surroundings. Bro. Brown says that poverty is the cause of most of the crime of all countries. Poverty brings its peculiar temptations; so does wealth, and so does competency: but neither poverty nor wealth nor competency can cause crime.

And as to the temptation they bring, did not Paul write: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it."

Instead of the Socialistic movement as it is now conducted being a Christian movement, it seems to us to lead away from Christianity toward materialism and atheism. By a mixing of some truth with its errors, it tries to make the latter plausible and succeeds in deceiving the unwary. There are isolated Socialists here and there, made so by Socialistic literature, who if they should come in contact with the leaders of the movement and know their personal lives, would be mortified and greatly ashamed of the company in which they find themselves. There is a great difference between the character of the God-fearing, liberty-loving men who came from Europe a few centuries ago and inspired their sons to establish the American republic and the character of the atheistic, materialistic agitators that are coming to us from the crowded centers of Europe today. We should be careful whom we follow.—The Editor).

KEEPING THE HEART ALIVE.

"Isn't it dreadful to have to be associated with people who are having so much trouble!" exclaimed a listener and onlooker at the last of a long room, empty but for the secretary of the Charitable Association and her visitor. The secretary took a moment or two to answer. "Don't you think," she said at last, "that maybe we get as much as we give? I mean, isn't it a way of keeping one's heart alive?"

Often the thoughtful answer has come back in memory. The speaker was one who had never allowed her work to become perfunctory or official. A discerning sympathy always shone in her face and spoke in the tones of her voice; and while these only increased the number of those who found their way within the door for comfort and counsel, they greatly served to lessen the misery which brought them. Because of the constant outgo the well was always filling up for the next comer. It was a living fountian.

Not only is it a spurious delicacy and sensitiveness that shrinks from the wretched and grief stricken, but to avoid them habitually is a suicidal instinct. We need them more than they need us. Every outgoing of tenderness is returned a hundred fold into our own heart—not, indeed, always at their hands, but through them, nevertheless. Love cannot waste itself. If ever it seems not to accompilsh that thing whereunto it was sent, it turns home blessing-laden.—The Congregationalist.

THE CROSS.

Nothing has ever convinced the world of forgiveness like the Cross of Christ. Nothing has so melted the hard unbelief with which fear and sin have surrounded our nature, as this sweet message of God's redemption, in giving up His only son for us all. Like the ice upon some Alpine peak that has resisted the stormy winds of winter, but flows down in sparkling rivulets when the warm breezes of spring blow, so hearts long congealed with fear and remorse will melt and flow down in gentle grief and holy aspiration as we hear of the transaction of infinite pity revealed in the Savior's eadth. This Cross proclaims the release,. which all who heve fallen under the bondage of sin require. And there can be no more peaceful, no more stimulating message than that which the church is emboldened to give because of the Cross, "I believe in the forgiveness of sins."—Falconer.

THE MEETING OF THE BOARD OF FOREIGN MISSIONS.

The quarterly meeting of the Board of Foreign Missions was held in the Baltimore Book Concern Building on Thursday, February 29th, 1912, with the President, Rev. F. T. Tagg, D. D., in the chair. All the members were present. Prayer was offered by the Corresponding Secretary.

The reports from the four sub-districts of the Japan Mission Conference,, the Nagoya College and the Yokahama School, and the Japan treasurer, were submitted, those of the sub-districts were approved, and the other referred to the auditing committee, Rev. J. C. Broomfield and Mr. J. H. Baker.

The former reports show that during the quarter there were 57 baptisms, and also 62 applications for the ordinance. 65 church members were received, the number of full members on roll was 1197, probationers, 223, absent members, 459, enquirers enrolled, 361, a total of 2240.

There were 2774 Sunday school scholars. 121 teachers and officers. a total of 2896. There were six C. E. Societies. 4621 tracts were distributed.

The year's enrollment at the Nagoya College was 330 young men, and the Yokohama school, 204, besides 35 in the girls' afternoon department. 7 young men of the senior class of the Yokohama school. and six others were baptized on Christmas Sunday, making it "the grandest Christmas I ever witnessed in Japan," wrote Principal Layman. When he wrote the interest had not abated. and others were expected to make decision for Christ. Our Yokohama Night School "affords a wonderful opportunity for instilling the principles of Christianity into the minds of the coming business men of Japan, especially of Yokohama."

The Corresponding Secretary was instructed to express to the Missionaries the gratification of the Board over the continual growth of the work under their care.

Treasurer Klein's report was read and referred to the auditing committee, and they later reproted that they had evamined the books. and found them audited and certified to by Mr. Staley, the auditor approved by the Board, for the quarter ending February 1, 1912.

The financial reports from Japan were also approved.

The Board evinced much interest in the financial plan submitted by the Corresponding Secretary, and he was instructed to work out the details for putting it into operation, and report to the Board at the next meeting.

The Corresponding Secretary's report was read, and showed that he had sent packages of the leaflet "Do You Know" with subscription blanks and a special letter to the pastors throughout the church in an effort to raise an Emergency Fund, that he had appealed to the C. E. Societies for funds to support their Missionaries. and return Rev. E. I. Obee from Japan, that he had sent special letters to a number of individuals asking for special contributions. and had written to pastors in a number of Conferences urging them to send the Assessment for Foreign Missions, but despite all the efforts put forth, sufficient funds had not been received to meet the regular obligations of the Board to the work in Japan. He reported the Children's Day Service nearly ready for the press, and showed the beautiful design of the front cover of this year's Service. He explained his further activities since the last meeting of the Board, and the report was approved.

The President of the Board was instructed to express to Mrs. W. L. Slack, the artist who has designed the front cov of the Children's Day Service during this quardennial, the Board's hearty appreciation of her valuable assistance so generously rendered.

The Missionary Exposition, "The World in Baltimore," was given the official endorsement of the Board, and the Corresponding Secretary and others of our church were authorized to give it as great recognition as possible.

The committee to engage a missionary reported progress, and hoped to have the matter settled by the next Board meeting.

The communication from the Foreign Missions Conference of North America concerning the proposed international Centennial Celebration of the birth of David Livingstone was referred to the President and Corresponding Secretary, as was the letter from Bishop Graves of China referring to the China Famine Relief Committee's work, for proper action. Communications dealing with union educational work in Japan were referred to the committee appointed some time ago consisting of Revs. Drs. Lewis, Beck and Broomfield.

The Minutes of the Mission meeting were read and considered, but most of the actions accorded called for action by the Board.

In view of the departure in April of Rev. E. I. Obee upon his well earned furlough after more than seven years of faithful service in Japan, and in the event of the Board being unable to send a missionary there by that time, Mission request authority to employ a qualified American minister residing in Nagoya as teacher in the Nagoya College. The request was granted. The proposed transfer of a night school at Yokkaichi to our Mission was left with the Mission to determine.

The Budget, submitted by the Financial committee in Japan, of the expected expenses, not including Missionaries' salaries, for the fiscal year April 1, 1912, to May 1st, 1913, was finally approved, as the committee gave assurances that they were asking for only the actual needs of the work to insure its maintenance and steady development. It, however, represents an increase for the year of $1,589.-50. and to this must be added the expense connected with the movement of missionaries. The church cannot refuse to support a work of such vast proportions at the command of Christ. and it has ability to do much more than is asked.

Rev. E. H. Van Dyke, D. D., was appointed President of the Conference, and President of Nagoya College. Rev. I. Layman was appointed Principal of the Yokohama School.

It was decided to hold the next meeting in the Baltimore Book Concern Building on Thursday, May 16th, 1912, at 10 A. M. Fred C. Klein. Cor. Sec.

FITHY POINTS FROM OUR HOME MISSION FIELDS.

Sunday schools throughout the church will please notice that the largest offering made by any school to the Board of Home Missions, on Easter, has been made by the first Church Sunday Scholl, Seattle, Wash., for two years in succesion. This Home Mission Sunday School holds the Gold Medal. If they hold it next Easter, it becomes theirs by reason of having held it three years in succession. This church is having the fine, efficient leadership of Rev. J. M. Gill, D. D. Dr. Gill is proving himself to be the right man in the right place. This church is now entirely self-supporting.

The Gold medal for the largest per capita offering, is held by one of our small country Sunday schools that at Fordyce, Pa. This medal now belongs to them, but a new one will be provided for the school making the largest per capita offering next Easter. It is not too soon to begin to plan for your Easter service. A splendid program is now in the hands of the printers, and samples will be sent to any who may desire them, as soon as they are ready for distribution. Make this closing Easter service of the Quadrennium the most successful one of the term. The real mission of the church is Missions.

The readers of this paper will remember that the Ravenna Church, Seattle, Wash., was destroyed by fire early in February, last. It was thought best to change to a location nearer the center of the

residence community, and a very neat church has been erected on a beautiful lot secured about five squares from the old location. The necessity of building a new church at this place placed a new responsibility upon your Board of Home Missions and involved them in additional expense, but we believe that this work will care for the expense incurred. There has been a net gain of ten in membership. The average attendance at preaching service has increased. Large contributions are being raised for the pastor's salary from the congregation, and we expect the local people to become responsible for all their expense, except the salary of the pastor, after Jan. 1, 1912.

The Ravenna Sunday School now has an enrollment of 106, with an average attendance for the month of December of 110.

The Chicago work under the direction of Rev. G. O. Harvey seems to be making satisfactory development. A social, which took the form of a reception to the new pastor and his wife, was recently held in the church, and was a very pleasant occasion.

The Sunday school, while not large, is well organized, and is a very interesting school, and gives promise of growth. The school at Cornell Ave., which has had an uncertain existence, seems to be doing well at this time. We shall hope for good reports from our Chicago work.

The work at Paris, Texas, is starting up well under the leadership of its new pastor, Rev. W. B. Sanders, B. D. We have a fine location for our church in Paris on one of the best streets in the city, and have a neat parsonage property, but our church should be rebuilt or repaired by a new structure. This is one of the plans for the future.

They recently suffered a very sad loss, in the death of the daughter of Rev. F. M. Anderson, President of the Texas Conference. She was a very lovable girl, and an enthusiastic church worker.

The work at San Angelo, Texas, continues to prosper under the direction of Rev. O. W. Millburn. Brother Millburn has made a place for himself, not only in the church, but in the city. We received assurance upon the occasion of a recent visit to that work, not only of his personal popularity, but of his peculiar fitness for the work required in that city. San Angelo is one of the important centers of Southwest Texas, and is becoming increasingly popular, not only as a business center, but as a health resort, being located in the high, dry section of Southwest Texas. The Board of Home Missions has given assistance to a number of other places in Texas, but is now giving direct support to only these two. Roxton, Corsicana, Stevenville, and other places have at different times received help. There are a number of applications on file in the office now for help in developing our work in Texas, and some of these if granted, would help to open up a very important work in that great southwestern state.

In Oklahoma we have a fine prospect for a strong Conference. The Home Board is assisting in the work at Comanche, Hugo, and Lawton. Rev. C. T. Simmons, the new pastor at Comanche, has been kindly received, and is very hopeful concerning his work. We have the best church building in the city, nicely located, and we see no reason why our church should not be the leading church, with proper administration.

Rev. J. T. Phipps, the President of the Oklahoma Conference, is now in charge of our work at Hugo. The railroad cut this city almost in two, dividing it into two sections. With the location of our church, if our work is properly managed, we believe that we shall have the best church on the west side. Our church has suffered in pastors, somewhat, because of the restlessness of the men who have been placed in charge of the work, and we hope soon to have matter so adjusted that we can place a permanent pastor in Hugo. This little city, nine years old, has nearly 9,000 people, and is rapidly adding to its population. We must make good in Hugo.

OUR BIBLE SCHOOL.

Lesson For Next Week.

Remaining chapters of Job.

Questions.

We find when we direct questions to all the class, all wait (from modesty, we presume) for somebody else to reply. We would like to hear from all the class in answer to the following, but as we wish to be sure of at least one good answer, we will name especially Mrs. Curry:

98. What do you understand to be the moral or chief lesson to be gathered from the Book of Job?

PRIZE OFFERED.

To the boy or girl under sixteen who first sends us the correct answer to the following question, we will give a prize:

When will the fifth Sunday in February come next time?

—A bill providing for parcels post is before Congress. It would permit sending mail packages up to 11 pounds, ranging from five cents for the first pound and two cents for each additional pound.

—Congress is investigating the strike at Lawrence, Mass.

BROTHERHOOD CALL NO 12.

Notice is hereby given to the members of the Brotherhood of the North Carolina Conference of the Methodist Protestant Church of the death of Rev. E. A. Plyler. Bro. Plyler was a member of the Brotherhood in full standing, having responded to every call of the Brotherhood. Beneficiary members are due three dollars each, non-beneficiary members one dollar each. These amounts are due not later than sixty days after date of this notice. Money should be sent to the Treasurer, J. A. Burgess, Henderson, Andrew's Ave., No. 343, N. C. If convenient, please remit by check.

J. A. Burgess.

Mar. 5, 1912.

TRUSTEES TO MEET.

Notice is hereby given that the Trustees of Denton High School will meet in First M. P. Church, High Point, March 19, at 2 P. M. This will be a very important meeting and a full attendance of the Board is much desired. We also invite any friends of the school who can to meet with the Board. There will be a new Principal to elect and business of importance to transact.

Geo. L. Reynolds, Sec'y. Bd.

Received for St. John's Church.

Rev. J. B. O'Briant	$1.00
Rev. L. R. Hughes	1.00
Pinnacle & Mt. Zion	2.95
A Friend	5.00
Total	$9.95

Many thanks. Who will be next?

J. F. Dosier.

This span of life was lent for lofty duties, not for selfishness; not to be whiled away in aimless dreams, but to improve ourselves and serve mankind. -DeVere.

There is no mean work save that which is sordidly selfish; no irreligious work save that which is morally wrong; in every sphere of life the post of honor is the post of duty.—Chapin.

Some people get closer to God by getting closer to their fellowmen. They do not believe that God is up above the clouds, nor that He is shut in by all the doors and windows of all the churches. They think that whosoever wants to find God will find Him quickest where He has set His image and breathed His breath, in the midst of the great family of His human children.—Dean Hodges.

—The Methodist Episcopal Church, South, is moving mightily to build a house of worship in Washington, D. C. Gen. J. S. Carr of Durham has given $5,000 and contributions are being made from many directions.

CONTRASTING EXPRESSIONS.

Say ye to the righteous, it shall be well with him: he shall eat the fruit of his doings. Woe to the wicked, it shall be ill with him: he shall be rewarded according to the fruit of his doings. Who is it believes in a future reward that does not prefer a good to a bad reward? Evidently God has given all sane people the privilege of choosing. Reader, which have you chosen? Have you made choice? If not, why not? Do you believe that you will be rewarded according to your doings? Are you whiling away your time, not thinking about what awaits you in the future? Do you think that God requires nothing more at your hands than he does of the brute?

If you think He does, is it not time that you were thinking about what awaits you in the future? Are your thoughts so much encumbered about the perishing things of earth that you do not take time to think of the future life? Oh, how dark this would be, to have no Christ, no Savior to pilot you over the cold stream of death. That hour is coming, and you know not how soon. It has come to many when they were thinking very little if any thing about it. Why postpone making preparation for the soul that never dies?

Why spend all your time and energies in making preparation for the body that must soon lie mouldering in the dust? What profit will it be to you to gather so much of these perishing things of earth and make no preparation for your soul? Would it not be better to cease to do evil and learn to do well before it is too late? Some one may be ready to say, I have not done so wickedly. You may not have gone so far into sin as some have. Have you not gone far enough to keep you out of heaven? Have you not and are you not yet refusing to confess and forsake all sin? And by faith accept Christ as your personal Savior?

What are you doing to commend you to God's favor? What is and what has been your influence among your associates? You have been exerting an influence for evil and will continue to do so as long as you continue in sin.

A sad picture it is indeed to see a young man or woman of good form and nice features on the road to hell. But it does not stop there; they are leading someone else on with them.

No one ever got so low down in the scale of virtue as not to exert an influence over some one else: nor did one ever get so high on the scale of so-called honor or fame as not to exert an influence for weal or woe. And so often the case some of the highest as the world calls high are the most abased when measured by God's straight edge.

Now, reader, if you are one of those that are on the broad road to hell will you not stop and think a little while on the past of your life, and ask yourself the question what awaits you in the future.

Reader, let me ask you a few more questions: What is the thing that you seek for most diligently and carefully; what engages your most earnest thoughts night and day? Upon what are your affections most firmly set; on the things of this earth or on things above?

If not on things above, can you not decide what your reward will be? If you continue to spend the future as you have the past, you shall eat the fruit of your doings.

Now, reader, do you believe there is any truth in what I have said? If you do will you not accept it, heed it, and from this time forth try to conform your life to the will and Word of God?

If you will do so then you will have a foundation upon which to base your hopes of hearing it said to you, Say ye to the righteous it shall be well with him, he shall eat the fruit of his doings. Oh, think of the peace, joy and happiness that await the true child of God, of meeting his dear Savior face to face. Think of those that were so near and dear to us in ministrations to us when they were here among us toiling, laboring and praying for us that we might be saved from sin and gathered to that Home to enter which they desired and tried to be prepared through and by Christ. Many of them have been gathered from among us. Oh, the glorious thought of some day meeting them around God's throne to part no more!

Death at the farthest can't be far. Oh, think before you die of reaping the reward of the righteous! T. R. T.

WESTMINSTER SEMINARY NOTES.

Of late the weather in this locality has been much milder which is a great relief from the unusually severe winter. A few weeks more and we shall be able to engage in our favorite pastime and means of getting some exercise—playing tennis.

There has been talk of building another court as the two we now have hardly furnish room enough for all who wish to play.

We are glad to report that Dr. Forlines is now improving rapidly. The first of the month he had another set-back—the second since the holidays. He was confined to the house for over a week and awhile it was feared that another operation would be necessary, but as the result of careful nursing and the prayers of himself and his many friends a change for the better took place and he has been gaining ever since.

At a recent meeting of the faculty, Prof. Douglas was elected to represent the Seminary at Princeton on the occasion of the one hundredth anniversary of Princeton Theological Seminary to be held May 5-7.

Prof. Feeman spent Sunday, February 5, with Mr. Kerlin at Alexandria, Va., addressing a men's meeting and preaching at the regular services. He also preached for Mr. Snyder in Baltimore Sunday evening, Feb. 18.

The Seminary Forward Movement is meeting with a most hearty and generous response from the churches. And not only from them but it seems to have taken hold of the student body too, for at a recent meeting a committee was appointed to make arrangements with the faculty for a "Seminary Day." Mr. Pritchard is chairman of the committee and a splendid program has been arranged. March 21 has been chosen as the day. The program will be published later.

The severe winter weather hindered a number of the men from making their regular week-end visits to their appointments. Mr. Bates was not able to visit his work for several weeks on account of the freezing over of Chesapeake Bay.

Since sending in the last notes we have learned of still more conversions resulting from the work of the students since the opening of school. Messrs. Dudley, Wright, Snyder and others have all held successful meetings resulting in about 60 conversions. That makes nearly one hundred and sixty for the year.

Rev. J. E. McCain, of Keokuk, Iowa, and Rev. C. E. Shepherd, D. D., of Washington, Pa., were the February lecturers, each lecturing twice.

Messrs Kerlin, Morton, and Mikesell are the only seniors who have delivered their sermons this month.

A number of the men were able to attend the Men and Religion Forward Movement during the campaign in Baltimore and all speak in the highest terms of those engaged in the movement and of the vital character of their messages.

During Rev. McCain's visit to the Seminary the students from the Indiana Conference met at the home of Mr. and Mrs. A. R. Corn for an hour of social and spiritual refreshment. A few days later they were entertained at the home of Mr. and Mrs. Harper and plans were adopted whereby it is hoped to interest more of

the young men of the Indiana Conference in the Seminary.

Thursday evening, February 22nd, the "Old Adrian" students met at the home of Mr. and Mrs. Clarence Morton. A pot-luck supper and a pleasant social time was the program after which adjournment was taken to Alumni Hall where one of the literary societies of the College gave an entertainment.

Mr. Pritchard recently assisted Mr. Torrey in a recital at Linthicum Heights. Mr. Pritchard is a well-trained elocutionist and always delights his audiences.

Mr. Morton has been elected class orator by the seniors in the place of Mr. Taylor who resigned on account of too much other work.

Wednesday evening, February 21, the Middlers were entertained at the home of Mr. and Mrs. W. L. Heitz. A very pleasant hour was enjoyed by all. In the business meeting the following officers were elected: L. W. Gerringer, Pres.; F. W. Stephenson, Sec.-Treas.

The new officers for the third and last term of the Literary Society are as follows: J. A. Dudley Pres.; A. R. Corn Vice President; C. J. Kerlin, Rec. Sec.; W. F. Bauscher, Cor.-Sec.; W. L. Heitz, Treas.; V. H. Mikesell, Critic; W. S. Harper, Chaplain and G. H. Enfield, Marshall.

The pastor of Union Ridge having resigned, W. S. Harper is filling out the conference year.

Messrs. Bates, Swaringen and Shimp have been on the sick list lately.

Since the organization of the Singing Class an octette has been organized with W. H. Mikesell as leader. They are doing some faithful practicing and will soon be able to furnish a program. The members are Messrs. Stanton, Kerlin, Hunter, Gerringer, Shimp, Foltz, Snyder and Mikesell.

DIED.

Sorrow.

Dear Editor:

The death angel visited the home of Mr. S. T. Sorrow and took from him his beloved daughter, Rosabell Sorrow, who departed this life October 10, 1911. Her stay on earth was three years, four months and twenty-eight days. She was ill just a short time. How great her suffering was we can not tell. We mourn her departure. She leaves a father and mother, two sisters and one brother, and an aged grandmother, and a host of friends and relatives to mourn her loss. She was loved by all who knew her. It is sad to part from those we love, but the Lord knows best. His will must be done.

A precious one from us is gone,
A voice we love is still,
A vacant place in our home
Which never can be filled.
We hope to meet her in heaven.
Written by her loving friend,
Flossie Spikes.

Davis.

"Be ye also ready for at such an hour as ye think not the son of man cometh."

The death of Mrs. J. W. Davis Saturday, March 2nd, was unexpected. What a horrible death—caused by fire! Saturday morning, while Mrs. Davis was cleaning the house, the broom caught fire and she, trying to extinguish the flames with her foot, caught fire. There was no one present but little seven-year-old Leah, so she ran over to a neighbor's about four hundred yards away. She was met by a neighbor with a blanket, but even this did not put out the flames and the next thing thought of was water. She lived about ten hours. The readers of the Herald will remember Mrs. Davis as the very efficient reporter from Rehoboth, Granville Circuit. We shall miss her in many ways. Her S. S. teacher will miss her, for she was a Bible student, and at times she taught a class. She was a help in the music. Often she assisted the organist and her voice was appreciated. Mrs. Davis was a member at Union Chapel, but she attended S. S. at Rehoboth, since it was near by. She was the daughter of the late Dr. C. J. Hester, of Vance Co. Her father was well-known as a great Sunday school worker and she took up his work. Truly we think she was ready to die, for she tried to live right at home. We heard her say in a testimony meeting that her greatest desire was to live right everyday and teach her children the right way. She leaves a husband, a fourteen-year-old son, who is secretary of our S. S., and a little seven-year-old daughter.

"O, happy, happy soul!
In ecstasies of praise,
Long as eternal ages roll
Thou seest thy Saviour's face."

Hattie Harris.

Welborn.

Brother Arthur W. Welborn was born May 15, 1873, departed this life February 27, 1912, 1912. Age, 38 years, 9 months, 12 days. He was married to Miss Nannie Bingham March 26, 1896. Their parents are both of the highest type of moral and Christian characters. To this union were born five children, one of whom preceded him to the glory world. Bro. Welborn professed faith in Christ when seven years old and joined the M. E. Church at Mt. Gilead and lived a life worthy of example till death. His remains were laid to rest in the cemetery at Mt. Gilead where he was a member. Funeral service conducted by the writer in the presence of the largest congregation that I have met in quite a while, which showed that his friends were many. Bro. Welborn was one of the kindest men I ever knew. He was of the highest type of Christian character. While Bro. Welborn did not belong to our church, he was always there at preaching and Sunday School, and was always ready for service at any time. The church at Mt. Pleasant as well as his own church has met with a great loss; but blessed thought to me, is heaven's gain. He has an aged father, two sisters, two brothers, a dear companion and four children to mourn his departure and many friends who will ever cherish his memory in their hearts. He has left to his dear wife and children the greatest estate that any mortal being could leave—a life spent in the service of God. And when he was verging upon the eternal shores and his eyes were dimmed with the veil of death, he did not forget to instruct his children to be good and obey mama and meet him in heaven. He told little Joe, the baby, to go on and make a great singer here and come and join all the redeemed singers in heaven; and to his dear companion he said: We have lived together here and have had many pleasant hours, but I must go. Be faithful until death and meet me in heaven where parting will be no more. Sister Welborn has our greatest sympathy in her sore bereavement and may father's God be their God until they may meet in that family reunion on the golden shores of heaven. Dear wife and children, papa is gone, his voice is hushed and still; and you strive to live a life as he has lived, and do your Master's will.

Joel Trogdon.

MISS FORREST'S APPOINTMENTS.

Henderson and Vance, Mar. 9-13.
Granville, March 14-18.
Efland, March 20-21.
Orange, March 22.
Mebane, March 23-25.
Fairview, March 26-27.
Glen Raven and Carolina, Mar. 28-29
Burlington, March 30-31, A. M.
Graham and Haw River, March 30-31, P. M.
Mt. Hermon, April 2-5.
Sanapahaw, April 6-9.
Alamance, April 10-15.
Siler City, April 16-22.

From Pastors and People.

PRESIDENT'S APPOINTMENTS.

Roanoke Ct., Mar. 5-7.
Albemarle Ct., Mar. 14-17.
LaGrange Ct., Mar. 21-24.

W. E. Swain.

Grace Church, Greensboro.

The Woman's Foreign Missionary Society of Grace Church held its annual meeting in the Philathea room of the church Monday, March 4th, the president, Mrs. Wills, presiding.

Considering the very inclement weather outside there was a good attendance of the members present, and the cozy room with its feeling of warmth—bright open fire—and cheerful voices, made the contrast with the dark, deary day outside very marked.

It being the last meeting of the missionary year the president called for reports from the officers.

Miss May Bain, the Recording Secretary, reported good attendance throughout the year and the general participation of the members in the programs as arranged for each meeting. The programs have been varied and interesting and helpful to all. Every meeting throughout the year was held (notwithstanding very inclement weather at times), also the average attendance was good. Miss Bain reported ten dollars raised by the members Christmas for a present for Miss Mallet.

Miss Annie L. Forrest visited friends in Greensboro, February 18th and conducted the Thank Offering service at the church in the place of the regular preaching service. Miss Forrest made a most helpful, instructive and inspiring address on Missions at this service, and her visit was a great blessing. The report of the Treasurer, Mrs. H. A. Garrett will appear elsewhere.

It being the regular day for the Mite Box opening the missionary "savings" of the year were turned over to the Treasurer, Mrs. H. A. Garrett, who announced $35.50 turned in. Sickness and inclement weather had kept twelve or fourteen members away from the meeting whose collections when turned in, it is hoped, will exceed the fifty- dollar mark which the society strives to reach each year.

After the further business of the afternoon was disposed of, Mrs. Glascock moved a rising vote of thanks be extended the officers of the past year for their untiring efforts in behalf of the work. The society responded with a rising vote. The Nominating Committee presented the names of the folowing persons who were afterward elected officers for the ensuing year:

Mrs. Norman Wills, President; Miss Frances Sutton, 1st Vice President; Mrs. H. P. Bowman, 2nd Vice President; Mrs. Carl Jones, Recording Secretary; Mrs. A. B. Kimball, Corresponding Secretary; Mrs. H. A. Garrett, Treasurer; Dr. Glascock, Record Agent; Mrs. J. F. Williams, Secretary Mite Boxes; Mrs. John Stone; Secretary Juvenile Work.

At the conclusion of the service Mrs. Luther Coble and Mrs. Denny served refreshments.

Treasurer's Annual Report of W. F. M. S. of Greensboro Grace Church, Greensboro, N. C.

Am't. in Treas. April 1, 1911		
Mite Box		$33.82
Receipts—		
Gold Pags	$15.42	
Mite Boxes	33.00	
Thank Offering	105.25	
From Pledges	179.95	
Gift for Miss Mallett	10.00	
Dues	34.00	377.62
Total		$411.44
Disbursements—		
To State Treas.		$384.94
Bal. on hand, Mar. 5, 1912		$26.50

Mrs. H. A. Garrett, Treas.

Miss Forrest's Appointments for Granville Circuit.

Mt. Carmel, Friday, March 15, 7:30, P. M. Rehoboth, Saturday, March 16, 2:30 P. M. Antioch, Sunday, March 17, 11 A. M. Union Chapel, March 17, 3:30 P. M.

These appointments have not been given out publicly since finding out the time on account of the weather preventing appointments being filled.

S. S. Superintendents and others who read this will please make it known as much as possible. N. G. Bethea.

Mt. Hermon Circuit.

Sunday school talks by the pastor. Beginning at Belmont at 10 A. M., Sunday, March 24—Subject: Better Sunday schools and the Need of Them. Sunday, March 31st, 10 A. M., At Mt. Hermon—Subject: The Worth of a Sunday school. Friendship, Sunday, April 7th, 10 A. M.—Subject: Who Should be Interested in Sunday schools. Cedar Cliff, Sunday, April 14th, 10 A. M.—More Life in the Sunday school and How to Have It.

Everybody in reach of these churches who is now interested or who even hopes to become interested is respectfully invited.

Miss Forrest's appointments: Belmont, at night, Tuesday, April 2nd. Friendship, 11 A. M., Wednesday, April 3rd. Alamance at night. Mt. Hermon, Thursday, April 4th, 11 A. M. Same day at 3 P. M. at Cedar Cliff

Two services with dinner on the ground at each church during the month of May. Hoping that these appointments will be of much interest to the good people of this circuit and that I may be permitted to see many faces soon that I have not yet seen on this work, I am,

Your pastor, E. G. Lowdermilk.

Henderson.

We have had more bad weather Sundays this Conference year than ever within our memory—yet we preserve our hope of sunshine and summer.

Last Friday night Dr. Broomfield came to see us on his way from a meeting of the Foreign Mission Board, and lectured to a very large audience on the Passion Play that he witnessed in Oberamergau in 1910. I was out of town, but various accounts say it was very interesting and instructive.

We hear with regret of the continued illness of our long-time dear friend, Rev. S. Simpson, of Westminster. We long for his recovery. He spent a week with friends here two months ago returning from a health hunting trip in Florida.

I read a literal story: A man was standing in a lane with a cane in his hand. A flock of a hundred sheep came along. He held out his cane and the leader jumped over it; then the next one jumped. The man then took down the can, but each of the other 98 jumped over the place just as if the stick were there. I told the story to a man, who said he was carrying some sheep across a narrow plantation bridge in very cold weather; one fell off and in the water. Then all the others that followed also jumped into the creek. The writer of the first story used it to explain the origin of the custom of men and especially of women to follow the fashions. He thought it was a proof of our animal origin—and that the jumping sheep would make a more appropri-

ate national emblem for America than the Eagle who acts and flies as if he did his own thinking. Most of us act as if we were following the thinking of others. I regard debt as a form more or less mild, of slavery; and I have often noticed how delighted negroes are to go in debt. They are so recently removed from slavery that the habit still clings to them. Racial habits and instincts are truly difficult to eradicate. This must be the reason why the progress of the race is so slow.

We are as the poet says, trying to "unlock future's portal with past's blood-rusted key." O that we could "ring out" much of the old and "ring in" much of the new. T. T. Hicks.

March 4, 1912.

Burlington.

Last Sunday was a very bad day for us as far as the weather went. It snowed all day and far into the night. However, we had 116 in S. S., and a good offering. It seems that we cannot increase our attendance very much until the weather gets better.

The preaching service on Sunday morning was also very well attended. This was the time set for the vote on whether we would build the S. S. addition to the church. This matter was postponed, however, on account of the very inclement weather, until next Sunday. The matter of securing subscriptions toward the building of S. S. rooms is going on nicely, and a goodly amount has been subscribed.

The preaching service on Sunday evening was called in on account of the bad weather.

Snow began to fall again yesterday afternoon at five o'clock and is still coming down hard this morning. The ground is covered to a depth of six inches.

Reporter.

Burlington, N. C., Mar. 6, 1912.

Friendship, Stanly Circuit.

Dear Herald:

Rev. Mr. Reynolds preached an excellent sermon for us yesterday.

We reorganized Sunday school yesterday with Mr. J. H. Snotherly, Supt.; Mr. Martin Furr, asst.; Mr. W. A. Hatley, Sec; Teachers—Mrs. W. J. Mason, Class No. 1; Mr. D. W. Sides, Class No. 2; Mrs. D. W. Sides, Class No. 3; Mrs. Reynolds, Class No. 4; Mr. Dave Harwood, No. 5. Our Sunday school is progressing nicely.

Mr. Martin Furr has moved back to his old home.

With best wishes to the Herald.

Miss Maie Hatley, Rep.

Albemarle, N. C., R. F. D. No. 3.

Concord.

On last Sunday night, because of unfavorable weather, we held no service. This is something unusual, for our services are regular, and even if the weather be rough, there is nearly always a service held at the appointed time.

Brick have been ordered with which we purpose to build two S. S. rooms and veneer our church.

At Fairview, a small congregation greeted the pastor on last Sunday morning, notwithstanding the storm. It was at this church where two members were received on the 3rd Sunday of last month; and eight children were baptized.

Brother John Foster, who has been seriously ill, is now convalescing, we are glad to say.

A. O. Lindley.

Anderson and Yarborough Notes.

Some things have been overlooked that ought to have appeared before now. Sister Sopheric Pool of Liberty Hill Church, has been called to the unknown. Age, 83 years; had been a member of M. P. Church 27 years. She was devoted to her church—always loving her pastors. She was faithful to her family. The latter part of her life was spent with her grandson, Joe Pool, her husband having preceded her to the silent city. Her pastor and friends will miss her. While she was a dear mother and grandmother on earth, she has gained a crown that never fadeth.

Sister Jane Wood has also answered the call and has passed out of this world. Age, 53 years. My acquaintance with her was very limited. May the Lord bless the husband and children left behind to prepare to meet her in a world of peace.

Miss Mary Lesley's school at Liberty Hill presented us with a purse of $7.00; we are very grateful to the little folks and their teacher.

We organized a Ladies' Aid Society at Fairview Church with a good membership.

Most all the churches in the country have abandoned S. S. work most of the winter. That church called Harmony has not missed a Sunday. Liberty Hill has been going on, too, I understond.

A number of our older people have been kept away from church this winter; we miss them so much. The prayer service which started at M. P. parsonage a few weeks ago is taking on life. Will meet with us Thursday night, conducted by Mr. M. C. Pool. We have been kindly remembered by the following sisters: Mary Hipp, Kate Medlock, Dan Yarborough and L. H. Wilson. We appreciate their gifts very much. W. A. Lamar.

Zion, Siler City Circuit.

Dear Herald:

As I was appointed reporter to the Herald, I thought I would begin my report by letting you know that our church is not dead yet, but it is progressing nicely considering the cold, rough weather. Our pastor, Rev. J. H. Bowman, filled his regular appointment the 1st Sunday in March from the text 1 John 4: 19. He preached an excellent sermon as he always does. We like him fine. We are thankful the Conference sent us such a good preacher on our circuit. I think he is doing lots of good and is liked all over the circuit. We have a very interesting Sunday school at Zion. We have a most wonderful superintendent, Bro. J. H. Siler, and we have some good teachers: Bro. A. E. Pike, J. C. Teague and G. W. Stout. I think they are doing fine. Brother Stout has charge of the children. He is the man for them; he makes it so interesting for them. We are planning for a Sunday school rally at Zion. Hope we will have a success. Pray for us.

Miss Lizzie Bowman was with us Sunday. We were glad to have her with us.

With best wishes for the Herald and its many readers. Mrs. M. M. Lowe.

Staley, N. C., March 5, 1912.

Haw River.

Dear Brother McCulloch:

Our hearts were made sad when we picked up the church paper last week and saw on its pages the death of dear Brother Plyler. In his death I feel like Conference has lost one of its best preachers. It was my happy privilege to know Bro. Plyler. He served this charge as pastor for two years and on account of his health he was compelled to give up the work and go back to his home. But his labors here will be long remembered. I don't think that I ever knew a more consecrated Christian than he was and his labors here will long be remembered by those who learned to love him while on this charge. While Brother Plyler is with us no more in body his influence will live on and will be the means of leading many into the fold. Yes, Brother Plyler has answered to the last roll call at the Annual Conference here on earth and has gone home to reap his eternal reward; and when that great day shall come, methinks that many will rise up and call him blessed for having led them to the Saviour. T. S. Coble.

March 3rd, 1912.

Caroleen Circuit.

Will let you hear from Caroleen again. Our Sunday school is holding up well for it to be such cold and and snowy weather. Our attendance for the past three

Sundays has been as follows: Feb. 18, 89 scholars; Feb. 25, 101 and March 3rd, 84 present. This is the highest our school ever has run here, but we are sure it will be better after warm weather opens up.

Our special meeting commenced last Thursday night; good interest has been manifested so far. We hope for a great revival here. Ask every one who has interest in this church to pray for the meeting. Bro. Braswell is doing his own preaching and doing it well too. The church seems to be in very good spiritual condition. Pray for us here at Caroleen. H. E. Waldrop.

Piney Grove, Siler City Circuit.

Dear Herald Readers:

Though the snow fell fast yesterday evening, yet our pastor came through it all and filled his appointment. The few that had braved the cold wind and snow were assembled at W. B. Coopers, right near the church, when Bro. Bowman came, so he held the services at that place. Bro. Bowman's daughter accompanied him on this round. We hope she will come again when it is not snowing.

Death has again visited us and taken one of our number. Sarah Martha Siler Lane was born Jan. 29, 1849, died March 1, 1912. She was married to Abram S. Lane, May 3rd, 1870. To them were born four children—3 boys and 1 girl—all of which are now living.

She was buried at Bear Creek Baptist church, services conducted by her pastor, Rev. J. H. Bowman.

She professed faith in Christ in early life and joined Piney Grove Church, of which she has always been a member. Her mother, Mrs. Sallie Siler, was the first female member to join Piney Grove Church. Sister Lane lived some distance from her church so that she did not get to attend as often as she would like, but she was always ready and willing to help in the financial part.

She was sick only a short time, but was ready when the summons came for her to come up higher. She said "If my life has been such as to lead my children to Christ, I am satisfied." One son said, "I never saw mother mad." How many children can truthfully say that after mother is gone?

May the blessed Saviour comfort the bereaved husband and children and two lonely sisters and help them to feel that this parting will be only for a short time, but they will one day meet her,

"On that happy, golden shore,
Where the faithful part no more."

"Blessed are those who die in the Lord." Mrs. J. A. Cooper.

A Trip to Denton.

It was the privilege of the writer to visit some of our people at Denton on last Friday evening; and speak to the congregation, which listened attentively.

I had heard of the new M. P. church which is yet incomplete, as one of beauty; but did not expect to see one so beautiful as I found. The pastor and people are to be congratulated for their work and sacrifices. But I was told that if it were not for the indebtedness of about twelve hundred dollars yet "not vouched for," or which is not covered by subscription, which is now upon them, that our people would go ahead and complete the building. When this church is completed, it will be one of our most beautiful churches in the State. I trust it will soon be finished.

It seems to me that this is an important field. Since our Denton High School is here, and our Orphans' Home, and also the majority of the best citizens are M. P.'s, to me it appears as a strategic point If our people could only complete the church at an early date, it would give us the advantage of leadership in that vicinity, and the influence of our church would be extended. Am sure that if our people knew the situation throughout the bounds of the N. C. Conference, many would gladly help our people at Denton—who not only so recently sacrificed toward building a church; but also in buying land for the Orphans' Home.

It was of much pleasure to learn that Prof. Pender was getting along so nicely with the Denton High School.

But the last of all, to visit the Orphans' Home, where the children all seemed happy; and then to think of so many who had been turned away for lack of room, and were thrown on the "cold charities of the world" made the visitor sad. I trust that soon a better and larger Home for our orphans will be built. A. Oscar Lindley.

Allred-Ridenhour.

At Concord, N. C., on Feb. 24, Miss Annie Ridenhour was pronounced the wife of Mr. C. T. Allred, in the presence of quite a number of friends of the contracting parties, by the writer.

The bride is a member of our church in Concord and the daughter of Rev. J. M. Ridenhour of the M. E. Church, South. We wish for them a long, peaceful voyage down life's stream.

A. O. Lindley.

—President Taft has appointed Mahlon Pitney of New Jersey to be Associate Justice of the Supreme Court to succeed the late lamented Justice Harlan.

A Tibute of Love to Mr. and Mrs. E. M. Holt.

If you will allow me space, I want to say a few words of praise and love of my best friends on earth—Edwin M. Holt and Elizabeth Holt. You all will perhaps think it very strange and odd that I write this while they are both living, but I don't want to wait till they are dead and then heap flowers on their graves when it will do them no good. I want them and every one to know how I love, honor, and thank them for their care of me. When I was a little homeless girl they took me in and gave me a home, and when I say they were as good as my mother and father could have been, I know I am not wrong, for mother will always seem like my own. She taught me when I was only a child to love God and keep His commandments and go to church, she tried to teach me what was right and by God's grace I aim to try to live right and go the way she taught me.

I often think how sad, oh! how sad, it would be if I could not go back home to mother and talk with her. Sometimes when the way seems dark and gloomy I go and talk with her and father and their words cheer me up, and I do pray that the dear Lord will spare them for many years yet. Mother is now in her 82nd year and sometimes is quite feeble, and at the present time is feeble but she bears her suffering with Christian faith in God, knowing that all is right with Him. I want you all to pray that she may speedily recover her full health.

And now a few words about "father." I remember when I saw him for the first time, how proud I was to follow him to my new home, and how glad I was to play around them and their daughter, now the wife of Rev. J. A. Burgess.

I know sometimes I was not dutiful to them like I should have been, but I know they have forgiven me, and I pray that God will bless them for being so good to me and starting my feet in the right way, and by God's help I aim to try to live so that when mother and father and I are done on earth we will all meet in that glory world.

Now once again I pray God to bless and take care of them for being so kind and good to me. Their Ward,

L. I.

—Many soldiers in and about Peking, China, mutinied last week and there was much pillage, fire and bloodshed. The new president, Yuan Shi Kai, is said to be unable to control his soldiers and hold his own against the many odds which threaten to disturb. China is still in a turbulent and an unsettled condition.

IN MEMORIAM.

Gone, But Not Forgotten.

Mrs. J. H. Durham departed this life February 15th, 1912, at 10:40 o'clock. She was 46 years of age and she professed faith in Christ when 16 years old and joined Mt. Carmel Baptist Church, (about three miles southeast of Chapel Hill) and lived a consistent member thereof until God called her home.

Mrs. Durham had been in feeble health for more than a year previous to her death and the end came not unexpected to her and her people, and during that time every attention was given her that kind hands and anxious hearts could give. But all of this availed nothing, for God in His wisdom saw best to call her from earth to glory. She was cheerful amid her afflictions and looked forward to her departure with a submissiveness that characterizes the true follower of Christ. Oh! it is sad to us, especially was the blow a heavy one to her companion, but they all are bearing it bravely and with Christian fortitude, knowing that their loved one is far better off than she could ever have been here.

She was a faithful and sincere Christian, a kind and benevolent neighbor, a true and devoted wife and a loving mother. She was always cheerful and hopeful, looking on the brightest and best side of things. Her devotion to her family was beautiful, being at all times exceedingly kind and thoughtful and considerate of her husband and children, she was firm yet gentle with her children, and with the aid of her husband gave them that early training, which if they will not depart from will make them noble and useful men and women. I repeat that one prominent feature of her character was her love for her children.

She is not dead but is really more alive now than ever before. On February 15th, she launched out upon a broader and more beautiful life than this, could she have been permitted to speak to loved ones as the end came she no doubt would have expressed the sentiment found in the language of St. Paul: "The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me."

Mrs. Durham is survived by her husband, 6 daughters, 1 son, 1 grandson, an aged mother, 2 brothers, 4 sisters, and a host of other relatives and friends to mourn their loss but our loss is her eternal gain. The funeral services were conducted by Rev. J. F. McDuffie in her home at 1 o'clock on the afternoon of February 17th, in the presence of a large number of friends and loved ones, after which the remains were carried to Maplewood Cemetery and laid beneath the cold, cold clay until the resurrection of the dead. May the Lord of all grace bless the bereaved ones. I know your hearts are grieved, but they should not be for "Sometime you'll understand" why Jesus took your loved one from you.

"Not now, but in the coming years,
It may be in the better land,
We'll read the missive of our tears,
And there, sometime, we'll understand.
"God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand."

Alice G. Thompson.

Durham, N. C., Feb. 27, 1912.

A Tribute of Respect.

Mr. S. F. Johnson departed this life February 18, 1912, after an illness of about two months. At an early age he gave his heart to God, and united with Hickory Chapel Missionary Baptist Church, of which Church he remained a loyal member until after he was married. On October 14, 1873, he was united in marriage to Miss Rowan Cutchin. Later he moved his membership to the Temple Methodist Protestant Church to be with her. And a few years later, he, with his wife, cast their lot with the Enfield M. P. Church, of which church he remained a true member until death. He was a good Christian, and was generally beloved by all who knew him. One of his greatest desires was to be pure in heart. He loved his church and always gave liberally of his means for the support of the Gospel. It was one of his greatest enjoyments to have his pastor or any other minister to visit his some. He was a good neighbor, and was always willing to aid his friends in any possible way. He leaves a devoted wife, and a host of friends to mourn his death. On February 20, amidst a gathering of friends his remains were laid to rest in the family burying ground near his home. The burial service being conducted by his pastor, Rev. C. L. Whitaker.

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last.

A Friend.

Williams.

A black cloud overhangs us, for the soul of our sweet friend and sister, Mrs. Mary Winnie Williams, wife of our beloved pastor, Rev. T. A. Williams, has gone to shine in glory. She peacefully breathed her last on March 4th, 1912, at 2 o'clock P. M., aged 40 years, 11 months and 18 day. She was married to Rev. T. A. Williams on November 16, 1909. Their union was blessed with one child, a little daughter, who preceded her ten days. Sister Williams was ill only ten days, suffered intensely. But through it all showed great Christian fortitude, was conscious until the end, was ready and willing to go, told her husband she wished to be layed to rest in the Ringwood Cemetery at her home church, near Littleton, N. C. Watching by her bedside were husband with little step-daughter on his knee, Rev. D. R. Williams, of High Point, N. C., and her only sister, Mrs. Maggie Threewits, and her only living brother, Mr. W. N. Thornton, both of Littleton, N. C. During the fifteen months Sister Williams was among us we learned to love her, and hoped to keep her longer. But God sent a holy band of angels with the message to "come up higher and enjoy the rest prepared for the children of the King."

To the bereaved husband, relatives and friends I would say, Weep not, nor mourn, for although the vacant chair in the home can never be filled, the silvery voice never heard again, yet God's grace is sufficient to heal the broken hearts, his arms strong enough to lift the heavy burden and disclose the silver lining to this black cloud that is now crushing us. To His will we humbly bow, knowing that all is well.

Mrs. R. P. Petree.

Tobaccoville, N. C., March 5, 1912.

Sisk.

Aunt Nellie Sisk was born October 6th, 1829, died February 17, 1912, aged 82 years, four months and eleven days. She leaves a nephew and niece and other relatives to mourn their loss. Her father, mother, brother and sister preceded her to the Heavenly Home.

She has been a faithful member of Mt. Moriah M. P. Church for about fifty years.

The burial service was conducted by Rev. A. P. Ivester. Her remains were laid to await the resurrection morn.

But 'tis sweet to know that she dwells
With the loved ones gone on before,
In a land where there are no sad farewells,
And she waits for us on the golden shore.

Written by her loving niece,

Janie Sisk.

THE COID AIR FAMILY

We are s s sleeping on the roof,
  We are b b bathing on the stoop,
We are d d dining on the lid
  Of a b b backyard chicken coop.

We have t t taken up the rugs
  And the m m matting on the floors;
We have knocked the w w windows out—
  We are l l living out of-doors.

In the snow upon the l. l lawn
  Sits the bubbubbaby fat and cool,
And the older cnuchuchildren go
  To the Fresh Air Public School..

We are fufufull of b b-bounding health
  Every momomoment of the d d doy.
Aad the bubublizzards from the north
  Find us sh-sh-shivering but g g-gay.

And the neighbors envy us
  As we gugguggather round the light
Of the street lamp out in front,
  Reading in the air at night. —

—Selected.

SPECKLE'S BIRTHDAY SURPRISE

The sun was late in waking up, for it was December. But Dick woke early.

"Happy birthday," said mother softly. She was awake too. So Dick climbed out of his crib, and mother gave eight birthday kisses.

"One thing makes me sorry," said mother. "I can't get any eggs to make you a birthday cake, little boy. I went to every store in town yesterday afternoon, but I couldn't find a single egg."

"Never mind, Dick said cheerfuly. Maybe we can get some to-day, mother."

Just then there was a noise in the yard under mother's window.

"Listen, mother," Dick cried excitedly. "I b'lieve it's Speckle."

A hen was cackling.

The early sunbeams were peeping through the hall windows when Dick ran downstairs a little later. Out of doors it was cold—so cold that the little boy's fingers ached. But he stuck them deep into his pockets. A gray hen was standing near the back door.

"Was that you cackling, Speckle?" asked Dick. "Have you laid an egg this morning?"

But Speckle did not look up from the bit of turnip she had found.

"I wish she could talk," sighed Dick. "Then she could tell me where to look."

"Dick, would you mind bringing me a few sticks of wood?" called Aunt Polly from the kitchen door.

"I'll do it," said Dick.

It was dark in the wood house. But just as the little boy leaned over to pull a stick out from the pile of wood in the corner he saw something that made him drop what he held in his arms.

"Mother, mother, mother!" called an excited voice. "Come downstairs quick! I've got a surprise for you," Dick cried, leading mother out to the woodhouse.

"Dear old Speckle," exclaimeed mother, "to have a birthday gift ready for my boy."

Under the wood in the dark woodhouse were five smooth white eggs.

"I can have a birthday cake, after all, laughed Dick. "And now I 'speck I'd better carry some wood in for Aunt Polly."—Ethel Taylor Crittenden, in Sunday School Times.

THE NEW NEIGHBOR.

"Mama," cried Louise, running in from play one day, "some one is moving into the big house."

"Is that so? said Mama Baker, smiling.

"Yes, and they have a little girl about my size, and I saw her sitting on the porch."

"Well, that is nice. You will have a little girl to play with now."

"Yes, but they are rich, and have such nice things, and the little girl has such a nice dress. I don't think she will want to play with me. I 'spect she's stuck-up."

"You must not say that, dear. You must not judge too soon," said mama, gently. Mrs. Baker turned to her sewing and Louise ran out to watch the little girl at the big house.

Every day she had something to say of the new girl, but she did not like her any better than at first.

"Mama, I just can't stand that girl," she would say. "She is so proud of her nice dresses and pretty playthings."

"You do not know her well yet. You will like her better when you know her," her mother would say.

"No, I won't. I don't think I will ever like her."

One day about a week later it had been raining all morning, and Louise had to stay indoors. But it stopped about noon, and she went out to see the pretty rainbow that spanned the western skies Directly she came running in, carrying a pretty white kitten which was very wet.

"Oh, mama," she cried, "look at this pretty kitten! Isn't it pretty? may I have it for my own, mama?"

"Yes, dear, if you cannot find the owner. It may be some one's pet you know, who wants it as much as you do." Louise's face fell.

"I want to keep it," she pouted.

"Well, at any rate," said mama, cheerfully, "you may keep it until it is dry, and then you had better take it to the big house. I expect it belongs to that little girl."

Louise had thought of that, too, but she would not say so, for she wanted to keep it. She made a nice warm bed for it by the stove, and every little while she would run back to look at it. Every time she looked at it she wanted to keep it that much more. But she knew she must obey her mama,and so, when it was quite dry, she put on her cloak, and taking it in her arms, walked slowly and sorrowfully toward the big house.

An hour later she ran in, hair flying and cheeks glowing. "Oh, mama, I have had the loveliest time! The kitty was Mary's, and she was so glad to get it. She said it had been gone all morning and she just cried and cried because she could not find it. And, mama, she is crippled andcan't run and play, but has to sit in a chair all day. But she is just as sweet as can be and has so many pretty things, but she is not one bit stuck up."

"What did I tell you?" said mama, smiling. "Did I not tell you, you would like her when you knew her?"

"Yes, mama; and she said her uncle has some kitties just like hers and she is going to get me one, and she wants me to come to see her every day. Mama, I will never call anybody 'stuck up' again.—Dixie Girl.

HOW MARBIES ARE MADE

All boys like marbles; but who knows how they are made or where they come from? "Marbles," says the Chicago Herald," are made in great quantities in Saxony for export to India, China, and the United States. A hard, calcareous stone is used. This is broken into square blocks, and about one hundred and fifty of these blocks are thrown into a mill, in which is a flat slab of stone with numerous concentric furrows on its face. A block of oak of the same diameter as the stone, is made to revolve on the slab, while water flows upon it. The whole process requires but a quarter of an hour, and one mill can turn out twenty thousand marbles a week. The mills at Oberstein, on the Nahe, in Germany, manufacture marbles and agates especially for the American market."

So marbles are made by going thru the mill and getting the rough corners rubbed off, the edges smoothed down, and the mass ground into a globular form. And boys are made into men in much the same way, by being run through life's school, which is their "mill until their rough corners and edges disappear and they become rounded and smoother and fit for use in the world. Poverty, adversity, hard times, and hard fare—all have their uses in this world to round men and smooth them and polish them and fit them for usefulness here and for glory hereafter.—New York Observer.

A GOOD ANSWER

"O, my! Some folks think they are fine in their new red coat." Mamie threw up her

head and strutted along the sidewalk in a very disagreable manner. As for the child in the new red coat, her cheeks grew as red as the garment which had attracted Mamie's attention.

She might have stopped and told Mamie some plain truths. She might have passed with a scornful glance. But instead she said pleasantly: "O, hello, Mamie! I didn't see it was you at first.'

Then she walked on and Mamie stood staring after her.

"I wouldn't have spoken so pleasantly like that" cried another girl who had seen it all. "What made you when she was so mean and horrid."

And the girl in the red coat answered: **"I want to be more polite than she was.**

A good answer, was'nt it, girls?—Selected

WHERE GAMBLERS ARE MADE.

At a mass meeting in the Second Presbyterian Church, of this city (Portsmouth, Ohio), on a recent Sabbath afternoon, in the presence of over two hundred men, a converted gambler and an ex-saloon keeper made the following statement, which has created a profound impression, and I herewith transmit it to your paper that it may do good in a wider sphere:

"I have been in the saloon business with a gambling room attached for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is near so dangerous, nor does it do anything like the same amount of harm, as the social card party in the home. I give this as my reason; In the gambling room the windows are closed tight, the curtains are pulled down; everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there. While in the parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments and adding high social enjoyments. For my part, I never could see the difference betwen a piece of silver moulded in the shape of a cup or thimble. The principle is the same, and whenever property changes hands over the luck of cards, no matter how small is the value of the prize, I believe it is gambling.

"Perhaps you have never thought of it but where do all the gamblers come from? They are not taught in the gambling dens. A 'greener' unless he is a fool, never enters a gambling hell, because he knows he will be fleeced out of everything he posesses in less than fifteen minutes. He has learned somewhere else before he sets his foot inside of such a place.

When he played in the parlor in the social game of the home, and has become proficient enough to win prizes among his friends, then the next step with him is to seek out the gambling room for he has learned and counts upon his efficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after a while those same men will become patrons of their business. I say, then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your deck and wash your hands.

"The other day I overheard two ladies talking on the street. One said 'I am going togive a card party, and I am going to the store to buy a pack of cards. Which are the best kind to get?' The other replied: 'Get the Angel Card. It has an angel on the back.'

Think," said he, "of dragging the pure angels of Heaven into this infernal business."

After he had taken his seat another converted ex-gambler, who led the men's meeting in the Second Presbyterian Church the following Sabbath, arose and said: "I endorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, not in the saloon, not not in my own home, but in the homes of my friends who invited me to play with them and taught me how."—Gospel Messenger.

SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

By J. F. Martin, D. D.

Prominent among the many modern movements for the uplifting of humanity, is that which is to culminate in the World's Christian Citizenship Conference, Portland Oregon, June 29 to July 6, 1913. This Conference is no experiment, as a very successful similar Confernce, the first of its kind in the history of the world, was held in the city of Philadelphia in the month of November, 1910. Furthermore, the Commercial Club of the city of Portland, through its Convention Bureau, has entered into an agreement with the National Reform Association, which is arranging for this Second World's Christian Citizenship Conference, to pay into its treasury the sum of $15, 000 within the year 1912 to aid in the work of preparation for it and has also granted other valuable concessions to the amount of several thousand dollars. The railroad and steamship companies are heartily cooperating, having given assurence of very low rates.

Numerous mission boards, many church courts and various Christian civic organizations are also cooperating. Of the thousands expected to be in attendence, five hundred and more delegates have already been appointed.

On the program of this conference it is proposed to have from seventy-five to a hundred leading representative Christian statesmen from pratcically all the great countries of the world a score and more of whom have already been definitely engaged, including such men as Sir Andrew Fraser, for thirty-seven years Governor of Bengal Inida, Ng Poon Chew, Canton, China. Monsieur Charles-Lucien Gautier, Geneva, Switzerland, Dr. Armenag Haigazion Konia, Asia Minor, Turkey, and Charles Merle D'Aubigne, son of the famous French historian D' Aubigne, from abroad. Also Governors Woodrow Wilson of New Jersey, Chase S. Osborn of Michigan, and Dr. Samuel Zane Batten, Professor of Sociology in Desmoines, Iowa, College—from our own country. At this Conference it is proposed to have thoroughly discussed by these men and others of their type not only the great moral problems which are indeed world problems and with which government necessarily has to do—such as the weekly rest day, capital and labor, laws affecting family life, public education in its relation to morality and religion, vice and crime and the best means of their suppression, political corruption and its cure, etc.—but also and especially the great fundamental Bible or Christian principles of civil government in their application to these problems, which application we believe to be the one and only hope of their solution.

The immediate result to be sought through this Conference and through all the work of preparation for it is the revival and diffusion of national religion; a deeper and more general sense of the accountability of nations and governments to God and their dependence on him. Held, as it is to be, in our own country it cannot well fail to make a deep impression upon it and at the same time furnish a great arsenal, from which the friends of our national Christianity will be able to draw weapons for years to come with which to ward off the numerous and seemingly ever-increasing foes of all that is Christian in our national life and character.

World wide publicitity is now being given the Conference and will doubtless be given the proceedings of the same. All Churches, either local or general, all Missionary Societies and Boards, Young People's Societies of the different denominations, Young Men's and Young Women's Christian Associations, Temperance Societies and other organizations having both a Christian and patriotic purpose, are particularly and specifically invited to appoint delegates to the National Reform Association, 603 Publication Bldg., Pittsburgh, Pa. All inquiries concerning it should be sent to the same address, care of the General Superintendent,

NOTES ON C. E. TOPIC. MARCH 17.

By Charles A. Hines.

Subject—"Success Worth Having and Not Worth Having." Dan. 4: 28-37.

In an age that is so thoroughly commercial, it is not unnatural that wrong ideals have been set up and encouraged in our country, even though it be the land of free and brave and notwithstanding our boasted motto that all men are created equal.

It has been truly said that too many men spell the goal of every man's ambition with the language that God recognizes such characters are unknown. Dollars' may be incident to success in many cases, but it is never the end or aim of him who desires the largest accomplishment.

It is said that in central Australia there grows what is known as the Nardoo plant, which although it satisfies hunger is destitute of nutritious substances. Men have been known to feast upon,satisfy their hunger and yet starve to death.So it is with money getting or pleasure seeking. Men may satisfy their selfish desires and passions in the business and social spheres of life and yet starve to death their souls and all that is highest and best in them. To the man that seeks money or pleasure there can be no success—he never has enough of either—it only increases and makes insatiable a desire that he has nurtured.Millions of people are starving their inner lives and are allowing their souls and better selves to become shrivelled and parched in a senseless quest for pleasure and wealth.

It is not success to have your name onevery tongue. It is not success to have more money than any one else in your town or country. It is not success to own an automobile. It is not success to hold office or have power. True success consists not in what you accomplish for yourself but what you do for others. No man is remembered or honored by what he has done for himself but what he has done for others. Some people picture as a sucess the man who gathers all to himself; God's idea is the man who gathers only to pass what he gets on to others more needy. The life that receives all and gives nothing may be likened to the Dead sea, which receives from a hundred pure streams yet is nothing more than a stagnant, death-dealing lake. The mountain spring has not more than a gallon of water in it at the time, but this is always fresh and pure. what it receives it rapidly gives again to the waiting world that streches away. It feeds with other springs the brook, the creek, the river. Fertile fields lie on either side, cattle are given drink, commerce is borne upon the bosom of the river—all because the springs have given together to make the big stream.

Such is charity. The pennies, like the spring, seem to be small; the nickels, like the branch, are not much within themselves, yet these make up the river upon which we can send to the foreign field the missionary whose message will carry refreshing drink to a thirsting people.

I fancy that when the great day of days comes' and we stand to see the judgment of our King, there will be many surprises for us. The names that have figured in our daily papers will not be the ones applauded in Heaven, but we shall find that our successful contemporaries are those who have worked to lift up fallen brothers and to make a little more smooth the path of their fellowmen. God will say "Inasmuch as ye did it unto the least of these, ye did it unto me.

Thoughts On The Topic.

Believe me, the talent of success is nothing more than doing what you can do well and doing well whatever you do, without a thought of fame.—Longfellow.

"Do you know, sir, that I am worth a million sterling?" a man once asked of John Bright. "I do." was the reply and I know that is all you are worth. "—Marden.

He hah achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express ti; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory is a benedicttion.—R. A. Stanley.

In a colored congregation objections had been made to the frequency of appeals for money. But the preacher said, "Breddern I nebber knew a church to die of too much gibben, and when I find such a one I 'low to climb ober the moss-cobbered roof and by de pale light of de moon I will write on de top-most shingle, Bressed am de dead dat die in de Lord.—Denton.

Daily Readings.

M. Was Lot a success?_____Gen. 19:15, 30
T. Dangerous success__ _1Kings 11: 9-14
W. Our danger _ _____Deut. 32: 9-14
T. Consecrated success _ _Gen. 41: 37-46
F. Successful against self ____Rom. __: 1-3
S. Success in failure _ _John 2: 18-22
S. Topic.

"The one motive that makes any other effective, and endures where others grow weak, is love for the Lord Jesus Christ and the loving purpose to obey his word of commission Nothing less than this is sufficient to sustain for long periods the Christian's missionary enthusiasm. The enthusiasm generated in a great convention, or by striking and thrilling address, often prompts generous giving. But the glow of it fades, and steady principles must be relied upon to keep in action the impulses started in enthusiasm."

WHEN REWARDS ARE GIVEN.

There is a great difference in Sunday-school in the success of methods for awakening interest, increasing and holding attendence, prizes for various kinds of work and progress. This is partly due to the fact that not all leaders realize that these plans are useful according to the genuine earnest effort that is put into them. They will soon fail of themselves like a perpetual-motion machine. For instance, where there is a "banner class" scheme, it arouses little attention, and no enthusiasm, to announce amid a dozen other notices that "class No. 1* has the banner today." Here is a superintendent who makes the whole school stop and listen when he announces the banner class. If it is a boy's class he sometimes has them march out to the platform to the music of the piano, presents them the banner with a half-minute speech on the value of punctuality and faithfulness, and then they march back again. So when badges or prizes are given, put into the symbol as much as possible of the thing which is symbolized. Symbols considered by themselves either become worthless, or else they become idols. Let the school see that you believe in the things that banners, badges and prizes stand for; use them as if they had a meaning, and the school will come to see thet meaning also.

Mr Lawrence has asked the Sunday-school workers of North America to aim at a 100 per cent. increase all round in the next three years, and he has the faith to believe that they willl accomplish this object.

His sevenfold proposal includes a complete organization of the field; a gain of a million scholars a year; the organization of 3,333 new mission schools a year; the formation of 50,000 adult Bible classes; the enrollment of 300,000 teachers in training classes; the contribution to the International Association of a sum equal to one-tenth of the local budget; and lastly, the conversion of a million persons a year for the next three years. "Every sixteen officers, teachers, and schoolars," said Mr. Lawrence," ought to be able to win one soul for Christ in twelve months,and this would reach the goal."

—Reports are that the Chinese have murdered eight missionaries and possibly more. Many have been endangered.

SOUTHERN RAILWAY SC[redacted]daily for Atlanta. Pull-

N. B.—The following schedule[redacted]nd coaches to Atlanta
published only as information [redacted]38 daily, New York, At-
[redacted]Orleans Limited. Pullman
sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:00 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman parlor car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 131 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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—There was a shooting, and at this writing likely a killing, of one citizen by Concord, March 4th, over a small account, or more specifically, the small interest on a small account, due the one to the other, the whole amount being a very few dollars at most. Such tragedies bring to mind the ancient, and the modern proverb, "The love of money is the root of all evil."

No man was ever forced to sin. No man can be compelled to sin. Sin can only be voluntary. The utmost any one, even Satan, can do, is to present strong inducements. But every man is at heart conscious that he has no need to accept the inducements and sin against God. Sin and righteousness must both be voluntary or they do not exist. Neither rewards for virtue nor punishment for vice would be possible if compulsion controlled the act.

THE SENSATIONAL MINISTER.

The Boston Herald, thus sanely and pertinently decsribes and interprets the sensational minister:

"Roughly, all clergymen may be divided into the sane and the sensational. First of all, the latter is likely not to be sure of his facts, however well informed he may be in theology. Secondly, he has a partiality for discussing things from the pulpit which might be turned over much better in private—his taste, perhaps, is not what it should be. Again, the sensational minister is over anxious to be talked about and written about, to be buttonholed on the street corner, to be a polite specimen of the man of the world. He wishes to be up to date. He would settle offhand, problems which balk much abler men than he. He seems unable at times to differentiate between the stump and the pulpit. He would be in touch with all public activities—and he tries so hard to be in touch with them that he gets out of touch with his real mission. We have all seen him, in other cities than in Boston, and his influnce is in inverse ratio as the noise he makes."

UNITED CONFEDERATE VETERANS' REUNION, MACON, GEORGIA, May 7th, 8th, 9th, 1912.

VERY LOW ROUND TRIP FARES, VIA SOUTHERN RAILWAY.

Account the above accasion the Southern Raliway will sell very low round trip tickets to MACON, GA., and return as follows:

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Rates in same proportion from all other stations.

Tickets will be on sale May 5th, 6th, 7th and 8th. with final return limit May 15, or if you prefer to stay longer, by depositing your ticket and paying a fee of fifty cents you can have final limit extended until June 5th, 1912.

Liberal stop-overs will also be permitted on these tickets.

For detailed information apply to any Southern Railway Agent or the undersigned.

J. O. Jones,
Trav. Pas. Agent,
Raleigh, N. C.

FROM A [illegible]AN MAIL BAG.

Broken Earthenware.''

Recently the writer read a book by one Harold Bigbie called ''Broken Earthenware.'' It is an interesting and startling statement of how the most unsavory odds and ends of that used to be men can be gathered together and made to live and be glad. * * * If the miner's method of extracting wealth from heaps of rubbish be worth study, and if superfine stationery born of rags and garbage heaps can delight and surprise us, what shall we say of a science that takes fag ends from the gutter and makes out of them good men and women?

This is by way of introduction.

At the corner of the street just under the hill lives Cheung. He is a thatch vendor, which occupation has rendered him two benefits; one money to buy drink with and the other, rest and refreshment when he is heavily laden.

Cheung was no common drinker with only a red nose and bleared eye to show for it; not he. He was known to the world and all of Seoul as a man who could terrify invisible spirits by the awful manner of his spree.

A hard, rancous voice he had and a pair of fog horn lungs, a willowy kind of body too, loosely hung together, that would wave to and fro, double up and recover. go all ways at once and yet never lose its footing. Its exercises were preliminary out-with-it-all in the middle of the street. Cheung took a few days to work up to his best pitch. He accosted every man that went by. If no reply was forthcoming he would swing off after the passer with blue curses and threatenings. Each retreating footstep added to the general weight of aggravation. Something had gone wrong with the entire universe in the mind of Cheung. He talked to himself, kicked high at the stone wall in front, flung odds and ends, cast dust in the air, roared and burst and blew. In the knowledge of the writer, this lasted for ten years and more.

Certainly English ''punchers'' may be deeper in black kinds of devilment, but as a demon of diabolic uproars. none ever surpassed Cheung. The police, like the other side and the street periodically yielded up the ghost and lay prone while Cheung had his innings.

Suddenly a day came when it ceased. Cheung was gone. Some one looking a bit like him was seen going repeatedly with quiet step and softened manner to a neighboring meeting house. He carried a New Testament and was seen often with his face to the floor praying. The date arrived for the returning rampage, but it did not materialize. Month followed month and the old demon of confusion was evidently dead. Cheung is a quiet oldish man now who frequently says that God has been good to him. How came it about? A little daughter of his was sent to the Mission School.

She learned her lessons and drank deep the teaching, learned to pray and read and to tell others what she had found of interest. How she approached that wild father of hers, what she said, how her little-girl faith grappled on to his untamed soul, with what soft influences she wooed him away from his world of wild devils and landed him safe in a region of eternal calm, I know not.

She is but a plain, low class little girl with poor ancestry and homely face, but like Daniel of old the spirit of the eternal God is in her and she is in touch personally with that great and wondrous Mystery who deals with Broken Earthenware. Spectator.

''Ten cleansed lepers should mean ten adoring worshipers; and a nation benefited ought to mean a nation blessing the Lord for His loving-kindness and His preserving care. Yet it is only too true of large classes of Americans that the more God does for them the less they think of Him, and the more they have the more they consume upon their own lusts—not necessarily in vice, but in vanities, laboring for that which is not bread, and exhibiting a supreme disinterest in spiritual relationships and experiences. Where are the nine?''

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVIII. GREENSBORO, N. C., THURSDAY, MARCH 21, 1912. ..NUMBER 17

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Entered as second-class matter at the post-office at Greensboro, N. C.

EMANCIPATION.

Why be afraid of death as though your life were breath?
Death but anoints your eyes with clay, O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the Thresher of the wheat?

Is sleep a thing to dread? Yet, sleeping, you are dead
Till you awake and rise, here or beyond the skies.

Why should it be a wrench to leave your wooden bench?
Why not, with happy shout, run home when school is out?

The dear ones left behind! O foolish one and blind.
A day, and you will meet; a night, and you will greet!

This is the death of Death: to breathe away a breath,
And know the end of strife, and taste the deathless life;

And joy without a fear, and smile without a tear,
And work, not care nor rest, and find the last the best.

—Maltbie D. Babcock.

AN INSPIRING THOUGHT.

A recent book has this paragraph:

"My dear, each man and woman is born with an aptitude to do something impossible to any other. You have an aptitude that the world has no match for. It is your aptitude for your own peculiar and immediate duty."

We have long believed that men are individually called to service, but this goes farther back, and declares that men are each peculiarly endowed for peculiar service, so that no two human beings are exactly interchangeable in the service of the world. The more we think of it, the more probable it appears. It implies that ahe social organism is a great machine planned by God in which individual men are the parts each specially designed for a special place. All men are alike, and yet all men are diff rent. All are variations of one general type, varied for a purpose. The thought of God is in our peculiar aptitudes, and this fact should constantly inspire us to an effort to be true to function. The foot has no right to try to usurp the place of the eye, and no aptitude for success, hould it try: but in its place it ie highly important. No other member of the body can exactly fill the place of the foot. However humble the service we are called to perform, it is rendered highly honorable by the fact that we are appointed thereto and designed therefor by our great Creator. Loyalty to Him requires that we render a prompt and willing service, yea, a cheerful and eager service. The man whose duty it is to dig coal may and should enter into his labors with a sense of responsibility to God for the manner of his service as truly as he who governs a state or instructs a nation.

Many of the distinctions that men make would disappear if we would see that human life in its entirety is according to a divine plan. Pride and vainglory cannot be felt by any who sees aright, and contempt for our fellowmen becomes impossible when we see that all are specially fashioned by God and that all who are true to their Creator are as they are because God has entered into the planning of their lives. Labor, instead of being looked upon as "dishonorable," would be seen to be the only honorable mode of spending our days, and the man who does not work because he is not compelled to would be regarded as recreant to duty.

"Our own peculiar and immediate duty:" what a blessed thing it is that we never need feel that we are useless, but that God ever opens before us the shining path of duty, and we may walk therein with constant joy.

REGARDING THE COLLECTION FOR EXPENSES OF DELEGATES TO GENERAL CONFERENCE.

A pastor who has a fine record for collecting church moneys makes this suggestion as to the collection for delegate's expenses to General Conference: Let the amount assessed the charge be equitably apportioned to the churches. When a collection is taken at any church, let the amount be stated, and if the whole amount is not realized in the first effort, let the effort be repeated later until the whole amount is raised.

We believe the suggestion a good one. It is a small collection, but it ought to be raised. It is a hardship to require men to leave their work and go at their own expense to represent the church in General Conference. By some plan the amount should be secured. General Conference will soon be here.

GREENSBORO NOT ONLY BIGGER, BUT BETTER.

A Social Service Survey.

At 4 o'clock this afternoon the social service committee of the men and religion forward movement will begin a preliminary survey of this city.

At 3:30 o'clock all managers or superintendents of factories, laundries, etc., are asked to blow their factory whistles, thus notifying these workers that in 30 minutes their work is to begin. Promptly at 4 o'clock this loyal band of manly Christians will go out over Greensboro and make a thorough canvass, which will serve as the basis of their betterment plans for social service, for the field must be known before effective work can be done.

This social service has been sectioned off under 28 captains, two from each church, and each church is allowed to contribute a certain number of workers. For example, the West Market Street Methodist church sends out 40 men and the First Presbyterian sends out 35.

The workers will go into every home in Greensboro and there learn the names of the members of those homes, their age, occupation and church and Sunday school affiliations or preferences. Every person seen will be interviewed. These workers will not interview the negro people, who will be seen by the workers of their own race.

Immediately upon covering the territory assigned to them, the workers will return to the Y. M. C. A. After all have gathered, they will go in a body to the West Market Street church Sunday-school room, where a "feed" will be awaiting them. Those to serve the supper are preparing for as hungry a bunch of men as ever gathered into one room. After supper, each worker will be given an opportunity to relate anything of interest that occurred during his canvass, whether it be of a serious or humorous nature.

Greensboo is one of the few cities in the United States in which such an undertaking has been launched. The other cities are Chicago, Philadelphia, Buffalo, and Pittsburgh.

That such a survey, followed by a thorough crusade, will make Greensboro a better place to live in, will not be denied by any thinking man. Social conditions in the city need attention, and need it badly. Right now, for the first time, the proper attention will be given to the social conditions and given in the proper manner. The social service committee is a body of manly Christians plunged into a noble and common task, knowing no church and caring for no creed. Thus, it is a work that must appeal to the manly man. Its song is not the "Beautiful Isle of Somewhere," but "Greensboro Here and Now—Not Only Bigger, but Better." —Greensboro Daily News.

THE LAY EVANGELIST AND LOCAL PREACHER.

We find in the Bible, authority for the lay evangelist or the local preacher, in the example given us in the case of Phillip. He was not set apart as an elder or pastor, but as a Deacon, nor was he sent out as an evangelist, but as soon as he was set apart as a Deacon by the prayers of the apostles and their laying on of hands, he immediately gives us an example of special evangelism and of lay evangelism. To my mind this forever removes the band of ecclesiastical authority, put upon men who have been called and spiritually equipped to do the work of lay-evangelists, though they may never have been ordained to the office of the ministry. The churches that hold to the belief that only those in the line of apostolic succession should preach the gospel are responsible, in a large part, for the prohibition of the lay evangelist. And churches which do not believe in apostolic succession are equally censurable for placing the bond upon laymen when the Spirit of God has called to do the work of a lay evangelist. And I suspect if it were not for church pride we would be more liberal in this respect. The fact of a man or woman not being clothed in ecclesiastical robes does not prove that the call of God is not given him to do the work of a lay evangelist, and that he has not given them the gift of such evangelism. We find that the early Methodist Church and Baptist also, had great profit from having a local ministry, while many of them, yea, almost all of them, continued in secular pursuits, yet they gave the church efficient service in preaching the Gospel, in promoting revivals, in getting souls saved, in going in to destitute places where the Gospel is needed. Where the regular pastors havn't time to go, and in building up the kingdom of God along spiritual lines.

Dwight L. Moody is a good example of the lay evangelist in these latter days. Gypsy Smith is another wonderful lay example, and the miner boy who came up out of the mines of Wales and led twenty-thousand souls to Christ in a very short time. None of these had ever been set apart to the ministry by any ecclesiastical body, but felt called of God and they obeyed at once, and were not hindered by men. Moody, especially, despite strong opposition, much adverse criticism, and discouragements of various kinds, such as were calculated to insure failure to one less persevering than himself, pushed his way onward until, under God, he became the most famous and successful lay evangelist of his time. He was only one of many whom God has been pleased to call from the ranks of the laymen to lay evangelism and thereby has been made a blessing to the church and world. The rightfulness of the call of the lay evangelist is manifest in the fact that God has called some to that work who are so by Providence, that it would be impossible for them to fill the office of the pastor; and many called to this line of work are not qualified for the pastorate. Again, it is in favor of the lay evangelist that, because that he has a comfortable support, often through some other avocation, he can carry the Gospel to people in rural and out of the way places, who are not able to support a pastor. Shall they perish for the lack of a local preacher, or a lay evangelist? And if they perish, where will the responsibility fall? We pity the church, or board, or individual, who in any way should hinder any one man or woman whom God's spirit has called to the local preachers of lay evangelist's work, simply because he or she is a lay member. I do hope the Southern Christian Convention in its coming session will take the matter up and provide for us to have a local ministry. We have men who could do good service if they had the liberty. I heartily agree with Bro. H. C. Simpson that we ought to bring something before the convention, to make it tell for the greatest amount of good. Let us all pray for a real baptism of the Holy Spirit that we may be the better prepared for the work of the Convention and for the work that will await us after the Convention has closed. I feel that there is nothing that we need so much as we need to be endued with power from on high. This was a command of our Lord and Master that we tarry at Jerusalem until we receive this enduement. Luke 24:49, but have we obeyed this command? Many are anxious for College enduement. Which is all right provided it is made subject to the enduement of the Holy Spirit. The fields are write unto the harvest, hence let us pray the Father to send forth more laborers and if he sends them let us not hinder them.

P. T. Klapp.

China became a republic on Abraham Lincoln's birthday, and historian's may be able to trace the one to the other.—Birmingham Age-Herald.

AS ITHERS SEE US.

A Chinese Student On American College Life.

In a recent number of The Dartmouth Alumni Magazine, a Chinese alumnus of the college, Mr. Lin-Yi Ho, of the class of '11, gives his views of undergraduate life in a typical New England college which was founded by a great evangelist and educator of the eighteenth century largely to fit young men for the gospel ministry.

It is interesting to look with the eyes of a student from a non-Christian land upon the students of a famous American Christian College.

Many things about Dartmouth he praises unstintedly; her beautiful, isolated environment, so favorable to study! the intensely loyal Dartmouth spirit of both students and alumni; the democratic character of the students and the absence of snobbery; but he finds some flies in the ointment.

His criticisms are interesting because they might be made, probably, of almost every American college and some of them with much greater intensity.

First he deplores the overemphasis on athletics. "In view of the fact that so much handicap has been placed on academic efficiency," he says, "so much interest aroused in athletics, so much more winsome is the football hero in the eyes of college boys, and so unpleasant, if not disgusting, is the studious 'grind,' it seems that too much sacrifice in education has been made, and for such a too great price has been paid."

Again says the Chinese student, "A large proportion of college boys lack a serious purpose of mind."

Lastly he says: "It is difficult to conceive of the present status of the Christian religion among college communities... When morning chapel is looked upon as a drudgery, and when religious observance is openly neglected, the religious problem has not received sufficient weight. Several hours may be profitably spent in fanning a baseball game, but a sermon of a little over ten minutes seems to be regarded as a culpable waste of time. Personally I do not overlook the importance of religion, even in an enlightened college community."

The significance of these extracts lies in their authorship. They are not written by a stait-laced Puritan, by a "back-number" parson, by a sour critic of American colleges, but by a sympathetic, open-minded Chinaman, who, after being well educated in his native land, has already studied in three of our leading American institutions. He implies that his criticisms apply to all the colleges he has seen. He knows what he is talking about. It is worth while not only for college boys, but for all Americans, to sit at the feet of this Chinamen, as he writes:

"When the sense of individuality has become so emphasized, when serious-mindedness has largely disappeared, when family prayers have been abandoned through economic pressure, the church falls into the background, and spiritual teaching loses its once tight grip in favor of some thing more tangible and more material."

America has been sending missionaries to China for a good many years. It looks as if the time might come when China would send some needed missionaries to America.—F. E. C., in C. E. World.

A LIVING WITNESS.

From Missionary Review of the World.

When Bishop Weeks, of Africa—at that time not having been promoted to wear the mitre—was traveling in England, a gentleman who was in the same railway carriage with him began to attack him as a friend of missions.

"What," said he, "are missionaries doing abroad. We do not hear much about their movements. We pay them pretty well, but hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

Beside Mr. Weeks sat another traveler, as black as any of the natives of the Dark Continent, and himself an unmistakable negro. He quietly waited until the stranger had exhausted his tirade against missions, and then making a sign of silence to Mr. Weeks, begged to be permitted to reply to the critic.

"Sir," he said, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating." Pointing to Mr. Weeks he continued, "I am an African, and this man is the means of my having become a Christian, and of my coming to this country in the capacity of a Christian minister."

The man who had assaulted Christian missions looked upon the black man beside him with a look of mingled embarrassment. He could not be mistaken; there was a genuine, typical African, flat-nosed, thick-lipped, with retreating forehead, and short, curly hair; yet that negro addressed him in the elegant language of an educated and accomplished Englishman. He had felt all the refining power of the Gospel of our Lord Jesus Christ, and there were in the very tones of his voice and his whole manner the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. That one man was both a compensation for, and a vindication of, Christian missions. And soon he resumed the conversation, but in a different tone; he began to talk with Mr. Weeks upon missionary topics as an interested and engrossed listener.

That black man was none other than Samuel Adjai Crowther, afterwards consecrated as the first native bishop of the Niger.

Trust in the Dark.

I was awakened the other morning about four o'clock in my room by a little voice just beside my bed in the dark asking for a drink. I got the little lad a drink and he lay quiet a moment, and then he said: "Father, may I sing myself to sleep?" And I said, "Yes, dear; go ahead." But he soon got up so much enthusiasm that I told him he would better stop, or none of the rest of us could sleep. Then he was quiet for a while, but soon I heard his tiny little voice again in the perfect stillness of the night, "Father, have you got your face turned toward me?" And I said, "Yes, little boy," and the darkness was as the light of day to him.

"We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord in Thine, the night is day,
And there is darkness never more.
"Reach downward to our sunless days
Wherin our guides are blind as we,
Where faith is small and hope delays,
Take Thou the hands of prayer we raise,
And let us feel the light of Thee."

—Robert E. Speer.

Henry M. Stanley has said: "When oft-repeated instances of the efficacy of prayer were remembered, I have marvelled at the mysterious subtleness with which the answer has been delivered." Then there is an illustration from his own experience: "Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. A silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated by fatigue, and worn with anxiety for my white and black companions whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. * * * Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long lost rear column."

HOW TO STOP THE EVILS COMPLAINED OF.

Dear Bro. McCulloch:

In our Methodist Protestant Herald, of Feb. 22, 1912, you refer to a communication from me, published in that issue, and, as I conceive, virtually admit that the evils I refer to in said communication are not imaginary, but really well-founded. Then you say, "If. Bro. Hunt will tell how to put a stop to evils of this sort, and to make right the wrongs already done in the way referred to, I will thank him."

While I do not profess to be wise enough for the task, yet I thank you for extending to me that courtesy to express my humble views upon such important matters, that really underly the welfare of the church and the destiny of our nation.

How to stop and remove the evils referred to in my former letter will require more than a few lines and more space in our Herald than you will be able to give. But suffer me to say, I am not satisfied with things as they are. And there will be no material change in the condition of the laboring people until you and I and all of us collectively own those things that we collectively need and use. This is evident from the fact as long as relatively few men own the railroads, the telegraph, the telephone, the oil fields and the gas fields and the steel mills, and the sugar refineries, the leather tanneries: own, in short the sources and means of life, they will corrupt politics, they will enslave the working class, they will impoverish and debase society, they will do all things that are needful to perpetuate their power as the economic masters and the political rulers of the people. Not until these great agencies are owned and operated by the people, can the people hope for any material improvement in their social condition.

If there is a man on this earth who is entitled to all the comforts and luxuries of his life in abundance, it is the man whose labor produces them. If he is not, pray tell me who is?

Does he get them under our present system? Answer, No. A thousand times, no! What is this but a "muzzling the ox that treadeth out the corn," and stuffing the one that did not tread? Let us see if this true. Turn to the case of Mr. Rockefeller who testified before the court that he had nothing to do with the Standard Oil for eight long years; yet during that eight years he had drawn from it in profits $160,000,000. Think of that vast sum: one hundred and sixty million, that justly belonged to the people. God made the oil lands for all the people and the government should own them and operate them for the benefit of all the people. Don't you think so? But the capitalists will throw up their hands in perfect horror if we say anything about government ownership, and the operating these things in the interest of all the people, and say, "Oh, that would never do," and I am sorry to says some labor slaves are ready to believe what they say.

Now, my dear brother, a similar cry was heard sixty or seventy years ago, in reference to the post office department when managed by a private corporation. The capitalists said, It will never do for the government to undertake to manage the mail in the interest of all the people. But finally the government did take the matter in hand and what has been the result? I answer: Postage on a single letter has been reduced from 25 cents to 2 cents per letter. I know what I say to be true, for many times I went with my father to the post office and saw him pay 25 cents for a single letter! Just so, the government could take hold of many things and operate them in the interest of all the people and save to the people millions of dollars.

But some will say, Oh, that sounds like Socialism, etc. Well if it does, and benefits the great masses of the people, let it so sound, for I had rather hear that than to hear the sound of millions of hungry and helpless children crying for bread, as they are now doing in many of our large towns and cities.

Now let us compare some things that are socialized with other things that are not socialized and in that way see which are the better. Well, observe first the things that are socialistic: The Post Office, Public Schools, Public Roads, Public Streets, Public Sewers, Court House, State House, Libraries.

Not Socialistic: Express Companies, Railroads, Coal mines and bins, Oil Mills, Meat and Sugar, Banking Business.

Now let me ask every candid and thinking man and woman, from which are we suffering most, from the things that are Socialistic or from those that are not Socialistic? And to improve conditions, and right the wrongs in our government we must change our mode of electing men to office. No man should hold office unless elected by a direct vote of the people; and the people should have the right of recall. No man should be appointed to office for life! Make every man in office know that he is a servant of the people, and not a lord.

In my opinion there would be but little crime if society was on the right basis; for crime is mostly the result of ignorance, oppression and want. And it is admitted that half a dozen capitalists control the banking interests of this nation and can at their will precipitate a panic at any time. And don't they precipitate one every few years? Yes, just about as often as it will enable them to make millions of wealth at the ruin and downfall of thousands. It is estimated that there are now 3,000,000 men in the U. S., in enforced idleness and then think of the great host of hungry wives and children these men represent, and numbers of them not old enough to know their right hand from their left! Shame upon our so-called Christian land, when by a united effort on the part of all professing Christians this deplorable state could be changed. Capitalists know this and they will give you a few thousand to build or endow a college somewhere, to keep the church from interfering with their swindling machines. To show the power of capital, suppose I owned enough land to employ three men and their families, who gave me one third of what they produced as rent. I have the equivalent of one family of slaves to serve me all the time, who board and clothe themselves. Can't you see why capitalists are trying to get all the land? Why chattel slavery wasn't half as nice for the masters. This year, 1912, is going to be one long remembered because of industrial depression. The people will not be able with the wages they are receiving to buy back the goods they have produced. Hence many more factories and shops will have to close with the stale cry "over production." When the real fact is "Under consumption." If labor only gets one fourth of what he produces, as I showed in a former letter, then any one can see why we have what is called over production. Whenever the laboring class get the full value of what they produce, then they will be able to buy back every thing they have made and you will have no more of "over production," nor of "under consumption."

What a pity that our government can build warships, but not peace ships. That can distribute mail, but not express matter. Can run navy yards, but not stock yards. Can build canals, but not railways. Can give away valuable and large bodies of land, belonging to all the people, but never can get them back. That can make profits for capitalists, but not for the working class. Haven't we got a strange government any way?

I believe I can endorse these words spoken by Wendell Phillips, in a speech delivered in New York City December 7, 1871: "The biggest brains don't go to Congress. One-half of Christendom is

starving men, bodily! Our hope for the future is in the education of the masses. Let the nation hear a demand from the laboring man's voice. I am ashamed of a civilization that makes 5,000 men dependent on one Give a man a chance to earn a good living and you can save his life! If I could I would abolish every moneyed corporation in the States! I says abolish the bank, and let the government loan the farmer money at 3 per cent. One fourth of the human race lives in ease, and the other three-fourths contribute to it, without sharing it." The banking business is one of the biggest swindles in the world! Why should they be allowed?

What I Would Like to See.

I would like to see a world where thrones have crumbled and where kings are dust. And the aristocracy of idleness had perished from the earth!

I would like to see a world without a slave, and man at last is free. I would like to see a world at peace, and all lips filled with words of love. I would like to see a world on which the gibbet's shadow does not fall. I would like to see a world where labor reaps its full reward and work and worth go hand in hand. I would like to see a world where the poor working girl is not driven to desperate choice of crime or suicide nor shame. I would like to see a world where all are willingly governed by the golden rule and not by the rule of gold. G. E. Hunt.

FROM BRO. N. F. MORGAN.

Mr. Editor M. P. Herald and dear readers:—There seems to be a spirit to use our valuable church paper to write subjects with a political bearing. I think the work of the Herald too great to come down to a discussion of those subjects. I see the editor has given some wise answers to some. One has said not one law has been passed by Congress in the last twenty-five years that was in the interest of the laboring class. We differ. The Pure Food and Drug Act and many others we think were in the interest of the laboring class. We need the capitalist and we have the poor with us always. It is required of us to do right by each other. There has been a difference in wealth since Abraham, yea, since Job, or the beginning of the history of the world. We cannot regulate by law to make equal. We might as well try to make all minds the same, all will power, all energy, and health and length of life the same. Yea, yea, all marriages to be at the same age. All be blessed with engual number of children. So we see we cannot have our way in some things, and do not see alike in all things. Let us strive to give others the rights that ourselves claim, and hold up the religion we profess and the right life above all, in the name of Christ Jesus our Lord. N. F. Morgan.

Handy, N. C., March 17, 1912.

THE COMMONWEALTH.

The interests of the whole people are to be considered before the interests of one person. One of the first things to be impressed is the matter of responsibility. Every child ought to be made to feel responsible. By feeling responsible we will do better. We find ourselves in existence, and we can't help it; we are here on the stage of action, and the matter of right and wrong is set before us and we have to choose for ourselves, and by choosing the right we can go in the way of righteaousness. "No man liveth to himself, and no man dieth unto himself." Rom. 14:7. The responsibility of every person widens out, and we must have a social responsibility in spite of our shrinking back. The longer we live, if we live right, the more deliberate we become about the part that we, as individuals, have in this responsible life. The intelligent sinner wants to share the responsibilities of life. We take pleasure in serving, and in helping, and this pleasure in the helpful is a "grace." However, the matter of helping is all done under the Providence of God. The human gifts and talents and the material helps all really belong to God—but, as it seems, most people lose sight of this fact, and refuse to be tithed according to the law of "Moses and the prophets." Yet this law is a degree of heaven. When I think of these vast social obligations, and wish that I could be able somehow, by some means to urge the matter—but, as I have been taught, "We can't rule the world." However, we all have influence and have a work to do—are responsible. By using the helps that God gives, He will help us more. A great help to responsibility and to making all feel responsible in the help of the law. The best people are most in favor of strict laws—in favor of having the laws enforced. Law belongs to system. All good rulers want to be well governed, by their "fellow citizens," and these facts help to prove up in favor of universal education. If there is a class on earth crying harder, and even groaning more than any other class for education, it is the poorest class in the world. Poor, suffering Israel was rescued and lifted up out of the "furnace" and were educated. W. F. Grabs.

—Some of our good citizens who last week were complaining of mud are now complaining of dust.

OUR BIBLE SCHOOL.

Answer to Assigned Questions

I find Uz in the northern part of Arabia. (Mrs.) G. S. Kernodle.

Reidsville, N. C., R. F. D. No. 2.

Lesson For Next Week.

Psalms 13-23.

Miss Mabel Morgan, of Jackson's Creek, wins prize in answer to question of last week. The gist of the explanation is that 1900 was not a leap year.

—Experiments show that men have a biting force of 170 pounds on their back teeth; and about half as much on the front.

—The Democratic State Convention is to be in Raleigh this year—June 6th—May is the time set for county conventions. A senatorial primary is to be held.

—The state council of the N. C. Farmers' Union is in session here today, considering the location of a string of warehouses.

—Palm Beach, Frolida, has its dangers, too. A man from Buffalo, New York, while out bathing was attacked by a huge turtle and for fifteen minutes fought for his life. He was finally rescued by two Japanese who took a rope and lassoed the turtle, though they too were wounded by the turtle.

—The commerce court has ordered the L. & N. and the Southern Railways to haul coal from certain mines which they had refused to haul because of a disagreement as to who was to furnish cars. The court has said, You must agree or the court will settle the matter for you.

—We feel that the whole country will aplaud Congressman Dupre, of Louisana, for the resolution which he introduced last week to prohibit the printing of "applause," "great applause," and such like expressions of approval in the Congressional Record injected into speeches printed therein. Fact is, this applause is frequently manufactured for home consumption and often appears in speeches printed in the Record, but never delivered in Congress at all. Now if the Louisana Congressman will go one step further and get a resolution adopted preventing the distribution of free seeds his name will live forever, or will deserve to do so. The best use to be made of these seeds, anyway, we ar told, is to feed them to the birds, and there is other bird food cheaper and better than these.

OUR VETERANS.

Mr. Clement Lanier, Cid, N. C., aged 94.

Mrs. Martha Morgan, Jackson's Creek, aged, ... 90

A LETTER TO THE LITTLE FOLKS.

Even though I am on the other side of the earth, I've not forgotten the boys and girls in the homeland. Often your bright, sunny faces come before me as I saw them before I came to China, and I pray for you and am quite sure that you pray for me and the little yellow boys and girls here.

I have not been here very long, so cannot write you much about the little boys and girls, but I thought perhaps you'd be glad to know something about their language.

The Chinese is a baby language made up of short words of one syllable which sometimes have several meanings. Nouns do not have any plural, but when you want to speak of more than one of anything, a classifier is used. Instead of saying five spoons, the Chinese say "five sticks of spoon; or instead of four stars, they say "four balls of star."

Sometimes a language grows or changes, but the Chinese is just the same as it was a thousand years ago. Some clever men wrote the words years ago. Whenever they formed a new word, they would have to invent a new way to write it.

Chinese words were first written as pictures, then as the people learned to write faster the pictures changed and now they are called characters.

Sometimes two characters are put together to form one word.

"Sun and moon together mean—bright.

"A man (character) inside four walls means—prisoner.

"Two trees together mean—forest.

"Sun above ground means—morning."

Altogether there are supposed to be 50,000 characters, but most of them are very difficult. If one knows 4,000 "he can read most things and would be considered quite well educated."

The same book might be read and understood in each of the provinces and yet each character would have a different pronunciation in each province. This character for man would be the same everywhere, but in Peking the pronunciation would be "jin;" in Amoy "lang;" in Swatow, "niang;" in Ningpo "ning;" and in Canton "yan." The Cantonese is very complicated and it would baffle your ears to hear these strange sounds and note the "tiny difference between the high and low, quick and short, or slow and long sounds, rising and falling tones. Without these tone variations you would not be able to distinguish the meanings.

This morning I asked our woman whether she had bought us rice for today or not, and this is what I said: "Ni mai mai m mai ni?" "Mai" may mean "buy" or "sell" or "rice." A different word is used for rice in its different forms. In the field it is "wo;" before it is husked it is "kuk;" when ready to sell it is "mai;" when cooked dry it is "fan," and when cooked with water is "chuk." If you pronounce an English word in nine different ways and imagine a different meaning for each way, you'd have an idea of our language in southern China.

In school the children all study aloud, each shouting out his own lesson. "Imagine young John Chinaman starting off to school for the first time. He wears a long coat down to his ankles, and a round cap. Below this his glossy black hair is plaited in a queue, which is lengthened with red cord till it reaches his heels. His father takes him to the Master and tells him what a stupid boy his son is. You'd think the Master would find out soon enough; but John knows his father is only being polite—to the Master, not to him.

"He gets a school name such as 'Son of Learning,' or 'Heaven's Wisdom,' and usually drops the name by which he has been called at home. He may be glad to do so if it has been 'Black Snake,' 'Tiger Mane,' 'Number Two,' 'Puppy-dog,' 'Girl,' or such like. John must bow low, knocking his head on the ground before the tablet in the schoolroom, on which the name of Confucius is written.

"Turning around, he sees the other pupils, boys of all ages, sitting with their books before them. The room is small and rather dark and the noise is tremendous. You are amazed that the Master has not shouted 'Silence!' but he is quite pleased that John's father should see what fine, busy scholars he has and would be very angry if they were quiet.

"He hands the new pupil a little reader and pointing to the characters, tells him their names. John does not understand, but he repeats the sounds as he is told and goes to his seat and shouts them until he thinks he knows them. Then he takes the book to the Master and turning his back to him that he may not be supposed to be looking over, he repeats the passage, swaying to and fro as he says it. If it is said correctly, he will be set a few more lines; but it is only after the whole book is learned by rote that any explanation is given. If it is not said correctly, the Master will cane him, for he believes that nothing but a sound beating will give him a memory."

Perhaps you'd like to know something about our girls' school in Wuchow. About once a week the school-girls came up to the hill for exercise and sometimes I would play with them, for they are as fond of play as you are. I could not understand nor speak much of their language, but I motioned for them to follow me and when we reached the lawn I managed by signs and gestures to get them to form a circle. Then I started around the ring with a handkerchief, and dropped it behind a girl with sparkling black eyes and blacker hair, and motioned for her to run after me. It didn't take them long to see the point, and in a little while we were fully into the spirit of the game.

When we played "fox and geese" they played backwards just like they do everything in China. Instead of running in front of a girl as they should do, they ran behind. I couldn't make them understand, but they were having fun and so as long as they were happy I didn't care how they played.

When Jesus comes into their hearts, they are very happy and they love and serve Him just as you little boys and girls do at home. They love to read their Bibles and learn whole chapters by heart. We visited a Christian school for blind children this summer and saw a little girl who knew almost the entire New Testament from memory and if you asked her where a certain verse was she would tell you at once.

Perhaps some day you'll be coming here too, to tell the blessed story of Jesus and His love to these people. You will not forget to pray for me, will you? and for all these little boys and girls who do not know Jesus. Pray too, for those who do know Him and do not forget that.

Lovingly yours in Him,

Stella M. Rudy.

—In Alliance Weekly.

AMERICAN GIVING IN 1911

During 1911 the American people gave for philanthropic purposes $252,000,000, in addition to the many millions of unrecorded gifts. About $100,000,000 was given for religious causes, including charities that are supported bythe churches. Education received $8,000,000 less than this sum, and the gifts to other public purposes amounted to $60,000,000. $40,000,000 was given to Protestant home missions and $11,000,000 to Protestant foreign missions. Roman Catholics gave $13,000,000 for religious and philanthropic causes, including the maintenanc ofthe parochial schools. These are figures of the Associated Literary Pres.s

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—Orange County, by a small majority, decides to borrow $250,000 and build roads.

PLAIN PEOPLE AND POWDER.

War is usually decreed by men that do not go to war.

If those that order nations to fight were required to lead the forces in person, we should need no arbitration treaties to bring about universal peace.

The expenses of war do not come out of the pockets of the man that make war. If they did, this very day would see the end of militarism.

The brunt of war, physical and financial, falls upon the plain people and not upon the diplomats and statesmen; and when the plain people rebel, war will be relegated to the barbarism of which it is the last outstanding remains.

Today the plain people of the world are ready, fully ready, for universal peace.

Of course, they are still foolish enough, here and there, to respond in the old way to appeals to national pride and national prejudice and national fear. But it is harder every year to obtain that response.

Of course, they will still pour out their hundreds of millions on useless and worse than useless armies and navies, guns and forts. But the money comes ever more grudgingly.

Of course, they still smile, here and there, at the outworn gibes concerning universal peace as the paradise of dreamers. But the smile fades swiftly, and is succeeded by a thoughtful frown.

Today, if the plain people of the world could have their way, it would be this:

"Throw your war budgets into the fire, and prepare a peace budget. We propose to spend our money, millions if necessary —in studies and negotiations and education promotive of peace.

"National honor and safety no more depend upon armies and navies and war than personal honor and safety depend on pistols and stilettos and the duel.

"This is the age of law and reason, and we propose that law and reason shall henceforth rule among nations as among men.

"We will hold a world election. We will send our best men, of all parties, to a world congress at the Hague.

"We will keep at home, as Presidents and Prime Ministers, as Members of Parliament and Members of Congress and Supreme Court judges, only the second-best men. The Hague, at this crisis, shall have our greatest leaders.

'We will send them there and tell them to remain till they have established a world government, agreed to by all the commissioners.

"The world government must have an executive, a legislative, a judiciary.

"It must have an international police force to compel obedience.

"To this force all the nations will contribute of their armies, and disband the rest; of their navies, and use the rest for commerce.

"The world government must have real and ample authority, an authority as ample over the lives of nations as national governments exercise over the lives of citizens.

"We commit ourselves to the world. We trust mankind. We will appeal no more to brute force, but to the organized justice of the human race."

That is why the plain people would say today, if they were not gagged by the timidity and the traditions of the ages.

To-morrow they will throw off the gag, and then they will speak.—C. E. World.

THE CHRISTIAN'S STATUS TO-DAY IN CHINA.

By the time this is printed old things will have passed away, and the Republic of China will be proclaimed! This is one of the most astounding revolutions in the history of the Empire, and fraught with far-reaching consequences both to our great missionary cause and to relations with all nations. Today scarcely a man in this most populous city in the Empire wears a queue. I saw crowds of men going about with scissors, seizing men and boys on the street and cutting of their queues, and no serious objection was made. China is undoubtedly looking prospectively towards a Republic. The soundest judgment and very best ability that the nation can command, will be needed to supply administrative, judicial and executive duties. I believe that the Chinese are abundantly able to meet these needs, if the other countries will give moral and sympathetic support and keep hands off their territory. Mistakes will be made in this transition period, but the hearts of the people are with the reformers, and with patience and tact, a new government will eliminate most of the old obstacles that stifled trade and intercourse both with other countries and among the different provinces.

Today no country is held in so high esteem as our own, and the Chinese would be greatly pleased if our country should be the first to acknowledge the new Republic. Mighty responsibilities are thrust upon us. Idolatry is absolutely doomed, and the millions of tracts that have been scattered, and millions more that will be given out, mean the death of idolatry. In this city some of the high official positions have been given to our Christians. The son of one of our old preachers, a graduate of Columbia Law School, is in high authority here. Another man, teacher in Fati school, is in permanent position over the revenues and has taken as his helper another of our Christian teachers. Other Christians are coming into places of power, and all this means mighty gains to Christianity.

A very evident feeling of friendliness towards Christianity greatly delights us. China is wide open. Bills are posted telling the soldiers of both parties to protect the foreigners. We must work as never before.

My own conviction is that we shall be most seriously pressed to take care of the converts who will certainly come with the disappearance of the old system of persecution for those who abandoned ancestral worship. What tremendous responsibilities we must now assume to meet the demands for instruction, and to prepare a body of native preachers adequate to take care of the mighty harvest that will surely come. Deeply thankful I am that I am alive and well, with thirty years of experience to guide and stimulate me. I expect to do the biggest work of my life in the next five years.

Not a chapel or church has been disturbed in this or any other province, except at Hankow, when the city was burned.—(Rev. Dr.) A. A. Fulton, in Woman's Work.

A missionary in Japan says, "A priest of the Ikko Shin sect of the Buddhists at Minabe came to me to know what book or books he ought to study in order to overthrow Christianity. I told him if he wanted to strike an enemy to kill him he must know his strong and weak points; that, if he truly wanted to strike Christianity to kill it, he had best first make a thorough study of it, and after he knew it, he would be able to know where and how to strike. He took my advice. After three years of honest study he gave up his temple, and asked to be baptized. I asked him how he came to wish for baptism. His reply was as follows: "I studied Christianity for the sake of finding fault with it. After a thorough study of Christ and His teaching I have not been able to find a single fault, but Christ pointed out a thousand faults in me, and now I want to dedicate myself to Him for my whole life."

—Mrs. Emma English, of Salisbury, died suddenly.

—We wonder what peculiar atmospheric conditions brought the great rainfall of last Friday. Will the time ever come when men can prevent floods by tapping the clouds?

From Pastors and People.

PRESIDENT'S APPOINTMENTS.

Albemarle Ct., Mar. 14-17.
LaGrange Ct., Mar. 21-24.

W. E. Swain.

Albemarle Ct.

Dear Herald:

When the new year dawned upon us, we, like many others, were planning for greater success, hoping realities would steadily follow. But, to our mind, many of those plans have proven to be "air castles" instead, as the severe winter has been such a hindrance it seems that we have been at a standstill so far as our own personal efforts are concerned.

But with such an enthusiastic, energetic pastor at the helm, who can see possibilities many had long ago discarded, we have reasons to believe that great work will be accomplished here this year. Many of his appointments were snowed out the first two months, but in the face of bitter cold he walked 12 miles only to be snowed out again. This did not hinder his visiting every home within his reach, and with his musical ability, he carries much cheer into the homes who seldom have the honor of such a guest, and they all leave the "latch-string outside," hoping he will soon return.

A man who is fast declining, and never has accepted Christ, said: "He just suits me." So help us pray that he may be won into the fold through his ministry.

We feel that we are far in arrears as a circuit, as severe weather has hindered us in meeting his material needs as promptly as should be, but with the reviving signs of live we think we will catch up with the spring time.

Bro. Bryans and family have suffered with severe colds and now little Mrytle has measles, which makes us anxious for her recovery. Measles and mumps have added to the discomfort of the people generally.

We are looking forward to President Swain's visit with much pleasure, this being his old home. Many of his old-time friends welcome him with increased pleasure, and always regret that his stay must be so short.

Rehoboth S. S. is preparing for the usual Faster service which we hope to observe the second Sunday in April.

Dear Friends, we ask your special prayers in behalf of this work that our pastor may be strengthened to meet the arduous task before him, and we may have the best year yet.

"It is easy enough to be pleasant when life goes by with a song,
But the man worth while is the man with a smile ("even") when everything goes wrong."

Trusting that the new reporter will have many good things to adorn the pages of the Herald.

Sincerely,
Callie W. Tarkington.

Julian, Tabernacle Circuit..

Bro. C. A. Cecil filled his regular appointment here last Sunday and preached an excellent sermon on the temptation of Jesus, to a large and appreciative audience. We were glad to have Mrs. Cecil with us also.

Our Sunday school is progressing nicely under the management of our superintendent, J. E. Deviney.

On account of the inclement weather the attendance has not been very large, but now as spring has come we hope to have much larger attendance. For I am sure the Sunday school needs more people, and more people need the Sunday school.

I do hope that more children, who have been hindered by the various causes, may be able to enroll their names in some Sunday school this spring.

Each day they are building character of their own; with the help of the church and Sunday school, they may be assisted to pass over the great temptations of life and prove a blessing to their own people and friends, and can enjoy the spiritual blessings more fully which shall be bestowed upon them.

We were glad to see Clay Johnson out again after having been confined to his room for some time.

Mrs. Lassiter, who has been confined to her bed with La Grippe, is very much improved.

Jesse Lassiter, of the University, spent a few days last week with his parents h re.

Mrs. Walter Hardin, Rep.

Shiloh, Randolph Ct.

Dear Herald:

As I have been appointed reporter for this place I decided to write my first report.

Bro. Lassiter filled his regular appointment the 10th with a good sermon that we all enjoyed. Owing to the very rough winter our congregations have been small.

Our Sunday school reorganized yesterday, 17th, as follows:

Mr. M. Brown, Supt.; Mr. W. P. Pickett, assistant; Mr. J. M. Brown, Sec.; Miss Hester Patterson, assistant; Teacher Class No. 1, Mrs. J. A. Crowson; Mrs. W. P. Pickett, assistant; Class No. 2, Miss Ada Burrow, Miss Hester Patterson, assistant; Class No. 3, Mr. W. A. Deviney, Mrs. W. R. Pickett, assistant; Class No. 4, Mrs. W. C. Lassiter, and Mr. W. P. Pickett, assistant.

We hope as spring opens our school will increase in interest, and attendance.

The unusual bad weather has held on so long we will not hold our annual Easter service this year.

Success to all Herald readers,

Dollie Myres.

Julian, N. C., March 18th, 1912.

Corinth, Littleton Ct.

Last year about this time a number of our Sunday school boys and little girls agreed to plant something to help pay for the organ. It's slow coming in, because so many of them had no encouragement from the "home folks." Twenty-three, I believe, were willing to work to help in this cause, so here are the names of some of the "Willing Workers." Of those who have paid:

Helen Morris	$1.00
Lena Morris	1.00
Mary Morris	1.00
Nora Morris	1.00
Eula Morris	1.00
Carrie Insco	.75
Draper Insco	.75
Sol Insco	.50
Hattie Brown	.55
Garrett Walker	.30
Jasper Walker	.30
Fannie Barnes	4.00

(Gave one, collected three.)

To day we gave out recitations for Easter service.

Fannie Barnes.

March 17, 1912.

Mt. Lebanon, Randleman Ct.

Dear Herald:

As I have not seen tnything from here for some time I want you to allow me to tell the readers how we are getting along. Grandmother takes the Herald and we are all anxious to see it.

We think Mr. O'Briant is the right man in the right place. We all love him and Mrs. O'Briant, and are always glad to see them come.

Mr. O'Briant preached an excellent sermon March 17, on the subject of Prayer. We have had rain, snow and mud, but he has not missed an appointment since he came here.

Our Sunday school is getting along nicely with Bro. C. Z. Lineberry superintendent; Bro. J. R. Lamb, Assistant, and Bro. W. F. Ivey, Secretary. We voted to give the collection one Sunday in each month to the Orphans' Home. Our first collection for the Orphans' Home was $2.62. We think this is a good work that our church has taken up.

We have ordered Easter Literature and expect to hold an Easter service. Our Sunday school expects to order new songbooks and thus build up the choir.

We hope to make 1912 the best year in the history of our church.

With best wishes to the Herald and its readers, Aleen Lamb.

Mt. Zion, Pinnacle and Mt. Zion Charge.

Bro. Hunter filled his appointment last Sunday. He preached a good sermon, bringing out many helpful points. We had a very good congregation considering the bad roads. We are hoping to have better attendance when the weather opens up. We have had no Sunday school since Christmas on account of bad weather, but we are going to organize the first Sunday in April. We hope our people all will be interested enough to attend regularly Sunday school and preaching.

Mr. W. N. Brown, who has been quite ill, seems to be improving some, we are glad to say.

May we put forth every effort to make the year, 1912, the best year that has ever been. Yours for success,

Hattie M. Wall, Reporter.

Burlington.

Last Sunday we had 218 in S. S., the largest attendance of the year. It was good to see so many of our folks out again. The weather seems to be going to stay good, and we shall expect to see our attendance increase rapidly from now on.

The Philathea and Baraca classes began a contest Sunday. The Baracas had 45 present, and the Philatheas, 42. These two classes are working hard, and the result is being seen. On the second Sunday morning the church voted to build an addition to the present building to be used as S. S. rooms. This addition is to cost about $3,000.00, and will make our church one of the prettiest in town. The trustees have appointed Bros. J. H. Boon, J. E. Moore, and J. C. Foster as a building committee. Work began yesterday, and will be pushed as rapidly as possible. This addition will accommodate nine classes including the Baraca Room, which is to be built so that it may be be used when the congregation overflows the present building. But we can't tell you all of it now. Be sure to come to the Annual Conference next November and see it.

Mr. James G. Workman was received into the church last Sunday morning on profession of faith. We are glad to have him.

On the second Sunday morning, Bro. R. M. Anrews preached for us. Our pastor has been meeting his appointments regularly, with the above exception, and giving us fine sermons every time. He is working hard at present to secure the necessary cash to make the addition to the church and is meeting with good success.

Reporter.

Burlington, N. C., Mar. 19, 1912.

TO THE PASTORS OF OUR CONFERENCE.

The letter being sent out this week by the Woman's Home Mission Society has come into my hand. The word I want to say is to urge our pastors to give this letter prompt and careful attention. It is not composed of some idle words slung on paper, but brings to each a burning message, or to change the figure, a living message from those engaged in a great work for the Master and His little ones. May the message appeal to us pastors as strongly as it stirs the souls of those women deeply, and may we do our part as faithfully as they are theirs. Answer now. Act, act in the living present. T. M. Johnson.

Asheboro, N. C.

Program for S. S. and Old Folks' Rally At Zion M. P. Church, Second Sunday in April.

10 A. M. Opened by prayer and song service.

10:30. Study of the S. S. Lesson.

11:00. Songs by the children.

11:30. Old Folks' song service lined and interlined by G. W. Stout.

Song No. 1. Am I a Soldier of the Cross, sung to the music of Pilgrim.

Song No. 2. Amazing Grace, How Sweet the Sound, sung to the music of New Briton.

Comment.

Song No. 3. Father, I Stretch My Hands to Thee, music of Fairfield.

Song No. 4. Broad is the Road That Leads to Death, music, Windham.

Comment.

Song No. 5. When I Can Read My Title Clear, music, ninety-fifth.

Song No. 6. Children of the Heavenly King, music, King of Peace.

Song No. 7. I Love Thy Kingdom, Lord, music, Eduma.

Comment.

Recess.

1:30 P. M. Prayer and Song, All Hail the Power of Jesus' Name.

Subjects of Discussion:

1. What Relation Has S. S. To the Church? led by Rev. J. H. Bowman.

2. Is S. S. for Children Only? led by Rev. T. F. Andrews.

3. How Shall We Get The Parents To Become More Interested in S. S.? led by Rev. Mr. Suits.

4. What is our duty in regard to the S. S.? led by Rev. A. K. Scotten.

5. What kind of a person should the teacher of children be? led by W. C. Teague.

6. When are the fruits of S. S. reaped? led by J. H. Siler and G. W. Stout, closing song, God Be With You Till We Meet Again.

Zion S. S. Committee:

J. H. Siler,
W. L. Poe,
G. W. Stout,
M. M. Lowe,
A. E. Pike.

Grace Church.

The Ladies' Aid Society of Grace Church held its annual meeting at the parsonage, Monday, March 11th, the president, Mrs. Stone, presiding.

Although the weather was very disagreeable a large number of ladies braved the cold to enjoy the meeting with Mrs. Ogburn. For the past few months the Ladies' Aid meetings have been held the second Monday in each month instead of in connection with the Missionary meetings. The attendance has been good, and through the untiring efforts of the president, the meetings have been very interesting and helpful. A program of music and readings or topics for general discussion has been arranged for each meeting.

The treasurer's report was very encouraging, showing that about $100.00 had been raised by means of Larkin orders, contributions by members, and dues.

Our pastor was present and made a very helpful talk in which he suggested ways in which we could aid him in doing his work as pastor.

The nominating committee made the following report: Pres. Mrs. J. M. Stone; Vice Pres., Mrs. J. H. Denny; Sec. and treasurer, Mrs. T. A. Hunter. These being the former officers they were unanimously re-elected to serve for another year. We were glad to receive the following new members: Mesdames G. G. Hendrix, H. P. Bowman, and W. W. Hunter. At the conclusion of the service, refreshments were served.

Mrs. H. A. Garrett.

—A two-story brick building used as a drug store suddenly collapsed yesterday morning in Wadesboro, killing two ladies and a child and injuring others.

FLOATING.

Idling and dreaming, I lay on my oar
Listlessly watching the lights on the shore,
Gleaming, and twinkling, and trembling there
Miles away through the misty air.
Far in the front, with their silver capped crests
Rolling along from the star-jeweled west,
Tide-driven waves lap the ripple-kissed sand,
Seeking to rest on the breast of the land.
Far through the mist of the future, to me
Gleaming more brightly, it seems I can see,
Lining the shining and silvery strand,
Light on the shores of another land.

LOOKING TOWARD THE LIGHT.

The day was dark and clouds hung a threatening mood across the mountains and overhead; the storm hurled the snow against the sash; the blast swept past, and the roar of the forest told of conflict—the battle for man'sprotection; the battle of forest veterans with the wings of the wind.

It was a lonely strip of country where a weather-beaten home nestled low on the mountain side. The blast met wildly about the old gables and drilled in at many a chink in the smoke-stained kitchen, though it had been thought that every crack had been filled before the winter had ever set in, but the fireplace was wide and deep, and there was wood enough to burn.

Katrna stood by the hearth, her hands on her hips and her head thrown back a bit; she was alone in the midst of the storm and she was thinking.

If she forgot the pot hanging on the crane, and let the flame of the fagots fade out for a time there was yet blaze enough to light up the crimson of her pretty old bodice, and glint across the golden braids of her shining hair.

If she forgot, and stood statue-like, before the chimney place, who could wonder with the wind and stomr careering beyond; the snow hurling itself into impassable drifts; the ice-breath singing like a dirge, and Hans somewhere—who could know where—over the mountain?

"No," she said aloud; "it can not be; God has forgotten. If he remembered could it be like this with us? Hans would not let me say this; Hans is sure he keeps his hand over even such as Hans and I, but where is Hans now?—lost, oh! if he be lost on the way and there is nobody to help—and hungry he must be by this time, and if he comes, what is there for him? There is porridge in the pot anyway. God help Hans wherever he is!" and she stopped to throw some fagots on the fire.

Had it not been for the stirring of the wood she might have heard the sound of a footfall at the door, but she did not; she was stooping over the fire as the door was flung open; she thought it opened by the frozen blast, but from among the snow wreaths Hans swung in.

"Hans!" she cried, in springing toward him. "Hans!oh, the day has been long!"

But he spoke not a word, only casting off upon the floor the burden he had been battling to bear along, and stood, for a time, leaning against the wall.

"And you carried that through the storm? Oh, Hans, I thought you were lost on the mountain! No wonder you stayed when you were carrying this!"

"It is the gift of the God-mother," he said, taking her hand in his. "I could never have left it in the mountain."

"The day was long. I watched through the storm till I could look no more for the wild mists of snow. I watched till I could scarcely think; till it seemed to me I must go find you somewhere on the mountain, for what did I care what happened to me if only leave a track in the snow to lead you home? And then, Hans, I said God had forgotten."

"That is harder to bear than the storm, Katrina," he said as he allowed her to lead him toward the hearth. "Had I slept in the snow you would always have believed the hard words, and how then could you ever have been happy?"

"I never could have been when I had lost you."

"When you had lost God and me."

"But Hans, would it not have been so? Would he let you perish if he remembered? And, Hans, we have been so hungry, and there was no one anywhere to help."

"Is this the way it is to be with you, Katrina?" he said sadly; "and I have tried so hard to show the light that never goes out in the dark."

"O Hans!" was all she coould say, as the tears began to fall. "I love you, and I thought you were lost!"

"Do you not know that if he had let me fall asleep on the way he would have sent some one to you? It would only have meant that he wanted me for other service. Do you not see, Katrina, that we are yet but little children, whom he leaves here or calls to himself, and he is our Father who never forgets?"

"But we have no food, Hans; only the porridge—I will get some for you now," she said abashed, for she realized that she was not reaching up into the light that illumined Hans' life; that in spite of her love and his loving service, and words of every day she was far beneath him.

"Yes, I will be glad to give you the porridge, but wait a bit, Katrina."

"I know, I know, Hans, I do not keep up with you or mind your words as I ought, but we needed so much, and now even the porridge is almost gone"—here she lost words and sprung away to stoop low over the fire.

"Did I not tell you that somehow God would send help? I did not go to our God-mother and tell of our present lot of trouble, she sent for me, and gave without my telling. No storm will last as long as the fool will last that lies over by yonder door."

"God forgive me for the words!" she said.

"You know God uses our human hands to do his work—perhaps the God-mother never thought of that when she was sending for me, and yet he leads us by a thought. It will be only a few days now before I shall be able to earn more, and give you all you really need. I know it has been hard for you, but I knew that just for the coming days something would come, though I could not see ahead."

Then the tears vied with the dimples to make Katrina's face the sweetest in the world to Hans.

"I think God will never forget you, Hans but me? I seem to be so different; and yet I want to be just as you would have me—just like you."

"It is not I but Christ you would be like. Life lies all before you and me; the journey will be troubled always, as you have been today, if we have no light, but if we know that above us always is God's hand, we can learn to be content with whatever comes, be it life or death. We will do our best, our very best, and God will give us light to find the way."

"I will learn to look up to the light," she whispered to him as she turned to quickly get the porridge, to brush away the tears and to investigate the character of the treasures on the floor.

The day was dark without; hunger gaunt and harsh, had been standing by the door; a great dread had swept over the girl who had been so alone in the midst of fear and storm, but out of the darkness a new light sprung to being in a life.

Katrina paused before the treasure on the floor. In the attitude of a while ago, with hands on her hips, her head drawn back, for a moment of thought, she gazed out at the storm; she heard the blast sweep by, but to her it seemed to sing out the words of the dirge, but of triumph and power in the hand that could shield and guide.

As she stooped to the God-mother's gift she said: "I see at last why Hans

i always glad; he does his best, his very best, and trusts our Father with the rest; in the future so will I."—George Ingle in New York Observer.

AMUNDSEN, NORWEGIAN, AT SOUTH POLE.

From Hobart, Tasmania, Capt. Roald Amundsen the famous Norwegian erplorer had discovered the south pole Dec.14, 1911. sent a cablegram telling the world that he The edge had been taken off popular interest in polar discoveries since the north pole was discovered Apil 6, 1909, and Amundsen's success has thus aroused less attention than it otherwise would. Peary's success at the north pole stimulated explorers in the quest of the other axis and there were no fewer than five expeditions in an international race for the goal as Amundsen reached it. The English people were very anxious to share in the honors and were confident that Capt. R. F. Scott, their countryman, would get there first. It may be recalled that Lieut. E. H. Shackleton, an Englishman, had made the hitherto farthest south three years ago, reaching within a degree and a half of the pole when his supplies gave out and he had to retreat.

As it turned out, Amundsen gained the pole with comparatively small difficulty, once he was well started on the way. Bear in mind that the conditions at the two poles are very different. The earth moves in an elliptical path about the sun and it is nearest to the sun in our winter season, which of course is the summer season in the southern hemisphere. This makes the climate different at the two poles. Then there is a large mass of high land at the south pole, so large that geographers have even named it the antarctic ontinent, while at the north pole there is water, covered by a huge ice-pack usually 20 to60 feet thick, which is constantly shifting and drifting. A north polar explorer finds that at the most he has but few months of the year for operations, as he must wait for the return of the sun in the spring and the beginning of the long arctic day, and yet he must be back before the ice breaks up with the summer heat. The south pole however lies on a huge solid plateau, which Amundsen named King Haakon VII. plateau, in honor of his sovereign. It is covered with the original glacial ice-cap, several thousand feet thick in places and which is practically stationary and permanent. As there is no fear of this ice breaking up, the explorer has about twice as long a season as he has at the north pole, and also a solid road.

Amundsen had already had much polar experience. In 1903 he fitted up a small 50-ton sloop, the Gjoa, and with only four men set out to explore the historic "northwest passage" which mariners had been seeking for centuries, from Europe to Asia direct, between the American continent and the north pole. He spent three years in this work and actually did negotiate the passage and come out at the western side. Of course for practical purposes this route has no value now, but some day it may be utilized. The chief value of his work there was his location of the north magnetic pole and his exhaustive scientific observations in that region. On his south polar trip he took the staunch litle Fram, the specially built ship which Nansen used when he made his "farthest north " trip in 1895. Thus the Fram holds the record for farthest north and farthest south both. The attainment of the south pole represents the culmination of a long series of brave efforts, dating back to Weddell's cruise of 1823. All such discoveries have to proceed step by step, and those who perform the pioneer work deserve as much credit as those that complete it, though usually they do not get it. Ross got within 830 miles of the pole in 1842, Borchgrevink within 780 miles in 1900, Scott within 540 miles in 1902 and Shackleton within 111 in 1909.

Amundsen made the point by profiting by the experience of his forerunners and making sure of supplies. He started in 1910 and spent the winter in the antarctic. With a select party he left his vessel Feb. 15, 1911 and started on the overland part of the journey. Large quantities of supplies were carried on dog-sledges and as each degree of latitude was reached, as indicated by their instruments, they established depots and stored reserve provisions there, marking these places with flags. Thus they with the assurance that they could make good their retreat any time. The weather and the going were excellent most of the time. They made 66 miles in one day once. The sun left them April 12 and they had to go into winter quarters. But they were snug as a bug in rug. They carved a house out of the very ice, so that they lived in a crystal palace, and no matter how cold it was outside they were comfortable. They kept their house at 68 degrees by an oil stove, and they even had such Luxuries as a steam bath. The lowest temperature was "only" 60 degrees below zero by the Celsius or centigrade thermometer, which is about 75 below, Fahrenheit. This was in August, when we get our hottest weather!

Leaving their winter quarters as the light returned in the spring, they set out Nov. 8 for the pole, with 900 miles of pathless but solid ice still before them. Their only difficulty was the crevices in the glaciers, which required them sometime to make detours. Dec. 12 they found they were in latitude 89 degrees 30 mniutes—only half degree or about 35 miles from their object. When they reached the point that they figured to be the exact pole they built a tiny hut and planted a silk Norwegian flag there. In order to head off the objections of critics they spent four days circling about the pole, taking numerous observations, as proois to be submitted to scientists. Then, Dec. 19, they started on the return journey, which was made without mishap. They found that the mountain range which Scott and others had seen extends well across the antarctic continent probably, being evidently a continuation of the great backbone of the western hemisphere, which takes the name of the Rockies in North America and the Andes in South. One glacier they surmounted rose to a height of 9,100 feet above the sea, so that these are good sized mountains. The new range was named Queen Maud's mountains, in honor of the queen of Norway.—The Pathfinder.

"I WILL NOT LEAVE YOU COMFORTLESS."

Hear the pledge of Jesus Christ; "I will not leave you comfortless; I will come unto you. Lo! I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to the truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious?

It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You stretch out your hand to your friend, "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all fails - - - - Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says, "I will never leave thee. In all thy afflictions I will be with thee, and the angel of My face shall save thee."—Henry Van Dyke, D. D.

We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and what came to us blossom may go to them as fruit.—Beecher.

WESTERN MARYLAND BRIEFS.

It is with a great deal of pleasure that we announce the continued improvement of Dr. Forlines. In fact, he has so nearly recovered that he looks like a well man once again. He preached in Baltimore yesterday, the first time this winter.

Miss Pearle Fishel, daughter of our esteemed Bro., Rev. D. A. Fishel, Vaughn, N. C., has been chosen as one of the contestants for the Philomathean Literary Society, of Western Md. College, for the Newell Trophy, next June. Miss Fishel won the Sophomore Elocution Medal last year, hence we are expecting good things from her this year.

We are looking forward with pleasure to the coming of Rev. N. G. Bethea to lecture Wednesday of this week and to remain over for the "Seminary Day" on Thursday.

Mr. J. M. Millikan, of Greensboro, visited his son, Roy, who is here in college, Friday night and Saturday. We who have known Mr. Millikan for a number of years were delighted to see him again and those who had not met him before were glad of the opportunity of making his acquaintance. He seemed highly pleased with the place here. We wish more of the people could visit us.

Rev. W. A. Ledford will apply for work in the Md. Conference for the summer. Rev. L. W. Gerringer will assist in revival meetings in N. C.

Mr. John Harrison, of Brinkleyville. N. C., visited his brother and sister a few weeks ago. We were glad to see him and will say to him that he will always be welcome by the N. C. delegation here.

J. E. Pritchard.

Mrs. Will Davis.

Our Sunday school and church mourns the loss of this good woman and we desire to record a tribute to her memory, therefore, be it resolved:

1. That in the death of Sister Davis our S. S. has lost one of its best beloved and most faithful members, and the community a most useful woman.

2. That we tender to the family of our deceased sister our deepest sympathy and commend them to Him who doeth all things well. May He help them never to think of their loved one as being dead, but as an angel waiting and watching for them.

3. That a copy of these resolutions be sent to the Public Ledger, Gold Leaf, and our Methodist Protestant Herald.

Hattie Harris,
Crystal Bobbitt,
Nannie Cheatham,
Committee.

A shadow of gloom rests over our community on account of the death of two little girls, both aged seven years.

On Mar. 13th, little Ethel Pitts, daughter of Henry and Roberta Pitts, died in St. Leo's Hospital where she had been carried two weeks before for an operation. She rallied from the operation and at times it seemed that she would recover. Her father left her that day and came home hopeful that little Ethel would get well, only to receive the sad message that night that she was gone. She was buried at Hickory Grove on Saturday, but on account of the terrible rain the day before her funeral was not preached. She leaves a father, mother, three sisters and two brothers and many relatives and friends to mourn her death.

And just as we were starting to her burial we received the message that my brother, J. H. Gordon's, little Cassie, had caught on fire and was badly burned, and we hastened to their home, hoping she was not seriously burned, but when we looked at her poor little body, hope died within us, for we did not see how she could live. All that kind friends and loving hands could do was done, but to no avail, and at half-past four death released her from her suffering. She was laid to rest at Sandy Ridge on Monday, March 18, her funeral was preached by Rev. W. R. Lowdermilk, of Oak Ridge Circuit. She leaves a father, mother, four brothers and one sister and many relatives and friends to mourn her death.

While the parents of both little ones are almost broken, yet they have the great consolation that they are forever at rest and can look up through their tears and say, Thy will be done.

Two more homes are sad and lonely,
Two more precious ones are gone,
Two more voices joined the chorus
Of the angels 'round the throne.
Oh, 'tis hard to yield our treasures
Up to earth's dark, cold embrace;
But they have gone to bask forever
'Neath a Savior's smiling face.
Farewell, Ethel! Farewell, Cassie!
We will see your face on earth no more,
But with joy we hope to greet you
When life's toilsome day is o'er.

(Written by a friend and aunt of the little ones.)

King.

Mrs. Jane King, wife of A. L. King, died at her home in Star Sunday morning, March 3rd, and her body was laid to rest the following day at Why Not. Funeral by her pastor, Rev. J. H. Stowe. She had been in declining health for six months, but was confined to her bed only three or four weeks. Everything that loving hands could do was done, but our heavenly Father knew best, and we would say to the bereaved husband and children to be ready to meet mama when the summons comes.

We suppose a piece will be written to her memory later.

AN IMPRESSIVE FACT.

During the month of Febuary, 1912, there were only TWENTY FOUR charges in the entire denomination that sent in anything on the assessment for FOREIGN MISSIONS, and they represent only NINE Annual Conferences, leaving TWENTY-FOUR contributing Conferences from whom nothing was received.

The Alabama, Ohio, Eastern, Muskingum, Texas and West Virginia Conferences are each credited with one charge that paid the assessment in February. The Indiana Conference is credited with two charges, the Pittsburgh with three charges, and the Maryland with thirteen charges that paid the assessmeent.

This is the period of the year when receipts are totally insufficient for the Board's needs, and emphasizes anew the need of having the assessment raised in the early part of the Conference year.

If pastors and members could understand that about $1800.00 must be sent to Japan every month to maintain the work, and that when it is not in hand a temporary loan must be negotiated, and interest paid, there would be more agressive steps taken ento supply promptly the money required.

I appeal to pastors to send me their assessment. It is needed now.

"Do You Know"

The leaflet published by the Board, and distributed in packages to the pastors of the denomination has awakened great interest.

It is hoped that the pastors have wisely distributed the copies among their people, and if they have not preached a special sermon on Foreign Missions, and given their members an opportunity to contribute to the Emergency Fund, I urgently plead that this be done without delay.

To put the leaflet in the hands of our people will accomplish much by informing them of the work, its success, cost and development fururewards, and with more knowledge will come greater interest and more generous giving.

DID YOU READ IT LAST WEEK?

The report of the Japan work presented to the Board February 29, I mean. Fifty seven baptisms and sixty-five members received, making 1197 full members, 225 probationers, 459 absent members 361 enquirers enrolled, total 2240. There were also 2775 Sunday school scholars, 121 teachers

and officers, total 2896, and there were six C. E. Societies.

The year's enrollment at the Nagoya college was 3:0 young men, and at the Yokohama school 204, besides 35 in the girl's afternoon department.

Two theological students graduate and will unite with the Conference next month.

Provision is being made to accommodate 350 young men in attendance at the Nagoyo College next scholastic year begining next mounth. There has been steady growth in all departments o. the work in Japan, and of necessity it calls for more funds, and the Budget for next fiscal year, April 1 to March 31, 1913, shows an increase of $1,589. 50, and it does not include "urgent supplementary items" amounting to much more. ding up a denomination which we are doing ing in Japan all the kinds of work in building up a denomination whict we are doing in America, and that our special gifts, the assessment, the Children's Day offering, the Christmas offering should be made with that distinctly in mind.

This is the time to help this great work. Send me your special gift for the Emergency Fund, and aid us in solving our financial problem which is great at this juncture.

Fred C. Klein,
Cor. Sec.—Treas.

316 N. Charles Street, Baltimore, Md.

Flat Rock, Vance Ct.

Our pastor, Rev. J. A. Burgess, filled his appointment at Flat Rock this morning at 11 o'clock. He gave us a fine sermon from the text: "What shall we render unto the Lord for all His benefits toward us?" It was beautifully illustrated and I wonder just how many will take it home with them and meditate on it. How can we ever renay our Sarior for all His loving kindness to us, surely we ought to give Him our best, for without Him our lives would be blank. Now, that the spring has opened up, let us start out with new vim and enthusiasm and as the year shall close let us not feel that our works have been in vain. The more we see of our pastor the more we realize his worth and our good fortune in having him with us. The weather has been unfavorable each time he has preached and the congregation was not as large as they should be; however, we hope he may not be discouraged.

Wishing the Herald success.

J. R., Rep.

Henderson, N. C.

Rockingham.

We have very little to report from this charge. The very bad weather has hindered in the size of congregations. We have had but one nice Sunday this year. Some services—preaching, S. S., and prayer meeting—have been either rained out, or frozen out. We have a few here who are true and faithful in attendance, requiring very extreme weather to keep them from church.

Some additional gifts since our last: canned peaches, from Sister Keith; meat, from Sister Whitly; and milk and butter from Bro. and Sister W. T. Collins.

We are hoping that everything will take on added life when the weather ameliorates. Some sickness prevailing. Mrs. J. C. Braswell is quite feeble, and has been for some time. Mr. Robert Little is suffering from white swelling of some years' standing. We had not been troubled for about five years until the last few weeks; and Bro. Hurst, one of our aged and faithful members at McFarlan was feeble and indisposed when we made our last visit there.

Rev. J. W. Willis has moved to Rockingham and is selling groceries.

Bro. N. B. Braswell is in the Eastern part of the State, traveling for a business house in Chicago.

J. F. Dosier.

Mecklenburg Ct.

Dear Herald Readers:

As I have been appointed reporter for Stallings' Sunday school I will say our S. S. is getting along fine. We have fifty on the roll; 30 were present yesterday although it was raining. I think we have some of the brightest children I have known. They have good lessons. We will have Easter service and look for a nice time. Our superintendent is sick. The pastor has been called to three burials. We have received many tokens of kindness from the people of Stallings. We aim to have a meeting beginning the fifth Sunday in March and want to ask the prayers of every reader. Let us all pray for the best year we have ever witnessed.

Mrs. Lillie Martin.

Caroleen Ct.

We are still alive up here. We have not gone into winter quarters as I see many have. All three of our churches have a good live S. S. We have two schools as good as there are in the State considering number. Rain and snow don't keep them away. Our Sunday school at Shelby has been hindered by the smallpox; they are about over it now and we are expecting to get right down to business. How does our S. S. at Lincolnton compare with other S. S.'s in collection? I have never seen a school make the record they have made in this respect. Right in the same town there is a church that has 400 members and our little church doubles them.

We are looking for great things from Lincolnton this year. They are carrying $4.0.00 in the Building and Loan like tops. All we need is $100.00 and we will be all right. We will get that in some way.

Our work at Caroleen is in fine shape. We have just closed a two weeks' meeting there. We had about 40 conversions; 14 accessions; this makes 20 since Conference. We had two snows and three rains in time of the meeting, but the people came. There was not room to seat all that came part of the time. Our S. S. has outgrown the church and we have got to build two Sunday school rooms. We will let the contract April 15. The rooms are to be 24 x 26, one on each side of the old church.

Our work in Shelby is well. Our plan is to pay for the church this year. We are planning to pay $200.00 on May 1st. We have got a good start on it now, but we are asking all who want to help us to do so by this time, as we want to stop the interest. Some have me write them when we're going to make a payment, so I take this method to let you know, and if we can make this, we won't be in a pinch any more.

I wish to say that this promises to be one of the best fields in the near future. They will pay me a living this year.

H. W. Braswell.

Shelby, N. C.

Caroleen.

Dear Bro. Swain and Readers:

Bro. H. W. Braswell has just closed a meeting here which was ran from the first of March until the 14th. The weather was cold and some rain, but with all this the meeting was a success. Somewhere about forty were saved and reclaimed; there were fourteen joined the church. Bro. Braswell did some of the best preaching that has been done here in many days. He preached until he couldn't talk without great effort, but God blessed the meeting, and our church is in good shape here now. Our attendance at S. S. on the 10th of March was 131 and on the 17th, 117. Our school is doing well. We hope to see this work increase as we go along. H. E. Waldrop.

Miss Emma J. Gallimore, daughter of Mr. George Gallimore, of this place, was born February 21st, 1887, and departed this life January 15, 1912. She professed Christ as her Savior and joined the M. P. Church when small, and up to her death she was a true and faithful member, was loved by all who knew her. She leaves a mother, father, brothers, sisters and a number of friends and relatives to mourn her loss.

Addie Easter.

Lexington, N. C.

FUNDAMENTAL LESSONS FOR ELEMENTARY GRADES.

By Mrs. J. J. Lincoln.

The necessity of fundamental S. S. lessons for small children is so conclusive at a glance that we think it must be and believe it is, without argument or reiteration a generally accepted idea; at the same time we know that it is a fearfully abused one.

Who would think of engaging a beginner in public school in an English lesson in composition,or an arithmetic lesson in percentage! Yet we take beginners in S. S. and do sometimes a worse thing, sometimes a better, but seldom the right thing. The worse thing may be pretty fairly illustrated by the regular S. S. lessons of last year, the better by those of this year,but the right thing is not reached in either case. The fundamental lesson is clearly a necessity that the International Uniform System does not supply. The International Graded System does supply it, but that, as I have hinted before and as can be readily shown, is far beyond the adaptability of the average school in that it covers too many years for general and practical use. The Christian denomination, to our knowledge, does not furnish this all-important type of S. S. lessons. That it should do so is even now apperant and will in time become a conclusion that must be met and provided for. That the S. S. board of the Southern Convention, the the Young Peoples Convention, or somebody, should make this provision for all S. schools at the earlist opportune time is a duty so stressed by our condition thatthat we are beginning right now and shall continue to labor for its accomplishment.

The E. Va. S. S. Convention, through its P. U. department has already made some effort in this direction.Fully conscious of the limitations and imperfections of the course sent outby this department ,the committee believes it will not be wholly without result even in its present feeble form; and we believe further that if this movement on the part of the Sunday school convention is to be firmly establised, grow and finally succeed, it must be by recognition and support of its own. It sometimes happens that our own receive us not. Jesus was rejected at Nazareth.

But this article is primarily a plea for fundamental lessons of some kind and the best kind rather than for the endorsement of the particular course referred to; that has been cited rather as explanatory and illustartive of the idea and principle of P. U. The course itself may be unsatisfactory; we know it is insufficient, but we believe it cannot be entirely unworthy because it is builded on the two foremost ideas of modern S. S. methods—viz.: better classification and more fundamental tearhing of God and His Word. Then let us, for the love of Jesus our Master teacher, who taught his little ones from the heart and bids us do likewise, not get too far away from the principle He gave us and the wisdom of his pure example; not despise too much the day of small things, not think too highly of our responsibility to provide the very best lessons for our children, but rather urge and stimulate all our own S. S. field, the idea of fundamental knowledge of God and His word until it shall lead to the preparation of a course of lessons as sufficient in every particular as the most effectual elementary teaching demands.

NOTES ON C. E. TOPIC, MARCH 31.

By Charles A. Hines.

Subject—"The Foreign Missions of My Denomination—A Bird's-eye View.—Matt. 28: 16-20.

Every denomination has its heroes of home and foreign missions. The most interesting part of any history is the story of men who have made some great sacrifice for a country or a cause. The heroes of the cross from the time of Christ down to the present day have given color and interest to the story of the growth and development of the religion that must sooner or later rule the entire world.

System is coming into foreign mission work. No one denomination is attempting to reach all the world itself. The heathen nations have been divided among the several regiments of God's great army and each is undertaking a definite task. The missionaries are learning to preach Christ and not creed and the natives in missionary lands may go to the meetings of any of the pioneers of the cross and he will hear practically the same truths. In early missionary days there was rivalry—the missionaries would talk of creeds and doctrines, with the result that natives would answer, "How do you expect us to accept your faith when you are not agreed among yourselves?"

Missions have done more for civilization than all other forces combined. Commerce, education, the printing press, science and invention have followed the cross and rarely have they gone before it. America and England have been many times repaid by commerce for what they have giving to missions. From a selfish standpoint, missions pay.

Suggestive Illustrations.

1. Henry Martyn, who preached and translated heroically though weighed down by physical weakness, and constantly fighting disease that carried him away while still a young man.—C. E. W.

2. "Judson Dwight Collins, pioneer Methodist missionary to China, begged to be sent out as a missionary, offering to go as a sailor before the mast. He had to live for months on an island near Foochow before he could gain a foot-hold in the city. His strength gave out after five years of work, and he died in his thirtieth year."

3. The missionary enterprise has made many advances since Carey's time, but it is doubtful if the spirit of the New Testament evangelism is as strong on the mission field now as it was in the heart of the consecrated cobbler. In reducing the missionary enterprise to a business, there is danger of losing the free and self-sacrificing spirit that most of all impresses aliens with the divine power and character of our holy religion.—Ex.

4. Carey, who is called the father of modern missions, was a humble cobbler, whose love for Christ and man led him into the religious work and to become a minister of the gospel. He said preaching was his business, but he cobbled shoes "to pay expenses." To equip himself for his chosen work, he learned five languages besides his mother tongue, three ancient and two modern, while he worked at his bench.—Ex.

5. "Organized foreign missionary work in America begins with the famous "Haystack prayer meeting," so called because of a meeting held during a thunder-storm under the shelter of a haystack at Williams College in Massachusetts. Six students, led by Samuel J. Mills, consecrated themselves to foreign missions, and from their earnest purpose sprang the first American foreign missionary society, the American Board, formed in 1810."

WHAT A CHINESE GENERAL SAYS.

Dr. Stuart quotes General Li, the leader of the revolutionary troops, as saying: "Oh, yes, missionaries are our friends. Jesus is we get to come to China the greater will in favor of foreign missionaries coming to China, teaching Christianity, and going into interior provinces. We shall do all we can to assist missionaries, and the more rest yoon more, physically, morally, intelec the republican government be pleased.

—With imposing ceremony all that remained of the ill-fated battleship Maine, which had been resurrected after fourteen years burial in Havana harbar, was piloted out to sea and sunk in 600 fathoms of water, March 16. Raising the Maine has required tact and skill and several hundred thousand dollars, but Uncle Sam set himself to the task manfully and has at last given the vessel decent burial in a watery grave.

—North Carolina has a post-office named Just. It is in Madison County.

—The parsonage of Ivy Ct. is being repaired at an expense of about $200.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 a. m., No. 42 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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Washington, D. C.
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—Thomasville loses and High Point gains Bro. E. F. Segraves—by his moving.

NEEDLESSLY BLIND.

There are estimated to be one hundred thousand blind persons, old and young, in this country. Not less than five hundred of these live in North Carolina. Had it ever occurred to you, gentle reader, that at least seventy-five to one hundred of these need not have been blind—*ought not to* have been, and would not have been if proper precaution and preventive measures had been employed immediately after their birth?

"What blindness means to an intelligent, capable man or woman, to quote the words of a blind man who has, in the face of heavy odds, taken his place in the world with signal success," is something which only the devil and those who endure it know any thing about; in their blackest nightmares, those with sight can not even imagine it." That it is possible to prevent much of such angulsh seems not to have dawned upon the average citizen. Is such ignorance and indifference not criminal, positively wicked? Then who is responsible?

From one-fourth to one-third of all blind children lose their sight from what is usually called "sore eyees" "inflamation,' etc. This is really "ophthalmia neonatorum," a germ disease,which can be cured if taken in time and the proper remedies used. these remedies should be applied as soon as the child is born, whether any signs of inflammation are discovered or not. The remedy will do no hurt; it *may save your child's sight.*

If the eyes, nose, mouth and ears of *every new-born babe* should be thoroughly washed immediately after its birth in a weak solution of boracic acid (borax water), one drop of a solution of nitrate of silver, *not stronger than one per cent.*put in the eyes and the child thereafter kept clean, blindness among children in our state would be reduced at least *twenty-five per cent.* Do you realize what that would mean to one hundred homes in North Carolina in which there are children "needlessly blind"?

And are you aware what it would save the State financially to thus preserve the sight of all such children? Not less than $20,000,00 a year. Is it not worth the effort? Then does it not behoove every one to do all in his power to spread the information and seek to bless the homes into which the little ones come? Let *every mother* heed this warning and preserve the sight of her child.

John E. Ray,
Principal State Cchool for the Blind,
Raleigh, N. C.

—The pastor of Ivy Ct. thinks the work moving on well there. Quite a number of new members have been added to the five churches, he says.

BROTHERHOOD CALL NO 12.

Notice is hereby given to the members of the Brotherhood of the North Carolina Conference of the Methodist Protestant Church of the death of Rev. E. A. Plyler. Bro. Plyler was a member of the Brotherhood in full standing, having responded to every call of the Brotherhood. Beneficiary members are due three dollars each. These amounts are due not later than sixty days after date of this notice. Money should be sent to the Treasurer, J. A. Burgess, Henderson, Andrew's Ave., No. 343, N. C. If convenient, please remit by check.

J. A. Burgess.

Mar. 5, 1912.

A CORRECTION.

Something over a year ago the constitution of the Brotherhood was so amended as to do away with all non-beneficiary membership. So that there are no longer any non-beneficiary members and no one is due anything on the above call but beneficiary members. In sending the above notice to the Herald I overlooked this fact. However if there are those who feel disposed to contribute something to the widow and children of the deceased brother, it will be accepted and appreciated. J. A Burgess, Sec.-Treas.

NOTES.

—On account of complaints that the Herald fails to reach many before Sunday, we are striving to gain time enough to mail a day or at least several hours earlier. We hope to reach it in a week or two.

—Rev. T. H. Matthews is scattering light in another way: he is assisting a rural mail carrier. We thank him for some information he kindly sent regarding one or two strayed Heralds.

—We are glad to learn that Bro. W. N. Brown, who has been quite ill, is improving. He is one of our best men.

—The editor is grateful for an invitation to the S. S. and Old Folks' Rally at Zion Church, Siler City Ct. We print the program this week.

—Bro. J. C. Allred, of Central Falls, superintendent of the Giles' Chapel Sunday school, was in our office this week. He reports that Bro. Whitaker is well-liked and that the prospects for a good year's work on Richland Ct. are bright.

—Some of England's suffragettes have been sentenced to prison and "hard labor" for smashing windows. The women say they are going to bring on terrible times if they are not allowed to vote.

—A great strike of coal miners is threatened on April 1st, as the miners and mine-workers cannot agree as to the wage scale.

—It was not until yesterday that cars began to run over the Madison branch of the Southern since the big rain of last Friday. Of course this delay in the movement of trains has held back the mails.

MANTELS, GRATES, TILES

No modern house is considered complete without artistic tiles, grates, and mantels. A handsome catalogue will be sent free to those who contemplate purchasing. Our experienced salesmen can render valuable assistance in selecting designs that will prove to be harmonious and satisfactory.

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J. W. Fry, Pres. W. E. Allen, Treas. W M. Combs, Mgr. Sav. Dept.

TEACHERS' NORMAL COURSE, ELON COLLEGE.

A two months Teachers' Normal Course opening April 9th, and closing June 5th, 1912, open to all teachers of the state who wish to avail themselves of instruction amid surroundings conducive to the fullest intellectual growth. The Course is endorsed by State Superintendent Joyner and a number of the county superintendents. Teachers wishing to prepare for better work, to broaden their scholarship, to prepare for better positions, and to render better service to their schools will do well to attend. Courses are offered in all public and high school branches as well as in college subjects.

Tuition free to all teachers who attend. All other expenses low. The College Bulletin giving full particulars concerning the courses offered, the expenses, etc., will be sent on application to

W. A. HARPER, President, or
THOMAS C. AMICK, Director Teachers' Nor. Course,
ELON COLLEGE, NORTH CAROLINA.

HAMMER'S QUALITY White and Brown Leghorns and Pure White Orpingtons will give you satisfaction if you want the best chickens. He guarantees every shipment he makes. Waveland Farm, Asheboro, N. C.

TO THE READERS OF THIS PAPER.

Send us $2.50 and we will send to your nearest express office enough wall paper to paper a room 16 x 16 feet, ceiling and side walls. Please mention for what rooms paper is wanted and if border is desired, and we will make you an appropriate selection.

Reference, Editor of Herald.

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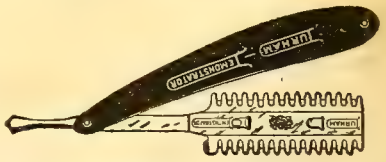

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combines the safety feature and the thin blade with the correct, diagonal stroke of the old-fashioned razor. To enable you to demonstrate to your own satisfaction the correctness of the principle of the Durham Duplex, we will send by mail a Durham Duplex Demonstrator for only 35 cents, in silver or stamps. See coupon in double page advertisement in "The Saturday Evening Post" of March 9th, or mention this paper.

ODELL HARDWARE COMPANY.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist P

ONE IS YOUR MASTER

VOLUME XVIII. GRE

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCulloch, Editor and Publisher.
Price.—One dollar a year, payable in advance.
Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit diecrtly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

THE SPIRIT OF SATAN..

Whether there is a personal devil or not—and I see no reason to doubt that there is—certainly the spirit of the Devil is abroad in the land. What does the word "devil" mean? It means "slanderer," "accuser." Satan was an accuser of Job before God and he slandered God to our first parents. He seems to make it his business to misrepresent and deceive, to speak evil of, to defame, to malign.

And how many are the people that are engaged in the same bad business. How much of the world's common conversation is made up of defamatory talk about people—people who are absent and who may never have opportunity to clear themselves of the false charges that have been set up against them. How unfair it is, how absolutely mean it is, to speak evil of people in their absence, when the object is simply to lower them in the estimation of others. If those who engage in this sort of thing are not inspired by Satan, it must be because he sees their hearts are so corrupt that they do not need his suggestions.

A minister attending an annual conference in another State was compelled in his place of entertainment to overhear a conversation among several persons in the room below. He declared that it wholly consisted in vilifying talk. Were you never caught in such company? It is anything but delightful to one who wishes to think kindly and as favorably as possible of his fellowmen to be forced to hear the calumny that some people are in the habit of flinging at the absent and it may be the innocent.

And the case is not greatly altered if the people charged are really as bad as they are represented. There are times when it is necessary to expose the wickedness of people for the protection of others, but this does not justify the practice of holding up the faults of others when the only occasion is the gratification of some personal spite the speaker feels.

If you are ever tempted to speak of the absent in a way to lower them in the esteem of those to whom you talk, consider well before you speak. Be sure your motive is one of love and that what you say is absolutely true and that there is occasion then and there to tell the truth. If you get into a careless habit of talking about the faults and sins of others, you are sure to do some of the work of Satan.

—Stephenson, of Wisconsin, is allowed to retain his seat in the United States Senate by a vote of 40 to 34. His colleague, LaFollette, voted against and our Senator Overman voted for. Stephenson is an old man, over 80, and has had a good record, but it seems strange that so much money should be spent in a bad way to elect a good man. There is evidently something wrong in the case. If Stephenson is not a bad man, he has allowed himself to fall into the hands of bad men who hoped to use him as their tool, we suspect.

—The presidential primary in New York on Tuesday went for Taft as against Rosevelt about two to one, according to report sent out. The Roosevelt faction are declaring that the election was a farce and are asking that another election be held.

—The Allens involved in the Hillsville outrage have not all been caught as yet. Almost everyday we are told that they are cornered and will soon be taken, but thus far they have eluded their pursuers.

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the heart. He intended for it to [illegible] forever for peace, and purity, for order, and sweetness, and joy, and comfort, and cheerful growth of character, and all that was splendid and uplifting in life. They were joined with this simple holy ceremony, "And the twain shall be one flesh." Where man or woman can find any grounds to claim superiority is one of the unsolved problems. Another reason that is assigned for divorce is that "we have fastened on society a double standard of morality." Now this may be a sufficient reason for divorce, but it is equally as strong a reason against remarriage.

Since it is said two-thirds of our divorces are obtained at the initiation of wives," let us look into the matter, and see where the blame lies for this double standard of morality.

There is not one man in a thousand that will bind himself in wedlock with an unchaste woman, but a large number of our girls will (in the face of the most violent protests) stand in the presence of God and men and angels, and take a

The selfish, lawless, Godless boy makes the libertine husband. The "independent" girl makes the vain, frivolous, fault-finding wife that will brook no criticism or censure, and their constant bickerings and recriminations end in the divorce court.

And now we come to the part where no light shines. The parents have found a way out of the difficulty, but what is the fate of the innocent little ones who owe their being to these perjured parents? They must, perforce, rest under the shadow of shame till life's latest day. May the dear Lord pity the little ones who are a thousand times worse than orphaned when father is another woman's husband and mother is another man's wife. The true independence of women dates back to the creation, and is backed up by Omnipotent Love.

A partnership with God is motherhood.
What strength, what purity, what self-control,
What love, what wisdom should belong to her
Who helps God fashion an immortal soul!

This boastful, arrogant, aggressive thing called twentieth- century independence, that even claims immunity from God's laws, originated from the same source with the insidious whisper, "thou shalt not surely die," that brought such woe into the world at the dawn of creation.

It is possible that such a thing may exist as justifiable divorce, but it is Satan's own trap to catch men's souls when they are led to believe that they can find true happiness in re-marriage when it failed to materialize in the first union.

It is the fashion in this grand age when a moral law interferes with our pet sins to put the blame on the law, and not on the sinner, "but know thou that for all these things God will bring us unto judgment." Ruth Fletcher.

THE SEMINARY CONFERENCE.

March 21 was a red-letter day at Westminster Theological Seminary. It will long be remembered by students and faculty as one of the most helpful and inspiring occasions in the history of the student life of the Seminary. The symposium on the subject, "More Men for the Ministry," began at 10:30 in the morning and was supposed to close with a layman's hour in the evening. The layman's service was held all right, but several numbers which should have come during the day were crowded out and postpone until the next day. In fact the greatness and importance of the questions being discussed seemed to grow upon all, the animated discussions revealing how seriously each had been thinking upon the various subjects. The truth is that the symposium was of such magnitude, as planned, that the time allowed was entirely insufficient. Several of the open parliaments had to be left out entirely while that which should have been the crowning event of all—the prayer meeting—had to be put off until next week.

"More Men for the Ministry" is a subject in which every true Christian is vitally interested and particularly the ministry itself. As considered in this conference it was divided into four parts; the Need, the Sources, the Agents, and the Place of Prayer.

Because of the unavoidable absence of Dr. Lewis, Secretary Klein discussed the word-wide need, particularly emphasizing the needs of the foreign field. "What the world needs most is the man who has God's message. It should be a passion with us to meet this need."

Prof. Douglas discussed the denomina-

tional need and presented some surprising statistics. Many charges are left unsupplied every year. Last year out of nineteen conferences 111 charges were left unsupplied. But this was offset by the fact that 113 ministers were left without appointment at their own request. He declared that it is not so much quantity that the church needs, but quality—not more men but better men. More could be accomplished with fewer men if they were of the right character and equipment.

An open parliament followed these addresses and it was spirited and full of practical suggestions.

The afternoon conference was opened by Dr. Greenfield of the Westminster Church. He discussed the Home as one of the sources of supply. He emphasized the need of more piety in the home and then the children will have higher regard for Christianity and a greater love for Christian service. The so-called self-made man and the one who has been lifted from the gutter are not the best fitted to carry the Gospel-message. If they were it would pay for all to pass through such experiences. "There was ne er a soil upon the Master and who would covet anything else? The best comes from the best."

Rev. L. B. Smith of Christ Church, Baltimore, next presented the Church as a source of supply. He mentioned how the various organizations or forms of church activity could be used to lead young people into Christian service in opposition to those of the world which are constantly bidding for them. We have a right to expect the church to furnish men to carry on her work.

Dr. Forlines' subject was the Schools as a source of supply. He insisted that as men need thorough training and equipment in other lines of work, so does the Christian minister. If he has not, he cannot expect to be a leader of those who have. The young man who goes thru the schools is in a position to understand, sympathize with, and help those who have done the same. He suggested the plan of holding conferences in the schools, high schools as well as colleges and universities, for the purpose of presenting the claims of the Gospel ministry. He gave a number of illustrations of great world-movements which originated in colleges and universities. The schools prove an effective place for presenting the claims of the ministry, for it is there most decisions for life-work are made.

The third division of the symposium related to the Agents employed for recruiting the ranks of the ministry. Dr. J. W. Kirk, of Baltimore, was the first speaker, and his earnest and enthusiastic words found their way to every heart. He gave many Bible illustrations of how God called different ones into his work. Church workers as well as pastors often have the opportunity of helping young men to articulate indefinable feelings through which God is calling them into the Christian ministry. But all must be careful not to make the call too alarming or spectacular. God calls in different ways.

Rev. N. G. Bethea of the North Carolina Conference then told of the opportunities which the pastor has of recruiting young men for the ministry. He should enter wisely into the social life of his young people, should cultivate their friendship, be companionable and in every way encourage them to take part in Christian service. He should make it the practice of his life to be on the lookout for young men who are contemplating the Gospel ministry as to their life work. He should, if so led, encourage them to preach the Gospel.

By this time it was getting so late in the afternoon that Dr. Elderdice deemed it best to postpone the other numbers until the next morning. In the evening the service was in charge of the laymen and it proved a delightful and profitable hour. Dr. Chas. Billingslea, of Westminster, conducted the devotional exercises. He was followed by Dr. Hering who, in a few introductory remarks, told how the layman could be of help to the young man who was perplexed as to whether or not he ought to enter the ministry.

Mr. Daniel Baker, of Baltimore, was the next speaker, but he had brought with him Mr. Morris, the General Secretary of the Baltimore Y. M. C. A., and he introduced him for an address. Mr. Morris spoke of the various social problems which are demanding the attention of the church. Many conditions must be changed, but this is not so important as changed character. Change the character and the social and home conditions will change. Mr. Baker followed with a very practical discussion of the subject, The Pulpit and the Pew. He closed with an appeal to the students to cultivate the personal touch—to bring the claims of Christ home to others in personal work.

This session was followed by a social hour during which the Seminary Woman's Club served refreshments.

Friday morning, the conference was resumed and Dr. Elderdice was the first speaker. His subject was the Seminary as a recruiting agency. He said the Seminary as an agent presents a difficulty because of the desire to build up the student body and a danger of over-persuading young men to enter the ministry that this might be accomplished. But a Seminary is an agency and has two lines of activity. It is to be a bureau of information as to the needs, requirements and the elements which constitute the true call to the ministry. Then, too, the Seminary is to be a financial solicitor to aid needy students.

Considerable time was then given to an open parliament which proved even more helpful than the one the day before.

Dr. Feeman was the next speaker and his subject was, "The Place of Prayer." He declared that the one who leaves out prayer leaves out an important factor in Christian enterprise. Paryer is needed to find out God's will, to strengthen us for the task and to accomplish some things which are not and cannot be accomplished in any other way. Things come to pass through prayer.

The final address was given by Dr. Lewis. He spoke of some things which are needed in those who try to meet this great need of more men for the ministry. The great need of the world is redemption. It is a precious thing to meet this need. The one who does must have sympathy, the ability to lead; he must have common sense and the spirit of heroism. The minister must not be afraid of being unpopular. He should cultivate the heroic spirit and it will yield good dividends

Dr. Lewis closed his address by answering a question of the relative importance of the home and foreign work. He took the position that this is a distinction without a difference, and that if God really wants a young man to enter the foreign field he will make it clear. In his own experience he had found that the path of least resistance was the path which he should follow.

And so closed the conference on this important subject. It proved a great help and was a far greater success than had been anticipated. The suggestion originated with Mr. Pritchard of the senior class and he and his committee composed of Messrs. Corn and Gerringer deserve much credit for the success of the undertaking. When a Seminary Day was suggested to the faculty, they entered heartily into the plan and together with the committee formulated the program, but did not anticipate such an important or significant conference. Many questions came out in the discussion which it is hoped can later be discussed and more definite conclusions reached. It is also hoped that some of the papers can be secured and published.

—Trust in the Lord and do good.

PROGRAM OF BRANCH MEETING
Woman's Foreign Missionary Society, Winston, April 17-18.

Wednesday Morning 10:30.

Consecration Service. Mrs. A. G. Dixon, High Point.
Address of Welcome. Mrs. W. B. Speas, Winston.
Response, Mrs. W. T. Hanner, Julian.
Business—appointment of committees etc.

Afternoon Session.

Devotional exercises. Mrs. S. R. Harris, Henderson.
Roll Call.
Reading of Minutes.
Address of President, Mrs. A. G. Dixon.
The Woman's Missionary Record (paper) Dr. Harris-Glascock, Greensboro.
Reports of Auxiliaries.
How to awaken interest in our State Work. Mrs. J. F. McCulloch, Greensboro.
Business.

Wednesday Evening.

Devotional exercises, Mrs. A. B. Kimball, Greensboro.
Address, Miss Annie L. Forrest, Field Secretary.

Thursday Morning, 10:30.

Devotional exercises, Mrs. L. J. Diffee, High Point.
Roll Call.
Minutes.
Report of Corresponding Secretary, Mrs. W. C. Hammer, Asheboro.
Report of Treasurer, Miss Velna McCulloch, Greensboro.
Our Work in China (Letter from Rev. C. S. Heininger), Mrs. H. L. Coble, Greensboro.
Business.

Thursday Afternoon.

Devotional exercises, Mrs. W. T. Hanner, Julian.
Roll Call.
Minutes.
Reports of Committees.
Election of Officers.
Round Table, conducted by Miss Forrest.
Unfinished Business.
Adjournment.

HIS ONE SPEECH.

Bro. A. A. Hicks, of Oxford, at our request sends the following account of a speech made in our legislature during the agitation for a dispensary in Charlotte some years ago:

"Senator Osborn representing Mecklenburg County, was insisting that the Bill should not pass as the State had just gone through with the White Supremacy campaign and routed the opposing party, that being the main issue in the campaign and nothing having been said in his district about a dispensary. It was at night. Many speeches had been made pro and con when suddenly all eyes turned to the Senator from Lenoir who had not spoken during the session. I might add that he was a man between the ages of sixty and seventy and dignified in appearance. He said:

"'Mr. President: When I was a boy, whiskey was sold in small places called groggeries. Later on, the business seemed to thrive and it was sold in what were then called bar-rooms. Still later, more pretentious places were opened up for the sale of this commodity, with red lights and stained glasses, which were called saloons. But since the doctors of divinity have taken charge of this business, they have come to be called Dispensaries. For my part it takes a man with a finer sight and a sharper pair of metaphysical scissors than I have to clip between the north and northeast side of a hair.'"

This was his only speech. He died the last day of the session.

—A note from Mrs. Dr. Hubbard referring to Rev. Joel B. Trogdon's operation for appendicitis says: He has been troubled with attacks more or less severe for five years, and an attack more severe than usual coming on this week made an operation necessary. Dr. Hubbard, Dr. Austin, and Dr. Plummer did the work, and he is getting on very nicely this morning, and Dr. Hubbard is hopeful of an uninterrupted recovery. This was written March 23rd. A note from Mrs. Trogdon written two days later says: "On coming home from Asheboro last Wednesday evening about half way my dear husband was taken with appendicitis. He had to undergo an operation. I thought he was gone once: he stopped breathing three times. It was the saddest thing that ever came to our home. God has been mighty good to us since we were married, but the dark day must come to every home. This is the fourth day and he is getting along very well. I want to ask the people of Uwharrie circuit to remember him in their prayers that he may get able to go to his work again. And I want everybody who reads this to please remember him in their prayer and all the family, as we have seven little children to care for. I believe that the prayers of the righteous avail much. We long to see him well again, that we may hear his sweet voice in the family prayer again. I cannot help having good hope of him because I don't believe his work on this earth is finished. We have given up our home on earth that we may all have a home in Heaven. I want to say before I close that I thank the people of this place many, many times for the kindness they have shown to us. We also wish to thank Mr. Jasper Delk, as we could not get a trained nurse anywhere, for coming down and helping to wait on him."

Bro. Trogdon and his wife will have the sympathy and prayers of many of our readers in this ordeal. Few of us can realize how severe it is.

LORD LISTER.

If a man's greatness is measured by the good he does his fellows, few men have been greater than Joseph Lister, who died last month in London.

Half a century ago, Lord Lister, then plain Professor Lister of Glasgow, became convinced that blood-poisoning after surgical operations was caused by an "invading fungus;" that is to say, by microbes introduced into the wound from outside the patient. He said that he simply applied in his own field of surgery a certain discovery of Pasteur—the discovery, namely, that fermentation in liquor is caused by the introduction of foreign matter from the air. In giving so simple an account of his reasoning, Lister acted with characteristic modesty, but nevertheless the greatness of the achievement is obvious. "In the field of observation," said Pasteur, "chance favors those only who are prepared." Lister was prepared.

Working, then, on the theory that the source of the trouble was exterior to the patient, Lister not only insisted on a degree of cleanliness hitherto unknown; but, fighting the unseen germ as well as the visible dirt, he introduced and elaborated that aseptic and antiseptic treatment upon which rests the whole wonderul success of modern surgery.

The extent of the change that followed the introduction of the new methods is one to fill with thankfulness and awe those who can measure it intelligently. In the old days, gangrene, pyemia and all kinds of infection and blood-poisoning stood like the figure of death at every surgeon's elbow, and terror, like a pall, hung over every operating-table. The mortality was fearful. "My Lord," said a speaker at a banquet in Lord Lister's honor, "it is not a profession, it is not a nation, it is humanity itself that with uncovered head salutes you." He spoke the truth. It is computed that he has saved more lives than all the wars of the nineteenth century have sacrificed.

He was of course given the highest academic honors, but in his case those seemed not enough. Queen Victoria made him a peer—the first physician ever to be so honored. In doing so, she merely gave the gold the guinea's stamp: he was

a great man not only in intellect, but in character. His generosity and modesty have been rarely equaled. The many tributes to his beautiful traits of character show that his heart was as great as his mind was powerful.—Youth's Companion

OUR BIBLE SCHOOL.

Lesson For Next Week.

Psalms 24-36.

We will next week print Mrs. Curry's answer to the question as to the main teaching of the Book of Job. She has gone into the subject carefully, as we believed she would do.

VALUE OF STRAIGHT LITERATURE

"Little cubes of metal, little tubes of ink, Brains and the printing press, make the millions think."

Think what? Many times they are made to think wrong as well as made to think right.

As truly as straight literature is a mighty factor in propagating truth, crooked literature is as potent in propagating error.

Since right or wrong in a man's life is so determinning and so much hinges upon it, then we cannot afford to run any risk in the kind of literature that comes to our homes. The world is sown down with both kinds, and we can have either at practically the same price. There is no law that compels a man to have either; consequently it is left to the man as to which kind he receives. Almost every body is awakened to the effects and consequences of sin, the danger of being lost, and the punishment that awaits the wicked in eternity; then every means of help that is available, that will enable us to steer clear from danger, along life's pathway should be procured, even at great cost.

There are men whose souls are burning with the love of God, and whose desire to help people shun eternal destruction and gain heaven is as great as that of a father towards his son. They have the welfare of souls at heart and their writings and teachings are safe, spiritual, and food to the soul.

Our lives and destiny are largely fashioned by what we read and learn; then how important it is that parents see that their children have the advantage of full salvation papers, good religious books and salvation songs, instead of papers containing love stories and fashion sheets, dime novels and worldly songs. The decorations of many homes mean destruction to the children of that home.

A mother had several sons, all of them became sailors, much to the sorrow of their mother. She visited her minister if he could tell her why all her boys chose to be sailors when she so much desired that they choose some other employment. The minister pointed to a large oil painting on the wall of a large ocean liner plowing its way through the water. He said "there is the cause."

Our homes should be supplied with that which will in line its inmates toward heaven, good literature will do it.—The Apostolic Messenger.

If ever the baptism of the Holy Spirit was needed it is needed to day. It is the crying want of the Church, and every earnest Christian soul is yearning for it and praying for it. It is so apparent that no one will undertake to deny that the spirit of worldliness has the upper hand not only in the market place, but to a disheartening extent, in the holy-place. The spirit of gain, which is pre-eminently the spirit of the world, is everywhere.

The only remedy for all this is a revival, not gotten up by men, but sent down by God; in other words, a revival "of pure and undefiled religion," the result of the outpouring of the Holy Spirit, who "convinceth of sin and of righteousness and of judgment to come."

Undoubtedly, the great necessity which many Christians feel as a monstrous burden on their hearts is, that controlling, overpowering, everywhere-present worldiness be supplanted by spiritual-mindedness,by "the spirit of burning," as Spurgeon put it. The spirit of burning i imsposible without the Holy Spirit. It is the product of His gracious baptism. He comes into a man and influences his spirit, sets it on fire, but not without prayer, not being invited—even solicitied by earnest supplication—to come and dwell. Christ appealed to the instinct of fatherhood to illustrate the spontaneous, royal munificence of God. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him?" It is plain, therefore, that the gift of the Holy Spirit is conditioned on askin , on prayer.

The first Pentecost came in answer to the united prayers of Christ's disciples; and, in like manner, have come all the Pentecosts since that first one in Jerusalem, which have awkened, blessed and energized the Church of Christ on earth. every outpouring of the Holy Spirit has commenced in prayer, continued in supplication and ended with thanksgiving. Prayer for His baptism, making effectual the Word of Salvation which is now proclaimed unto all the nations of the world is the one all-comprehensive theme that should fill the minds and hearts and desires of God's people, and find earnest expression in all their meetings for prayer, in every hymn, in every sermon, in every service—Salvation through the mercy of God, by the blood of Christ, through the power of the Holy spirit: then will men come into the Kingdom, not as hirelings, not from temporal inducements, but from a sense of sin, from a depth of conviction which produces a conscious need of salvation and a breadth of comprehension as to the way of salvation, which will lead to an intelligent confession and service in the Church of Christ.—Ex.

THE LINE THAT CAN REACH

Through the driving scud that whipped their cheeks and cut them as though with a lash, the life-savers on Peaked Hill, Cape Cod, on a recent January morning, looked off over the foaming waters at a sight which seemed to chill their very blood, for there in the draedful breakers, on a treacherous bar, were three motorless coal-barges, set adrift by the parting of the tug's cable, to the hulls and wreckage of which seventeen men were clinging, hoping against hope that from some source help would come. In desperation the life-savers, failing to launch their boat, fired all the ammunition of two stations in a mad effort to carry a lifeline over the hulls of the barges beating to pieces on Peak Hill bar. But all in vain—the line did not reach! One cord after another flew feebly into the air in the teeth of a fifty-mile gale, and when the last line fell aimlessly into the swelter just off shore, nowhere near where the men were ready to drop into the sea. The despair of an utter failure pierced to the hearts of the gallant life-savers—who in this case could not save.

Sin is a sea, and there are many struggling in it. The storm is at its height. A cry goes up for a life-line. Morality offers its aid, but it is found wholly insufficient. Philosophy throws out its theories, but these do not hold. Sentimentality cries, Just consider yourselves saved," but the dirge on the surge mocks its misplaced pleasantry. Man-made schemes of reform, dignified by the name of "salvation"cast their little lines into sin's swelter yet they fall far short of the case. But now One comes, who in figure, rides upon the storms. His arm is not shortened that it cannot save: the line of mercy which He throws out sweeps completely within grasp of the perishing; they lay hold on the strand of help, and are rescued, and give glory to God for their deliverance. The line that can reach is the gospel, and the availing Deliverer is Jesus Christ, who can save to the uttermost. Zion's Herald.

There is no great genius without the tincture of madness.—Seneca.

ROVER.

Rover is a big black Newfoundland dog, and he told us the other day which of four boys stoned him.

"Dogs can't talk," I think I hear you say. Can't they? The next time you see a dog watch his tail and his ears and his eyes, and I am sure you will know just what the fellow thinks.

Why our little dog Pink runs out on the porch every night at train time to watch for her master, who comes on the cars. The moment he is in sight, and long before I can see him, Pink tells me he is coming. How does she do it? She wags her bushy white tail with all her might and main. But Pink isn't Rover.

Rover lives in New Jersey. He is a very kind dog, and never runs at people passing on the road. But unkind boys often stone him, and he does not forget those who treat him badly.

His master's house stands near the public road, and in the front yard there is a well of pure, cool water. The kind master keeps a cup at the well so that thirsty travelers may help themselves. Rover generally lies under the front porch, but he never offers to touch the tramps who come to the well.

I sat on the porch the other day when four boys came into the yard to get some water. They were all strangers. Rover walked out from under the porch and sat down by the well. I was afraid he was going to be rude and bark, but he seemed to be pleased with the visitors.

One boy drank, then the second and the third. Rover wagged his tail and looked so kindly at them that I thought: What a polite dog you are! You treat guests as handsomely as your master.

Just then the fourth boy put out his hand to take the cup, when when Rover gave a savage bark, which frightened the boy so that he screamed and took to his heels. Rover followed him some way down the road, dismissed him with a parting bark, and then came slowly home, wagging his tail, as much as to say: "That's pretty well done. I think that boy won't bother me any more."

I haven't seen the boy since. But he was badly frightened, and I think he will be very careful how he stones any other dogs. —The Nursery.

A BATTLE WITH APOLLYON.

The reformed drunkard, John B. Gough, who became the great evangelist of temperance, kept his freedom from drink at the cost of continual torture. To its awful intensity an old friend, with whom he made his home whenever he visited Chicago, bears witness. The story contains not only a vivid warning against drink, but a hopeful illustration of the victories that, with God's help, a strong man can win.

"One day I found Mrs. Gough sitting by the window, holding her newspaper upside down. Mr. Gough was lying on the lounge on the other side of the room, with his face to the wall.

" 'What is the matter?' I asked, in alarm.

" 'What makes you think anything is the matter?' Mrs. Gough asked.

"With a gesture, I indicated her newspaper.

" 'Oh, there *is* matter!' she cried. 'Go to John!'

"I sat down by him and began to talk to him in a low voice, while I smoothed his hair, as he loved to have me do because it soothed him. I reminded him of the good that he was doing, of the thousands whom he had redeemed from drink, and of the families that he had made happy.

"All at once he turned over and looked at me. I hardly knew him. His eyes were sunken, his face was covered with little, fine wrinkles, his skin was ghastly gray. Then he said, with the deep voice that so thrilled his audiences:

" 'Do you believe I love that woman over there by the window?'

" 'I have never doubted it,' I answered.

" 'Do you believe I love you?' he asked.

" 'It is one of the chief joys of my life to know that you do,' I said, with a lump in my throat.

" 'Then if you want to know how I feel,' he cried, 'it is this way: as if I'd see you both in *hell* if it would only be right for me to take just one drink!'

"To such an extremity as this can the morbid craving for drink reduce even a

"To be sure you may;" said Hans, it's good man. That temptation came upon him now and then with awful force. It was heart breaking to see him. At such times he never dared to be left alone. Once when he was thus attacked by temptation at a hotel away from his friends,he locked the door of his room, and threw the key out over the transom.

" 'Once the devil gets a clutch on you he never lets go,' he said. God save our young men from thinking that the habit of drink is ever a little thing!' "—Youth's Companion.

DOING OUR BEST FOR GOD.

There is great danger, in the enthusiasm of public missionary gatherings with treir encouraging reports, of patting ourselves upon the back and going home with a profound self-complacency, when we ought to be humiliated before God in penitence and shame. It is an obvious and melancholy fact that the Church, at its best, has never yet done its utmost to help on the cause of Christ in the world—we ought to recognize the necessity of more thorough cooperation between the Church at home and the missionary work in all lands.

If the work of missions is ever to rise to its highest level, and to be prosecuted with a true aggresive spirit, we, in the Church at home, must make an entirely new be ginning. The ignorance that prevails, even among the more inteligent class of disciples concerning the cause and progress of missions is a shame to them and to us all. Ignorance and indolence are the handmaids of vice, as intelligence and industry are the handmaids of virtus. So, in all church life and church work, intelligence is the invariable companion of all true zeal, and ignorance, of all apathy and lethargy. Intelligence must awaken and nourish conviction, or there is no true starting-point in any self-denying and aggressive service for God or men. How little most Christians know of the wonderful history of missions, or even of the present progress of the kingdom. Let any child of God go systematically through the great fields of missions; read the story of James Chalmers in New Guinea, or that remarkable book of Army Carmichael Wilson, "Things as They Are in India," or Mrs. Howard Taylor's "Pastor Hsi," or "The Wonderful Story of Uganda"—books which are as fascinating as fiction. When we have intelligence and conviction, both as to the need of these peoples and as to the willingness of God to bless the work, then we will be more prepared to respond with our whole heart to the call of God.

How about giving? We are doing nothing, nothing! A mere pittance is bestowed upon this great world-wide work for God and humanity. There are at least sixty millions of Protestant communicants in America, Great Britain, and the continent of Europe. The average contribution last year towards the direct work of foreign missions was about 40 cents a year for every one of those sixty millions of Protentant Christian, or three cents a month! Could we not double, or, even without great self-denial, treble it! Of course, comparatively few of these sixty millions are givers;-but if one sixth of them contributed, it would still be a yearly average of only 20 cents a month! This is contemptible dealing with God!

We must read useless literature less, and the literature of Christ more; we must interest ourselves in the biography of heroic men and women who have gone to the field in the name of Jesus Christ, and in the whole history of this great world-wide campaign. Then our intelligence and conviction, stimulating sympathy and affection, will reach down to conscience and awaken a new sense of obligation and duty, unloosin our purse-strings and stimulating greater self-denial and far larger gifts--gifts

that cost us something, and are the expression of self-denial, before Almighty God.

We must, also, engage in mighty praying as well as in self-denying giving, and thus keep up the line of communication between friends who go abroad and the Church that stays at home.

What would be thought of a strong nation that would send an army into the heart of an enemy's territory, and then lose the line of communication with the home base, or neglect sending supplies of men and the material of war to help them in their campaign? We who stay by the stuff must share the work with those at the front. When the Church, intelligent in her conviction, warm in her sympathetic affection, generous and self-denying in her giving, mighty and prevailing in her praying, shall thus keep in true and constant communication with God's missionaries in the field, we shall find there is no lack of response of men or of means to carry the Gospel to the ends of the earth!

When we inform ourselves of the history and progress, the plan and methods of God's missionary campaign, then intelligent information will incite us to sympathetic praying, to self-denying giving. Then when God calls us and our substance, we will be ready to surrender ourselves, as well as sending those who can go. We will be anxious to do our best in God's service by unstinted giving and whole-hearted praying.—Mis. Review of The World.

A HOSPITAL HYMN.

Father, who mak'st Thy suffering sons
Thy ministers to stronger ones,
To light love's holy flames within,
Deposing self, abasing sin,
O, teach my soul, confiding still,
To suffer or to do Thy will.

If in this world of mystery
Unequal favors fall on me,
While brothers, better far than I,
Are called to languish or to die,
Help me, in turn, their ills to share,
Their wounds to heal, their load to bear.

Blest is their task, 'mid human woe,
Thy gift on others to be stow;
For suffering lies at plenty's door,
And God appeals when cries the poor.
His law ordains, for all that live,
What sorrow lacks let mercy give.

The day shall come when veils remove
And all shall see that God is Love,
Then He Himself all tears shall dry,
And show plain the reason why;
And theirs shall be the great reward
Who in His poor beheld their Lord.

—Right Rev. A. C. Coxe, D. D.

THE GREAT FAILURE.

The Exodus was a wonderful event. It is difficult to grasp it in its full measure. A great body in bondage, wearied and worn by the cruel conditions under which they were compelled to serve, untrained in arms to be able to defend themselves, and unprovided with the proper equipment for so long and difficult a journey—in a night six hundred thousand men, besides women, children and a mixed multitude, left all and followed the leading by an unknown way. It was such a movement as the world has never seen. There was a single inspiration, and that was the unseen but mighty faith in God. To faith, intelligent faith, there is nothing impossible. Faith is not a blind impulse; it is not inconsiderate action, but a grasp of duty with reliance upon the clearly given promise of God. These sons of the promise, going out of bondage into a distant land as yet possessed by strong tribes of valiant men, believed the Word of God as spoken through Moses, the attested servant of God. Before such men what could stand? The mountains girt them, the sea was in front of them the chariots of Pharaoh followed after them. But the waters parted at the word of Moses as he swayed his rod over them. By faith they passed through the sea as by dry land. What could withstand such a body, led by the pillar of in a cloud and guarded by the pillar of fire

And yet there lay that six hundred thousand buried in the sands of the desert. When they came near to the promised land, their heart failed at the report of the dangers before them, and they refused to go forward as the promise was to them. They could not enter in because of unbeleif. It was simple unbelief, the failure to rely on the promised guidance and help of God. By faith they escaped from Egyptian tyranny; by the want of faith they failed to gain the land of promise. They lost Egypt and failed to gain Canaan, and died in the desert.

Unbelief is the deadly sin. It is so because it cuts us off from God. God gave his Son that whosoever believeth in him might not perish; but he that believeth not is condemned already. We see the fearful failure all about us. Multitudes believe and forsake the old life only they fail to increase in the life of the Spirit and fail of that success Christian service and holy enjoyment of God which they expected and which is the natural development of grace, the explanation is simple; they do not enter in because of unbelief. They live and die in the midway desert between the old bondage of sin and the blessedness of assurance of God's presence and love. Through simple unbelief they do not enjoy the rest which God has provided. United Presbyterian.

REST.

"You are too-tired to go to the church." That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day, snooze in a hammock, loll in a rocking chair, go to sleep over a book. That isn't resting, that's loafing. Tell yourself honestly—you like to think you are honest—did you ever, in all your life, see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time. The people who try to rest are always tired. Resting is the hardest work in the world, when you make work out of it.

About a year ago I stopped in a Boston street to watch a group of laborers. It was noon hour. They had been at work all the morning digging a sewer excavation. They had eaten their dinners from little tin pails and now they were "resting." Some of them were pitching quoits and others were putting the shot, with a great round boulder. They were workingmen "resting." And sitting on the curbstone watching them—too lazy even to stand up and look at them; their lazy chins resting on their lazy hands and their lazy elbows supported on their lazy knees were the loafers who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day Sunday Two hours in church; two hours of the quiet, the sermon and reading, the uplift which comes from the new channels into which your thought, your mind is led, will rest you more physically, morally, intellectually, than will all the day spent in trying to "rest."

"Ere you lay my form to rest,
Place a red rose on my breast,
If you love me." Thus said one
When his race was almost run.
Dear red rose! thou art to me
Type of immortality,
Pledge of that glad word which saith,
"And there shall be no more death;"
Pledge of love, for love alone
Knows it cannot lose its own.
Earthly roses soon shall fade,
Even as the earthly forms are laid
In the tomb, there to decay;
But love's rose shall bloom for aye,
And the deathless soul shall rise
Victor, to its native skies.

—The American Board of Commissioners of Foreign Missions has received announcement from the Republic of China that Christians are to enjoy the same liberty and freedom in China under the republic as other Chinese.

From Pastors and People.

MISS FORREST'S APPOINTMENTS.

Glen Raven and Carolina, Mar. 28-29.
Burlington, March 30-31, A. M.
Graham and Haw River, March 30-31, P. M.
Mt. Hermon, April 2-5.
Saxapahaw, April 6-9.
Alamance, April 10-15.
Siler City, April 16-22.

BROTHERHOOD CALL NO 12.

Notice is hereby given to the members of the Brotherhood of the North Carolina Conference of the Methodist Protestant Church of the death of Rev. E. A. Plyler. Bro. Plyler was a member of the Brotherhood in full standing, having responded to every call of the Brotherhood. Beneficiary members are due three dollars each. These amounts are due not later than sixty days after date of this notice. They should be sent to the Treasurer, J. A. Burgess, Henderson, Andrew's Ave., No. 343, N. C. If convenient, please remit by check.

J. A. Burgess.

Mar. 5, 1912.

A CORRECTION.

Something over a year ago the constitution of the Brotherhood was so amended as to do away with all non-beneficiary membership. So that there are no longer any non-beneficiary members and no one is due anything on the above call but beneficiary members. In sending the above notice to the Herald I overlooked this fact. However if there are those who feel disposed to contribute something to the widow and children of the deceased brother, it will be accepted and appreciated. J. A. Burgess, Sec.-Treas.

Received on Brotherhood Call No. 12.

Three dollars each from Revs. J. F. Dosier, J. D. Williams, E. G. Lowdermilk, J. H. Stowe, J. H. Bowman.

One dollar each from Mlles. Mattie A. Whitaker, Sue Whitaker, Messrs. J. Norman Wills, W. C. Bain, R. H. Brooks, Mrs. J. Norman Wills.

Total to date, $21.00

J. A. Burgess, Sec.-Treas.

DELEGATES' EXP. TO GEN. CONF.

Previously acknowledged	$14.75
Winston M. P. Church, ...	10.00

NOTICE.

On the 17th and 18th of April the Executive Board of the N. C. Branch W. F. M. S. will hold its annual business meeting in the WinstonM. P. Church. The meeting of the Home Board, N.C.Branch, will be held at the same place on the 19th, immediately following the close of the meeting of the Foreign Board. We are looking forward to these meetings with a great deal of pleasure. Entertainment will be provided for all persons attending and we shall be glad if the full membership of each Board is present.

S. W. Taylor, Pastor.

March 25, 1912.

Winston.

Dear Brother:

I send you this clipping relative to the Methodist Protestant Church in Winston-Salem. I hope you will publish in order to arouse the best interest of our most liberal Methodist Protestants everywhere. How very much we need a new church is known only to our own people here who are so often pained when prominent M. P.'s from some other point come to our progressive city to make their home and promptly go and join some other church rather than unite with an edifice so inferior to other city churches. It is frequently so, and as our membership has been canvassed and a few have subscribed liberally, and if an appeal is made to you, brother or sister, in the early spring, please don't turn a deaf ear to it, as we are very much in earnest and there is very little wealth among our people here. There has not been any canvass in the city among the populace yet and as our church occupies such a prominent place in the city, we hope to be very liberally aided by the people outside. Our pastor, Rev. S. W. Taylor, is exceedingly popular and we look forward anxiously for a great change in the near future.

Methodist Protestant.

The clipping referred to is from the Morning Journal and is as follows:

"If present plans are carried out, and everything looks very auspicious at present for their fulfillment, work will be commenced in the early spring on the construction of a handsome edifice at the corner of Liberty and Seventh streets, to take the place of the present First Methodist Protestant Church building. The new structure, when completed, will be an elegant house of worship in keeping with the growth and enterprise of the congregation that will build it and with the progress of Winston-Salem.

"For several months the members of the M. P. Church have been working quietly among themselves to raise money for the construction of this building, and it is learned that about $5,000 has been subscribed. It is the purpose to spend $10,000 in completely remodeling and enlarging the old building.

"It is understood that Rev. S. W. Taylor, the new pastor of the church, will bend every effort to finish raising the fund as soon as possible, and he hopes by all means to have the building work pushed to completion next summer.

"The plans for the addition and remodeling have not been drawn, but with $10,000 and the present building the members are assured that a handsome structure can be made."

Haw River Circuit.

I think we can safely say this has been the worst winter in 23 years, as I have been traveling that long and I never missed so many appointments in two years as I have in this one. We have done but little, as people could not get out when I went because of cold and mud. I went one Sunday and my horse's nose and eye got so cold it got frostbit and the skin came off My wife was pitying Nellie and I said, Well, I was not far behind Nellie when that happened. Then she laughed—it was all over then.

We have been kindly remembered by Bro. J. M. Weatherly and wife, a buggy packing full of corn and a nice ham; also Bro. Fletcher Stallings, a nice ham; Sister Mamie Griffin, milk and butter. We wish we could get them to understand how we appreciate this. "Sometime we will undersand: not now, but in the coming years; sometime we will understand."

C. E. M. Raper.

Rockingham.

Received on St. John Church since last writing, $4 from Haw River S. S. per T. S. Coble. Thanks, brethren. Are there not others to respond?

In last week's Herald, in a communication by this writer, the pronoun "We" occurs in the place of "he." The sentence, "He had not been troubled for about five years until the last few weeks referred to a gentleman with white swelling, and not to myself, as the "we" would leave the reader to infer. The error is misleading and ridiculous. The mistake would seem to indicate that the writer had had no trouble for about five years until the last few weeks-

J. F. Dosier.

Giles Chapel, Richland Ct.

Dear Herald:

As I have not seen a report from our reporter for some time, I will endeavor to write a short piece. Our pastor, Rev. C. H. Whitaker, filled his regular appointment on third Sunday, the 17th. As the weather was very fine we had quite a good congregation. Had a very interesting sermon. We enjoy Bro. Whitaker's sermons very much. He also held communion service. There were quite a number who came forward and manifested a faithfulness to our Lord and Savior by partaking of the Lord's Supper.

Our Sunday school is rnning on nicely and we hope to have a large attendance when Spring fully opens.

Our reporter, Mr. Wm. M. Stevenson, has been indisposed for some time with a severe cough, but is very much improved at present.

This is my first attempt to write for the Herald, and if this escapes the waste basket I will try again. Best wishes for Herald and its readers.

Mrs. W. R. Hamlin.

Stanley.

I think we have so far recovered as to be able to express our appreciation of those who visited us on last Friday night. The writer was doing the work of a "cobbler" while other household work was being done in the sitting room. Between eight and nine o'clock a rap was heard at the door, and before we had time to think twice, Bro. Walter Sides walked in followed by quite a number of the good people of Friendship. They made no halt until they visited both kitchen and dining room, leaving there quite a number of things needed in a preacher's home. It would take too much space to give the names of all who came and the different things they brought, but God knows all and we pray the Lord's richest blessings upon them for this act of kindness. We were informed that quite a number were kept away because of the rough weather, yet we felt that the crowd was large enough to successfully pound a preacher no larger than their pastor, and this they did in a splendid manner. We have received so many here, that we did not expect this "combination treatment," yet it has had a wholesome effect and we feel better. After a pleasant conversation and prayer the crowd dispersed. May the Lord bless all and give us more love for Christ and the church. Geo. L. Reynolds.

Concord.

Our congregations on last Sunday were good for the weather. We have some new hymn books and therefore expect a greater interest in our music. This, of course, determines in a large measure the life of a service.

Miss Arabell Thomas, one of our most beautiful young ladies, was married to Mr. Cline Herrin, a young man of the Baptist Church of this place on March 21, 1912. They have our best wishes for a happy sail over life's ocean; and I trust they shall ever be as happy as on the evening when the writer pronounced them husband and wife.

The pastor failed to reach Fair View church on the 3rd Sunday becaus the bridge had been washed away by the flood, which was then subsiding.

A. Oscar Lindley.

Miss Forrest's Appointments for Alamance.

Fethel, April 11, 11 a. m.
Rock Creek, April 12, 11 a. m.
Flint Ridge, April 13, 11 a. m.
Center, April 14, 11 a. m.
Sapling Ridge, April 14, 3 p. m.

W. M. Pike.

March 26, 1912.

Pleasant Union, Liberty Ct.

Dear Herald:

Your pages have held no report from us in so long! I suppose we were waiting for something great to speak of.

We have a nice new church, but not complete. We are glad and thankful for what we have; hope soon to see it more beautiful, as it will be when the finish of paint etc. is given it. But while we are glad of the nice new building, we are sorry to have to say that so many seem indifferent to the welfare of the church and Sunday school, so few that feel the deep concern for the spiritual welfare of the people; but, thank the Lord- there are a faithful few.

We crave the prayers of all praying people who read this, that a great awakening and a great revival of true, genuine religion may be visited upon us early.

Our new pastor, Bro. Troxler, is proving himself faithful, we think we already have cause to say, bless the Lord for sending Bro. Troxler to us. We believe if our people will respond with proper co-operation, much good will be done.

Pleasant Union has lost in the last few years many of her oldest members; one after another has been called higher till few are left of all those who so short a time ago stood in the front ranks.

David Neese, a faithful member and constant attendant at church and Sunday school was called up yonder a few weeks ago. May his example remain in the minds of this people to urge them on to faithfulness also. We hope soon to see regular reports from this place, with items of interest of work in the church along many lines. Yours, M. L. B.

March 25, 1912.

NOTICE.

I will preach at Gray's Chapel next Sunday at 11 a. m., unless providentially hindered. Pastor.

NOTICE.

The second quarterly conference for Granville Circuit will convene at Mt. Carmel, Saturday, April 13, at 11 a. m. All officials are urged to be present. Ask your neighbor official to come.

N. G. Bethea.

Moriah, Tabernacle Ct.

Dear Herald: Bro. Cecil delivered to us another one of his good sermons today. Although it was a bad day, several of our good people came out to hear the good news which Bro. Cecil had for them. We hope as the weather clears up that all of our members and friends will be able to attend our services.

In spite of the bad weather our Sunday school is progressing nicely under the management of Mr. Witty, our superintendent, good teachers and faithful scholars. As you have read before, we decided to enter the contest for banner on the last Sun. in February. On this day we had 82 on roll but only 52 present. March 3, 30 present; March 10, 70; Mar. 17, 92; March 24, 51.

Average for the month, 59.

Our second quarterly conference will be held at Tabernacle Saturday before 3rd Sunday in April.

We are expecting to hold an Easter service.

With much love to the readers of the Herald, Reporter.

March 24, 1912.

Piney Grove, Uwharrie Circuit.

Dear Editor: As we have no reporter, I decided that I would write to the Herald. Our pastor, Bro. Trogdon, filled his regular appointment the third Sunday evening; he delivered an excellent sermon to a small but attentive congregation. We hope that spring will soon open up so some of our older "members as well as yung ones" can leave their winter quarters. The more we hear Mr. Trogdon preach, the more we love and appreciate him. And we all feel sure he is the man for this work.

On account of the inclement weather we haven't had any Sunday school since Christmas. We are going to start up next Sunday at 2 p. m. I think we will

have a better tendance when the weather gets better. M. E. D.

Cox, N. C., March 18.

Another Report.

As I have not seen any report from our church this year I thought I would send a few lines to the kind editor and see if he would publish them. I do not know whether there has been any reporter at this place appointed for this year or not. If there has been, I beg pardon for writing. But there is room for all.

Our good pastor, Mr. Trogdon, has filled his appointments as far as possible this year, notwithstanding the mud and cold weather we have had, and every one was glad to see him every time he came. He always gives such good and helpful sermons. (Here follows an account of the operation for appendicitis told elsewhere.—Editor.) I kindly ask all the readers of this paper to join me in prayer that Bro. Trogdon may get well and have better health than before; for we are in great need of such a good man as he is all over our country, and his kind family need his assistance. They all have my heart-felt symuathy and kindest wishes. It seems hard to us, but we can't understand why such good people as he have to suffer so much, but we all have to do our suffering on earth, but that happy thought comes to us—no more suffering over yonder. May God help us to keep that aim in view.

I send best wishes to the Herald, for I do love to read its pages so well. It gives me consolation to read after so many good people, and there are a goodly number that I am acquinted with and it is like a letter from home to read of them and learn how they are getting along. I do enjoy it so much. I would be glad if all the church members would take the church paper. It is good reading matter for any one. Wishing much success to the Herald and its many readers, I close.

Minnie Hill.

—Rev. W. C. Lassiter came into our office for a minute as he was passing thru to-day. He seemed in good spirits, but says this has been the muddiest season for a long time. This has cut down church attendance in the country.

—Bro. J. W. Boyles, of Thomasville, is here on business to-day.

—Bro. T. R. Greeson favored us with a call today.

—Bro. S. A. Alexander is here to-day attending the Guilford County Sunday School Convention. He has long been a faithful and valuable worker in the Sunday-school at Mt. Pleasant M. P. Church.

ORPHANS' HOME.

Sunshine brings good cheer to all hearts, but it seems of all places where it is most needed and most welcome it is the Orphans' Home. Yet if we never had any clouds we could never fully appreciate sunshine. If it were all sunshine we would soon have a desert. During the winter we have all been shut in and inactive, more or less, but now we all want to follow the example set us by nature. Wake up—This especially to the Sunday schools. You will see by our reports that some of the schools have stood by us all the winter while others seem to have gone in to winter-quarters; but let me remind you that we are not hibernating animals at Our Home. We live by the same means when it snows as when the sun shines, and we need your support, your prayers. We thank all who have aided us in any way, and pray that God may abundantly bless you. Etta Auman.

Treasurer's Report.

Union Chapel S. S., Granville Ct.,	$3.58
Asheville S. S.,	1.00
Pensacola S. S.	2.25
Mt. Lebanon S. S., Rand. Ct.,	2.67
Giles Chapel S. S. Richland Ct.	3.60
Henderson S. S.,	5.38
Whitakers S. S.,	3.00
Winston S. S.,	3.75
Tabernacle S. S.,	.77
Rose Hill S. S., Monroe Ct.,	3.45
Julian Ladies' Aid	10.00
Mrs. Jesse Morris	.25
Miss Jennie Pickens	3.00
Total	$42.70

Birthday.

On March 23 a few invited guests spent a very happy afternoon in the pretty country home of Mr. and Mrs. J. F. Hunter of Tobaccoville, N. C., it being the anniversary of Mrs. Hunter's birthday. The dining table was lovely, decorated in native ferns and Easter lilies. In the center, a large snow-white cake, fringed with ferns, on top in pretty chocolate brown were the figures 1885 and 1912 neatly arranged, and from the center of this cake a pretty bouquet of ferns and narcissus held in position by a pretty glass, nodded and smiled back at the happy faces seated round the festal board. Fruits and candies, also pickles and jellies, were tastefully arranged, adding their beauty to the table. Such an array of good things to eat was passed around, from boiled ham, roast hen, dressing, slaw, pickles, and pies that just melted in your mouth, and five varieties of large cakes that were delicious. Peaches and whipped cream, tarts, and other dainties. In the parlor we were treated to some splendid instrumental music on piano, violin, and guitar. Mrs. Hunter received a lovely set of dinner plates, cake plate, pair of towels and some money, and perhaps other presents. The occasion was a pleasure never to be forgotten. Although the rain came down in torrents it did not dampen the cheerful spirits nor dull the appetites of the company.

The Sunday school at Pleasant Hill on Forsyth Ct. will hold an Easter service on Sunday night. Prof. C. F. Hauser is the new superintendent, and we are looking for him to introduce some new attractions this year and put so much vim and snap into the school that it will be recorded in history as the best ever conducted at Pleasant Hill.

Mrs. R. P. Petree.

DIED.

Mr. A. N. Routh and Mrs. Mary M. Routh had a long and prosperous journey through life, but the death angel came on March 10, 1912, and called for Sister Routh, thus making a separation in this life. God had blessed their home with eleven children, three of whom had preceded her to the glory world. The remaining eight, five boys and three girls, were with her when she passed away.

Sister Routh was 66 years, 2 mos. and 12 days old and had 25 grand-children.

She professed faith in Christ about 23 years ago. Her many friends say that she made a very bright profession and was so happy, and lived a consistent life from that time until death. The writer was present when she died and he can say that he had never before seen any one die so sweetly. She seemingly went to sleep and too with a pleasing countenance just as though she were having pleasant dreams. A few hours before, she was singing what was understood by her daughter to be the old familiar hymn, "I want to go there too," and then exclaimed, "Oh, beautiful home!" Jesus was with her and gave her rich experience of His love. She said often it was so beautiful where she was going. She loved to go to church so well and while she was sick she spoke of her former pastors, Bros. Millaway and Plyler. Bro. Plyler had already gone to the glory land but she did not know it.

She will be missed much in her home and by many of her friends. We laid her body to rest in the burying ground at Bethany, March 12th. It was raining and roads were almost impassable, but many people attended the funeral services. Her life was a beautiful life. And,

dear bereaved ones, her God made her life so. Make her God your God.

J. B. O'Briant.

March 25, 1912.

William H. Jones.

William Henry Jones, the subject of this sketch, was born in South Carolina Oct. 2, 1856, and while quite young his parents moved back to Davie Co., N. C., and settled near Dulins church where he spent nearly all his life. He was converted when about 18 years of age at Dulins M. P. Church on Mocksville circuit and afterwards identified himself with that church and was a faithful member until death, which took place at his home Jan. 26, 1912, aged 55 years, 3 mos. and 24 days. He was married to Celia T. Howard about 31 years ago, who survives him, also one son and two daughters, to mourn his departure. Bro. Jones was one of the most useful and influential members of Dulins church, having held the offices of class leader and Sunday school superintendent for many years. He was faithful in the performance of his Christian duties, always attending church and quarterly meetings when he could. The family altar was erected in his home many years ago, and he continued to hold family worship until sickness compelled him to discontinue at the last. He will be very much missed in the home and in the church, and we know not who will take his place in the church. He always responded when called upon to lead the congregation in prayer. He had the confidence of his neighbors that he was a good man and a Christian at heart, as well as by profession. D. A. Highfill, Pastor.

Mocksville, N. C.

Loco Ulysses Bingham was born Nov. 6, 1881, and departed this life Feb. 12, 1912. He was married to Miss Biner Wright Aug. 4, 1904. To this union were born five children, three of whom are living. The departed one leaves a wife and three dear little boys, a father, mother, and five brothers, four sisters and a host of relatives and friends to mourn their great loss.

The wife has lost a kind and true husband, the little boys have lost their dear papa who loved them so well. The love and kindness with which he treated them was reflected in the little lives because wherever papa went they wanted to go too. He was held by his neighbors as a kind man. He always loved to help others along. He professed faith in Christ and joined this church when just a boy.

[redacted] been coming frequently, when one day she confided to Miss Neely that she was very lonely. She was a daughter of a doctor, well cared for, greatly loved in her home, and had, it seemed, everything heart could wish.

"Why are you lonely?" asked Miss Neely. "You have good, kind parents, and brothers and sisters to love you. Your father has given you a fine education, and he tries to satisfy every wish of yours. Why, do you think, are you lonely?"

"I don't know," the girl replied, "but I am. I never feel interested in doing any work or anything." Miss Neely herself had noted her listlessness.

Through this little confidence, Miss Neely found opportunity to point out to this lonely, unhappy girl how her trouble was in seeking satisfaction merely in externals, while what her heart craved was the love and companionship of Christ.

Another girl, also of the higher class in Japan, had been attending the mission school for several years, when Miss Neely was sent to work in another place. Sometime after she left, she received a letter from this girl begging for permission to come and live with her.

"O Miss Neely," she wrote, "I will gladly be your servant, do anything for you, if you will only let me come to you, and be free from the restraints of my home. My father is old timey, and not willing for me to go to the university, although that is one of the great ambitions of my life. I long to be a Christian, and be baptized; but he thinks it improper for a woman of my class to appear in so public an assembly as the church meetings, and will not allow me to go. I am so miserable here, do write me to come to you, where I can be free and happy."

Notwithstanding her sympathy for the girl, Miss Neely felt she must reply in a way somewhat like this:

"Even if it were possible, I could not write you to come; for one of the first commands of the Bible is, 'Children, obey your parents.' You know a good deal of what the Christian religion means; live it as best you can at home, asking God for strength and guidance, and, if you are sincere in your desires, God will some day open the way for them to be realized."

For two or three years, Miss Neely heard no more from her; but one day a letter came. She was so happy, she wrote. She had married a Christian; and, though her father had arranged the marriage for her, as the man was of good family and satisfactory in other ways, there had been no objection to his Christian views. Now she was a Christian herself, and had been baptized; and, as her husband believed in higher education for women, he had made it possible for her to go to the university.

The third and last case Miss Neely mentioned, was of a mother with five children. She had no servant, and was kept very busy with home duties. Her husband was a good sort of man, but not far above the average. She lived near the mission school, and her children often went there. As they kept telling her about what they learned, and asking her why she did not go as the other children's mothers did, she finally went to the school, and expressed her wish to be a Christian.

"It will take you a long time to do the necessary studying before you can be baptized," said Miss Neely, testing her sincerity. "As you know very little about

reading, there will be much memory wor for you; and you are a busy woman."

"Yes, I am busy," she replied, "but I want to be a Christian."

For a whole year she attended the study class weekly, the church services, and all the special meetings for women.

"How do you manage to take so much time from your home work?" was asked her. "Don't you find it very inconvenient?"

"O no," she said, "I have more time than I had before. It just requires a little consideration, a little planning ahead; but that in itself helps me to do my work more readily, and gives me more time."

On Christmas day she was baptized; and Miss Neely invited her and several Bible women to have Christmas dinner with her. All day the new convert stayed with her friends, and was very happy. Toward evening, some one asked: "What has become of the children to-day?"

"Why, my husband said he would stay with them," she answered, with beaming face, "and do all that needed to be done. He said he wanted me to have to-day free."

Women and children enlightened and homes made happy! Even if these were the only results, how much of our time, energy, and money do we consider it worth?

(Miss) Margaret E. Brickhouse.

Norfolk, Va.

IT IS NOT YET TOO LATE

It is not yet too late to send in your Easter Service Order. we are receiving orders by telegraph, by special delivery letter, and by ordinary mail, and are shipping the orders as received.

The music is catchy, easy to learn, and inspiring. we are having words of commendation from every section of the church. Many have said "It is the best yet. The special Home Mission features seem to have struck a popular chord. Eleven pages of music, and five pages of literary material in "The Triumphant Life;" almost as much in "The Easter Message." Many schools which held no service last year are ordering the latter service. Take your choice. Both are here subject to your order, and will be shipped to you for the asking.

Your school needs the inspiration of the Easter service. Our Board needs the money which your school and church will be blessed in giving. It is not too late. Send the order to

Charles H. Beck, Secretary-Treasurer
West, Lafayette, Ohio.

It is an instinct, primeval it may be, to run from trouble.—Thompson.

ANOTHER ARITHMETICAL "NUT".

A hungry traveler in Africa came across three simple-minded saveges as they were about to sit down for their noon-day meal. He asked and received permission to share it with them, promising to pay them handsomely for the food.

Savage No. 1 contributed 6 cocoanuts to the meal; savage No. 2 contributed 10, while savage No. 3, a large man who was very hungry, added 14 to the pile, making 30 cocoanuts in all for the four men—three savages and the traveler.

The cocoanuts were shelled, and the savage hosts being courteous, each ate only his fair and equal share—the traveler, though still hungry, thus eating only his equal share. Rising after the meal and thanking his hosts, he handed them 30 coins to be divided among them as payment.

Immediately there arose a terrible wrangle as to the division of the money. The first savage who had contributed but 6 cocoanuts insisted on the coins being divided in three equal parts, because three people had supplied a meal for which the fourth paid—therefore an equal division in thirds, he contended, was the only logical one. The second savage said that as the first savage had eaten more than he had contributed, he had no share in the spoils at all, and that the third savage and he, the second, should divide the spoils equally between them, as they alone had given the traveler his meal.

The third man, who had contributed 14, said that the proper principle was obvious: As each had contributed cocoanuts to a total of 30, and that as there were 30 coins, each should receive a coin for each cocoanut contributed.

No decision being reached, they agreed to leave it to the stranger and abide by his decision, which he guaranteed to be a just one. And on his announcing it, so simple was his reasoning that all agreed, though none got what he had asked for.

What was the just decision?

This apparently simple problem was answered by the stranger in this way: The first savage was to receive nothing at all, the second savage 7 coins, and the third savage 23 coins. Immediately three swords were raised, two to run him through, and one to defend him. But there was no fight. His logic won him his life. He said:

"There were thirty nuts, of which four people ate equal shares, or 7 and 1-2 nuts(which is one fourth of 30. No.1 contributed 6 nuts or 24 fourths. yet he ate 30 fourths, thus going in debt 6 fourths. No. 2 contributed 10 nuts, or 40 fourths, ate 30 fourths, and thus contributed 10 fourths to the supply from which I ate. No. 3 contributed 14 nuts,

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To apprehend contempt is to have deserved it already.—Pierre Loti.

Good maxims are germs of all good; finely impressed on the memory they nourish the will.—Anon.

A prosperous fool is a grievous burden. —Aeschylus.

Moderation is the noblest gift of heaven.—Euripides.

Let thy speech be better than thy silence, else keep silent.—Dionysius the Elder.

Every man has three masks, the first he puts on to face the world, the second he wears for his friends, and the third for himself.—Thompson.

Fate has mysterious signs that forewarn each mortal of some good or evil.—Elshemus.

Forest Preservation.

A decided awakening of public opinoin was manifested by the large attendance of interested delegates at the second annual Convention of the North Caorlina Forestry Association which was held in Raleigh N. C., on February 21. This Association, which was organized a year ago, with the object of promoting "the protection of the forests of North Carolina from fire and from destructive insects, and promoting their perpetuation by wise use and by the reforestation of cutover and abandoned lands," has' by the appointment of vice-presdents in nearly every senatorial district of the State, laid a foundation for forestry activity which has already brought far-reaching results. Delegates to this convention represented all classes of the population interested in the use of the forest, as well as in their æsthetic and general value as a State resource. The representation was composed largely of lumbermen, furniture manufacturers and others manufacturing wood products, educators, farmers and scientists, as well as an interested delagation from several women's clubs of the State.

The following resolutions which were passed embody the sentiments of the association and pretty well cover the subjects discussed at the two meetings:

Resolution No. 1.

Whereas The North Carolina Geological and Economic Survey has been commissioned by the Legislature to make investigations and recommend plans to the people and the Legislature for the improvement of the forest conditions of the State; and,

Whereas, The Survey has done and is doing as much as is possible in this way with the limited amount of money at its disposal: be it

Resolved, That the North Carolina Forestry Association do endorse the work of the survey, and do hereby show its appreciation of the assistance the Survey has given to this Association; and

Resolved further, that we hereby memorialize the next Legislature to liberally support this branch of the work of the North Carolina Geological and Economic Survey.

Resolution No.2.

Whereas, The Weeks act provides an appropriation of $200,000, available till exhausted, to enable the United Statee Government to cooperate with States in protecting from fire the forested watersheds of navigable streams; and,

Whereas, No State can take advantageof this offer of cooperation unless it has some paid system of forest fire protection: therefore, be it

Resolved, That the North Carolina Forestry association urges upon the people of the State and upon their representatives to the General Assembly who are to be elected during the coming summer the necessity of North Carolina's passing legislation which will enable her to receive this assistance from the Federal Government for protection of her forests.

Resolution No. 3.

Whereas, We realize that a better understanding of the value of our forests and the need for more conservative methods in handling them has got to begin with the younger generation: therefore, be it

Resolved, That we hereby advocate the introduction into our schools and colleges of elementary courses in forestry, which will give the children of the State a better appreciation of the worth of these most valuable natural resources;.

Resolution No. 6.

Whereas, The indiscriminate ranging of stock through the open lands of both Eastern and Western North Carolina is a menace to the perpetuation of the forests of these regions through the destruction of the seed and young growth by stock, and because many of the forest fires indirectly result from this ranging: be it

Resolved, That the North Carolina Forestry Association heartily favors the extension of the stock law of those parts of the State which are now without this advantage

Resolution No.7.

Whereas, numerous fires are caused by sparks form locomotives; be it

Resolve,d That the Legislation Committee be instructed to prepare a bill to be presented to the next General Assembly, requiring railroads to place spark arresters on all locomotives within one year after such act is passed; and,

Resolved further, That this Association request all civic clubs and similar associations to hold meetings with this object in view and endeavor to pledge their member of the General Assembly to support such bill when introduced.

Resolution No. 8.

Whereas the pine timber in many of the counties of the State has suffered enormous injury from the attacks of the Southern Pine Beetle, to the serious loss of the farmers and other timber land owners of the State and,

Whereas, The United States Bureau of Entomology has studied this question thoroughly and worked out a method of control, which, if carried out, would free our State from this pest, and has advocated this plan both in the press and in public meetings in thi Sstate: be it

Resolved, That the North Carolina Forestry Association recognizes with appreciation the efforts of this Bureau to suppress this pest in North Caroilna; and,

Resolved further, That this Association pledge its support to the further efforts of the North Carolina Geological and Economic Survey which is cooperating with this Bureau in this work; and,

Resolved further, That the question of more efficient cooperation through the Survey be brought to the attention of the next General Assembly, with the hope that an appropriation will be made to carry on this work more generally than they can now do.

In addition to these resolutions the Association asked for the appointment of a Legislation Committee, whis is to draw up a forestry bill for the consideration of the next Legslature. This committee will represent all phases of the forestry movement, and a bill endorsed by it and subsequently by the whole association, should stand a good chance of becoming law.

The officers elected for the ensuing year are: President, Mr. E. B. Wright, President of the Butters Lumber Company, of Boardman, N. C. and Secretary-Treasurer, Mr. J. S. Holmes, Forester of the State Geological and Economic Survey, Chapel Hill, N. C.

It was Thomas Perry who wrote: "Be true to your own Church. Yes, and stand by it, though the heavens fall. It is yours and should receive your best. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purtiy are affected to the extent of your influence by what you say and do; that the people who have faith in your word will look upon it largely according to your repersentation, and that with its good name and prosperty is bound up the glory of the blessed Jesus. Then do nothing to injure its reputation or to weaken its power for good or mar its fellowship.—Selected

—The textile strike at Lawrence, Mass., which has been on for ten weeks, was declared off last Sunday, the leaders declaring their object obtained, the increase of wages and the shortening of the work day. It is announced that cotton goods have been advanced in prices and that consumers will have to pay the cost of the strike and the increase in wages.

TO THE READERS OF THIS PAPER.

Send us $2.50 and we will send to your nearest express office enough wall paper to paper a room 16 x 16 feet, ceiling and side walls. Please mention for what rooms paper is wanted and if border is desired, and we will make you an appropriate selection.

Reference, Editor of Herald.

PARIS-GLASS DECORATING CO.,
Greensboro, N. C.

BETTER CLASSIFICATION.

By Mrs. J. J. Lincoln.

Classification of Sunday-school scholars is largely regulated by the kind of lessons in use. The more distinctly graded the lessons the better the classification. It might be said that the mixed condition of present-day elementary classes is the outcome of the Uniform Lesson System, since the only idea the system presents is uniformity of text. Or, to modify that statement, if the system is not responsible for the condition, it at least does nothing and can do nothing to correct it. When we come to have some system of lessons adaptable to the several stages of childhood, better classification will follow. Ideal grading is beyond us, 'a right far piece,' as we have heard some North Carolinians say. Ideal grading finds no place in the school that lacks thorough equipment and perfectly trained and informed teachers. Are our schools then, as a whole, even in sight of this much to be coveted position and possession? We think not. But because we cannot attain to lofty heights and ideal conditions in a day or a year, shall we be content not to be reaching out after them?

We disire not to be understood as deprecating the value of Uniform Lessons for higher classes. The fact is, we are not talking about higher classes. They are well provided for, and we certainly have nothing to suggest or offer for their betterment, since, in our opinion, nothing else could so well fill the the need of these classes as the lessons now in use. But Uniform Lessons are NOT the best lessons for elementary scholars. Why? One reason, not the only one, but the only one to be considered here, is because they do not classify. Is classification so important that special lessons must be provided to effect it? Yes, if it can be effected more naturally and more easily in that way; besides, by such arrangement two very desirable ends are reached by a single effort. This view is stated here because we well know that the assertion that better classification is needed, without the suggestion of some practical way to aequre it, would be almost worthless. Grading is a word that some of our schools do not like to hear, and in many instances it can be wisely attempted only through indirect means. Classification is a more acceptable term, meaning the same thing, and if it can be secured through the introduction of a type of lessons at once basic and essential, in a quiet, unobtrusive way, without even disclosing the effort to accomplish it, so much the better for those schools that think they do not want a better classification and think so merely because they do not understand its value and importance. An approach of this kind would likely overcome the most pronounced opposition against any change or re-arrangement of classes that have become fixed and set.

The kind and character of the lessons taught in our Sunday schools and the consecration and qualification of teachers are among first considerations; but not less important than either of these is the fact that no lesson can be successfully presented by any teacher to a class of children whose intellectual powers are widely different.

NOTES ON C. E. TOPIC, APRIL 7.

By Charles A. Hines.

Subject—"The Kind of Life We Shall Wish We had Lived." Luke 16: 19-31.

(Easter Lesson.)

How few men there are who can truly say when they come down to the evening of life that there is nothing in their lives they regret or can truthfully assert that nothing in their past would they have different. The regrets of men do not consist so much in what they have done as what they have neglected to do. I believe that in the great day of judgment more men will be condemned for sins of omission than for great wrongs committed. The greatest single trouble with the church and its members is their failure to rise to the opportunity that is theirs and go out and reach other men and women. There may be a star or two in our crown but how small and mean we shall feel in judgment when we see the settings for other stars which we might have filled but failed to do so.

At this glad Eastertide shall we not plan for more definite and aggressive service in the Master's cause? This is the only safe course. If one keeps busy in the church and stays away from evil influences, temptations lose their influence over him and he avoids even the appearance of evil. When we come to see our lives in retrospection we shall not be satisfied to find that we merely have lived clean lives and committed no grievous sins; if there are not lives we have made happier and souls we have turned toward the light our lives shall be a failure. Negative Christianity is nothing—the Bible says, "Cease to do evil;" but in the same sentence it says, "Learn to do well." One is as necessary to the fullest life as the other. Christianity consists in abstinence and not yielding to temptation and, secondly, in service. "Faith without works is dead." "By their fruits ye shall know them." The fig tree that cumbered the ground had done nothing wrong but Christ cursed it and took away the life that had been given it. Oh, how our world and our church books are cumbered with folks and names. How long we sometimes wonder will it be before men and women will awake to the opportunity and duty. How long before we shall realize that service is not avoiding evil simply but it is doing good to others.

The rich man is not condemned because he is rich. Abraham was probably richer than he. He is condemned because, being rich, he allowed abject poverty and suffering to lie festering at his gate unhelped and uncomforted. His sin lay in doing nothing when he had the power and opportunity to do something. He shut up his bowels of compassion against the misery of his fellow man, and what he failed to do angels did for Lazarus.

This lesson is forced upon us to-day with terrific meaning in view of the poverty, wretchedness, disease, and death dealt out in the industrial world to multitudes of Lazarus's brothers. What are we doing to help them?

The kind of life that we should lead will be modeled on lines laid down by Jesus in His life of service. We should seek to bring sunshine into cheerless days, to alleviate suffering, to visit the sick and feed the hungry, and—more far-reaching than all—to work with all good men for reforms that will drive poverty from the face of the earth and bring in the kingdom of righteousness.

Illustrations.

You will never be sorry for living a white life; for doing your level best; for being kind to the poor; for hearing before judging; for stopping your ears to gossip; for bridling a slanderous tongue; for being square in business deals; for the dollars you have given to missions.—Epworth Herald.

Something is wrong when we have done that through the day which we are ashamed to tell Christ about when we come home in the evening and bow at His feet, or when we have said that which we are not willing to repeat to Him in our prayers when we come to talk face to face with Him.—J. R. Miller.

We shall wish that we had made better use of our talents and opportunities; that we had been kinder, more sympathetic, more unselfish; that we had never harbored envy, suspicion, jealousy, hatred; that we had brought comfort to stricken hearts, bread to the hungry, clothing to the naked, help to the sinful; and that we had lived a pure, Christian life, filled with loving service.

Lyman Abbott, I believe, gives us the

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

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3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

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following story: "Scepticism, Dogmatism, Emotionalism, and Practice were talking together in a comfortable parlor when the door suddenly opened. A man drenched to the skin, staggered in, telling of a shipwreck close at hand. Scepticism questioned him, then ridiculed the idea of a wreck. Dogmatism told the frantic man to sit down quietly and consider the matter. Some scheme could be devised to save the perishing sailors. Emotionalish rushed about, tearing his hair and weeping. Practice meanwhile quietly slipped on his wraps and, taking ropes and life-preservers, hurried to the rescue. Shall we not all wish we had lived the practical life?

Daily Readings.

M. Balaam's wish. Num. 23: 10.
T. The life to live. Tit. 2: 11-15.
W. A well-built life. Prov. 4: 20-27.
T. The friendly life. Prov. 17: 17.
F. The helpful life. 1 Cor. 10: 32, 33.
S. The victorious life. Rev. 2: 7, 11, 17.

D. L. Moody went to England in 1872, and was determined, his son says, not to get into work, if he could help it. But at the close of a service in the Old Bailey prayer meeting, the Rev. Mr. Lessey, pastor of the church in the North of London, asked him to preach the next Sunday. He consented, and preached twice. At the close of the evening service he asked those who would like to become Christians to rise. The whole congregation seemed to rise. Mr. Moody was staggered, and thought he was not understood. The pastor of the church could afford no explanation for never before had he seen it on this wise. Then Mr. Moody invited all who wanted to become Christians to step into the inquiry room. The people went in, and crowded the room, so that extra chairs had to be taken in to seat them. Neither Moody nor the pastor had expected such a blessing. "They had not realized that God can save by hundreds and thousands as well as by ones and twos." Meetings were held for ten days and four hundred persons were received into the membership of that church.

Later the secret of this phenomenal success was discovered. There was a woman belonging to that church who was bed-ridden; but she had been earnestly praying that God would revive her church. When her sister told her, at the close of the morning service, the sick woman said: "I know what that means; God has answered my prayers!" Great was her faith, and many were blessed. Truly, in ways unnumbered and in such a manner as He sees best God answers prayers.—Selected.

MEASLES.

A Disease More Serious and Dangerous Than Smallpox and Harder to Prevent.

Measles is the most contagious eruptive disease of childhood. About 98 out of 100 people who have not already had the disease are susceptible to it. Measles is to be dreaded far more than smallpox. Smallpox can be absolutely prevented by vaccination. A vaccinated person may sleep with a smallpox patient in safety—not so with measles. There is no similar, simple, safe and certain preventive for this disease. If there were, all intelligent citizens would protect themselves, and then those contracting measles would no more deserve our sympathy than the man who now contracts smallpox.

Eleven times as many people in North Carolina die from measles as from smallpox. About 900 North Carolinians are seriously injured for life by the disease every year. Some of the more common resulting disease and ailments are abscesses in the ear, catarrh of the head or intestines, paralysis and broncho-pneumonia. Consumption itself frequently follows a case of measles. These are only a few of the facts which go to prove measles a dangerous disease. It should be feared and not trifled with. Everything possible should be done to prevent having it.

It is absolutely wrong to think that everybody must at some time have measles. People used to think that everybody should have scarlet fever. Now we have learned by experience and have stopped this wicked and foolish practice. It will be only a short time until we realize that careless exposure of one's children to measles is equally pernicious.

Measles is supposed to be caused by a minute animal (protozoan) which always comes from some other human being in whom it is growing. These germs are probably discharged into the air in the form of a fine spray or mist when the person having measles coughs or sneezes. These tiny droplets are then breathed in, or come into contact with other people by means of food, clothing and dust.

How to Prevent Measles.

Whenever a case of measles is discovered it is the legal duty of the doctor, if one is in charge—otherwise it is the duty of the householder—to immediately report the same to the nearest health officer or quarantine officer. This officer will then post a notice on the house in order to inform those who have not had the disease in regard to its presence. This officer will also give instructions to prevent the disease from spreading. The patient should be placed in a room by-mainder of the household. This room should first be cleared of carpets, curtains, clothing, etc., that might possibly carry infection.

Keep the sick room darkened, but always admit abundance of fresh air. The patient should be kept in bed for a few days after the fever goes down. The body should be oiled every morning and sponged in the afternoon. Carefully avoid colds and their resulting complications. No child disease should be more closely watched by the doctor and mother than measles in the "getting-well" stage.—N. C. State Board of Health.

—A recent survey of Boston revealed the fact that this "Hub" of intellectual and moral strength about which the rest of us are supposed to revolve has 324 churches and 671 saloons.

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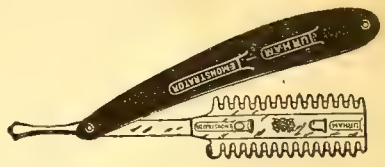

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In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

SLANDERING A MINISTER.

We are in receipt of a letter telling of a minister whose feelings have been hurt and whose reputation has been injured by thoughtless and evil tongues. This is a grievous thing. Slander is criminal in any case, but it is worse in the case of the minister of the Gospel, because he is engaged in the Lord's work in a way depending for its success largely upon his good name. To cast suspicion upon his character is to lessen his influence for good, and hinder the Lord's work. It is therefore a crime not only against the minister, but also against God. The Lord says: "Touch not mine anointed, and do my prophets no harm." It is an atrocious crime to slander a minister of the Gospel.

—Bro. Bethea had a fine time in Westminster during the symposium. "Everything was at a high pitch," he says.

—The Convention of the Men and Religion Forward Movement in Greensboro is April 14-16. A great time is expected.

—We ask our contributors not to paste or pin their sheets of paper together. Simply number the pages.

—Dr. J. R. Bridges is editor of the Presbyterian Standard in place of Dr. Law, deceased.

—Bro. T. A. Hunter is among those selected to represent Greensboro in the New York Convention of the Men and Religion Forward Movement.

—Rev. R. M. Andrews is to be one of the judges in the declaimers' contest at Elon College Friday evening.

—Such a scramble for the presidency makes one feel that it would be a fitting rebuke if all scrambling candidates were turned down, and some man of modest dignity found for the place.

—Mrs. J. A. Hanner and daughter, of Randleman, in our city on business last Saturday, gave the Herald office a brief call. Mrs. Hanner spoke highly of the work of Bro. O'Briant, our new preacher with the Irish name.

—The Greensboro Daily News will issue a Monday edition from this on. This pleases many, but how about violating the fourth commandment? Has any part of the Decalogue ever been suspended for printers or newspaper men?

—The ladies might have known this would come, when they began to wear big hats: a movement against their wearing any hats at all in church. This movement has already begun. Well, men take off their hats in church, and why shouldn't women do likewise?

—This is a week of prayer in our city. Men are praying for "Christian and nominally Christian men," for "unsaved men" of their acquaintance, for "the convention April 14-16," for "boys," for "the colored race," for the "New York Conservation Congress," "that the fruit of the Convention may abide." After the Convention of April 14-16 is over, the work will be committed to a "Conservation Committee" made up of men from all the churches. The movement aims to forward Bible study, social service, boys' work, evangelism, missions.

TO THE AUXILIARIES.

Dear Fellow-workers:

The Annual Branch Meeting of our Woman's Foreign Missionary Society will be held in Winston, April 17-19. We want your auxiliary to be represented in this meeting. Your president and secretary are your regular delagates. If for any reason these cannot come, please do send some one in their place. We need you to help do the work. Please be prompt in sending a report of your year's work to Mrs. W. C. Hammer, Asheboro, that she may make a full report to the meeting of what North Carolina has done this year. Be sure to send a copy of this report with your delegate to Winston for her to read when your anxiliary is called. Be prompt also to send all the money you have in hand and a report of it to Miss Velna McCulloch, Greensboro, so that she may be able to tell us just what we have done financially this year. The above are three important things for your auxiliary to do right now. We want the Winston meeting to be the climax of all our Branch Meetings so far. Miss Forrest will be with us to give her report of churches visited, money collected and tell in her graphic way the story of our work in foreign field.

Sincerely for a good meeting,

Mrs. A. G. Dixon.

NOTICE, MISSIONARY WORKERS! ANNUAL BRANCH MEETING OF FOREIGN AND HOME MISSIONARY SOCIETIES IN WINSTON, APR. 17-19, INCLUSIVE.

All ladies who are planning to attend either or both meetings should write Mrs. S. W. Taylor, Winston, at once and let her know when to expect them. The morning train from Greensboro arrives in Winston at 9.20 in time for the first meeting of foreign missionary society. The program of the foreign meeting begins at 10:30 on morning of 17th, and goes through Thursday, 18th, until the evening at which time the home mission meeting begins with an address on work at Orphans' Home by Miss Etta Auman, Matron. Friday, 19th, will be given over to business sessions of the Home Mission Society.

These meetings are important and should be well attended. The Winston people have extended a cordial invitation and are looking forward to meeting. Let us pray that God's hand may lead in the business of the meeting.

Mrs. W. C. Hammer.

Asheboro, N. C., Apr. 3, 1912.

"ALIVE UNTO GOD."

Rev. J. H. Jowett, M. A., D. D.

(An Easter Sermon.)

"Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Rom. vi. II, R. V.

Surely this text unfolds to us the true significance of Easter-tide. The word is addressed to Christian believers, the believers in the Lord of the Eastern morning, who had emerged triumphantly from the grave. The letter is written to "all that are in Rome," living in that proud, materialized, petrified world; dwelling in that home of carnal power, carnal pomp, and carnal lust, moving amid wealth, and gaiety, and luxury, and cruelty, and death. This little church is set in the midst of that vicious city. And the majority of the members of the little church are probably slaves! Imagine New York denuded of every Chistian sanctuary; the name of Jesus unknown; the name scarcely registered in the criminal roll of the empire. And imagine that same New York drunk with lust of power, and rotting in luxury, enfeebled and broken by the pride and revel of the garish day. And further, imagine in New York a little handful of believers, many of them the poorest laborers, the drudges of the metropolis, meeting together as the disciples of One Who has just met His death upon the gallows. There you have it! "To all that are in Rome." To such as these were the words addressed. The letter taught how, in that seething, immoral, noisome city, it was possible to live a Chrstian life.

"Reckon ye.... yourselves ...." First of all, they were enjoined to regard themselves in a certain way. It is a very vital matter how we "reckon ourselves up." Our private thought about ourselves has very far-reaching issues. What am I? How do I reckon myself? That is a very crucial test. In my secret mind how do I regard myself? As what? As a muckrake? As a gourmand? As a sponge? As an animal? As a mere worm? Or as a man? It is not altogether a matter of indifference how other people reckon me up, but it is of infinitely greater moment how I reckon myself. And all this is as true of professed believers in Christ as it is of the man of the world. How do Christians reckon themselves up? When they stand before themselves and soberly salute themselves, what are they saluting? What is their highest thought about themselves? All this is very influential, because it is a law in life that our character never rises higher than our thought. "As a man thinketh in his heart, so is he." The thought that I make of myself is the thought that makes me, and therefore it is a good thing, nay, an imperative thing, to give consideration to our reckonngs. How then does the Apostle counsel us to reckon?

"Reckon ye .... yourselves to be .... alive unto God." Make that the beginning of all your thinking. Make it one of your basal assumptions. And how much that means! Let us get the trend and vigor of the phrase. If we say that a man is alive unto money, we mean that he has a keen eye for opportunity; that he scents the distant markets; that he is alive and active while others sleep. If we say that a man is alive unto beauty we mean that the glory of the world haunts him like a passion. John Ruskin would pause to contemplate the curve of the mud in the rutty road. These illustrations will help us to apprehend the strength of the Apostle's phrase. We are to be "alive unto God." We are to assume that we have possibilities in that direction, sensitiveness toward the holiest, correspondence with the highest. We are to reckon that we are akin unto God. It may be that we are only infantile, but we are alive and akin. A little babe, however imperceptive, is alive to its mother, and is one with the mother in common nature and in the possibility of wondrous correspondence.

Now, to be "alive unto God" implies certain things.

1. First of all, it implies the possession of royal blood. We are kinsmen of the eternal God. Let a Christian affirm this to himself; let him affirm it every day. "Nerve thyself with affirmatives." When we see a flower let us confidently say, "My Father's work." When we see a sunset, let us make the same inspiring declaration. When we mark the growing drift of the generation, let us say, "My Father worketh hitherto." Let us make this a more frequent and outspoken note in our lives. We are of royal blood, and this is all our Father's work. We are princes and princesses in a royal house.

2. And, in the second place, it implies the possession of a royal franchise, "the glorious liberty of the children of God." We are not limited in our movements like visitors to Windsor Castle. We have the freedom of sons of the house. The Apostle Paul gloried in this freedom, and we know what it meant to him. It meant the substitution of great principles for trifling rules. It meant the domination of the spirit instead of the letter. It meant the sovereignty of grace rather than of works. It meant the atmosphere of love instead of fear. Some time ago I saw a number of convicts tilling a field on Dartmoor. A little distance away I saw a farmer's sons at work in their father's field. The contrast was most striking. One set toiled in servitude, the other with the liberty of children. "If the Son therefore shall make you free, ye shall be free indeed."

3. And, thirdly, it implies royal inheritance. There are "such things to be!" Our inheritance reaches out into inconceivable fields. There will be a boundless enrichment of affection. There will be ever more glorious revelation of truth. There will be deepening appriciation of beauty. There will be enlargement of communion with my fellowmen. All this lies before me if I am "alive unto God." "Reckon ye .... yourselves to be .... alive" Assume yourselves to be proud of royal blood, endowed with royal franchise, and destined t a glorious inheritance.

"And reckon ye .... yourselves to be .... dead unto sin." Here is another part of our reckoning. Let us again see the force of the phrase. Here is a man of proud, aristocratic air, stalking through a company of yokels on the village green. He moves as though he were dead to men and they were dead to him. It is not a pleasant illustration, but it conveys a suggestion that may help out our purpose here. Christians are to move through the world of sin as though they had no relationship to it. If that world of sin rings up their souls, they are to be as though they were dead. Do not answer. Assume it to be a realm of barrenness and deadliness with which you have no connection. Reckon that! Think that! Say that! Say it to yourself! Say, "I have no connection with that world; I am dead unto it." And the more we assume ourselves "alive unto God," the more we shall indeed be "dead unto sin." Life towards the one necessitates death towards the other.

There is an old legend of a subject consulting his monarch as to how he might escape the enticements of the world, and become dead unto them. The monarch ordered him to fill a goblet with wine, and to all it to the brim. He was then ordered to carry the goblet through the streets of the city. An executioner was appointed to attend him, with orders to remove his head if he spilled a single drop. He carried the goblet in safety. Nothing was spilt on the ground. "What did you see by the way?" asked the king when he came back. "Did you see the jugglers and gamblers in the market place?" The man replied that he had noticed none of them. His mind had been so absorbed in the immediate task that na thought trailed away to surrounding distraction. "So," said the monarch, "learn thy lesson. Become absorbed in God, and thou

shalt be dead to the enticements of the world.—Record of Christian Work.

FOLLY TO NEGLECT RELIGION.

Do you not know that there is suffering in this world, even when the sufferer sometimes cannot determine the cause of it? Then why be such a fool as to teach that there may not be suffering in a future state, of which God warns you? God allows men to suffer here, a world into which they did not cry for entance. Then may He not allow them to suffer in the future, in a state of which he warns them?

Jesus speaks of a rich man, against whom no sin is implied except neglect of the finer sensibilities of the human nature: faring sumptuously every day, while a beggar lay at his door desiring to feed of the crumbs that fell from the rich man's table, but apparently getting his best earthly comfort from dogs that came and licked his sores.

The rich man seems to have neglected religion and its commandments.

He died and had a fine funeral.

But after his burial he found himself in torment, and in vain sued for relief from those whom he had neglected in this world. He even asked to have the beggar sent to his brethren, to save his family from his own dreadful fate.

How soon a man's fortune may be changed!

There is no encouragement given in the Bible to put off salvation. Only infidels, saloon-keepers, burglars, self-seekers, egotists, and their like encourage the young to postpone repentance till after death.

How anxious a wicked man may be for his family to be saved! but what a fool he is to imagine that some other plan than the one provided by God will reach the hearts of the impenitent!

The fool is forever planning some better way for God to run his Government; and he often dies in his folly.

J. J. Summerbell.

Dayton, Ohio.

INDIVIDUAL WORK.

It appears to be true that there is too much of generalizing in Christian work. There may be a good deal of breadth in efforts to reach many people at a time with gospel influences. This is a commendable purpose; but the more essential thing is specificness in the work. A directness to individual cases. It is one thing to pray for the conversion of sinners in one's own community; it is another thing to pray especially for each person in the community, however far from God he may seem to be. In this work there is a centralization of power and effort. In praying one's whole heart is thrown in the direction of a single lost one, whose salvation is greatly desired by the praying one. Rev. Martin F. Lamb, in his booklet, entitled "Every Creature," says: "I shall never forget how a pastor once singled out the three leading men of the place, all rough, swearing, ungodly men. He asked us all to pray for them; didn't mention their names—only said, 'those three men,' and kept on saying it at every meeting for prayer, until every member of the church become interested in those three men; and prayer ascended to God every day, and almost continually for over six weeks, until the trio were, one after the other, converted. My conviction is that no real, deep work of grace is possible that does not develop this element of individual work for individual souls." In the example given by Mr. Lamb, we see the results of specific work for a specific purpose. In this instance, there was a combination of individuals in pursuit of one particular object. It was not a spasmodic effort, but a perservering and concentrated work; and it seems that no personal appeal was made to any of those men. Such an example ought to stimulate any Christian reader to be more specific in his prayer, and more hopeful of seeing great results.

C. H. Wetherbe.

MANY INVENTIONS.

By Rev. S. B. Stephens, Pastor of Ivy Ct.

"God made man upright, but they have sought out many inventions." Solomon was a wise man. There were in his day, and there are none now, possessed of greater wisdom than he had. Many since his day have outstripped Solomon in educational attainments; but none of these can give utterance to such weighty sayings as he did in his three thousand proverbs. Wherein lay the secret of Solomon's wisdom? The answer may be found in the third chapter of I Kings. He asked for wisdom and for an understanding heart, that he might be able to judge the people aright. Dear reader, how worthy of imitation is Solomon's example. Why do not all those who aspire to rulership over the nation go and do likewise? Would not Mr. —— do well to follow Solomon's example, before he asks the suffrage of our American people at the coming presidential election? Then would we not have a better government than could be hoped for through political legislation. God heard and answered Solomon's prayer fr wisdom. He did not (as many do today) sit down on the stool of do-nothing and idly wait for things to reveal themselves to him; but on the other hand we find him searching to find out wisdom and the reason of things. But the rulership of today will figure the prospect of re-election as second term, and by such election wisdom and inventions both man and party are driven to destruction. Perhaps Solomon's mind became confused with those discrepancies existing in the race to which he belonged; when he looked about him and beheld the inconsistencies and wickedness of the human family, he could not find at first thought how to reconcile such a state of things with the wisdom, justice and love of God, the Creator of all flesh. Like the wise man he was, he would not charge God with injustice, but would see if he could not by diligent search find a solution to the problem which was revolving in his mind. Now, I give for the result the Scripture quoted at the head of my article. Now, evidently the inventions that are above spoken of do not mean simply what is meant by the term as it is commonly used at the present time. Though mechanical inventions may have been included in the mind of Solomon. The term, many inventions, evidently has reference more especially to those subterfuges which sinful man has resorted to in order to gain favor of a sin-avenging God, and a home in heaven, without meeting the conditions upon which such inestimable blessings may be had. Man is said to be a kind of religious animal, and is therefore ever desirous of a place of happiness in the world to come. He does not like to think of a dwelling in everlasting punishment. In his more thoughtful moments he concludes that he will at last gain a heaven of rest. Man does not like the strait gate and narrow way to heaven. The way of the Cross is to crucify the old man of sin in him, this he does not like, so he goes about to invent some easier way. Strange as it may seem yet nevertheless it is true, that he takes the sayings of the inspired scriptures and so interprets them of himself so that every one of the thousand and one inventions which man has sought out whereby to gain heaven seems to have a way or foundation in the Book of books. Of course there is only one way marked out in God's holy Word, and that way is the way entered upon by every traveler to the celestial city, through the straight way of repentance and obedience to Christ. Reader, please let me call your attention to a few of man's inventions. First, Universalism, which as a doctrine (man's invention) declares that all men will be eternally saved in heaven just because Christ died for all; a man made inven-

tion, having no foundation in Scripture, and no doubt was suggested for the purpose of deceiving souls down to the regions of despair, as well as to undo, if possible, the work of redemption. The Scriptures nowhere give any ground for the belief, but on the other hand teach us quite plainly that many will say unto Christ himself: "Lord, Lord;" yet He will say unto them: "Depart from me, I never knew you." These Scriptures with many others that might be cited, prove conclusively that all men will not be saved, though Jesus died for all men.

Another invention (or doctrine) as taught by many that man will have a second probationary state wherein he may make preparation for heaven, (this being the doctrine the writer of this article was taught in his boyhood days in his native country, France) but is another damnable invention to damn man's soul, gotten up by fallen creatures, and for the purpose (no doubt) of giving them greater latitude in gratifying their evil natures, while yet in the first state of probationary existence. Perhaps a false charity may have had something to do with this invention. A friend dies unsaved, then it is hard to think of a loved one gone to dwell in eternal misery. Hence charity of human love invents a second probation which will give the departed another opportunity to become saved which he would be quite likely to improve after passing through the ordeal of death and the terrors of the same. Now, reader, let me ask you to look into the law and see what it saith. "Whatsoever thy hand findeth to do, do with thy might; for there is no work nor device, nor knowledge nor wisdom in the grave whither thou goest," Eccl. 9: 10. And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. Marvel not at this for the hour is coming in which all that are in the grave shall hear his voice and shall come forth. They that have done good unto the resurrection of life, and they that have evil unto the resurrection of damnation, John 5: 28-29.

Another invention of man and the devil, that man can be wholly sanctified in this life, that it becomes impossible for him to sin, or to do any act that would displease God, making equal with Jesus Christ while here on earth, is another dangerous invention gotten up by man. The men who teach such a doctrine are very dangerous men to have in your homes or to understand the combination on your iron safe.

Another invention man has sought out is there is no hell as declared in the Bible, into which sinners unrepented shall be lost. But as you no doubt read my article in the worthy Herald of February 15th, (Is There A Hell?) I will not repeat. But if man can persuade himself to believe that there is no place of eternal punishment, then he may glory in his wickedness and expect to enjoy bliss eternal in the world to come. But there is an awful place of punishment, declared by the Bible to be eternal in its duration and co-eternal with the glorious heaven to which all desire to go when they die. The Bible says the wicked shall be turned into hell, and all the nations that forget God. Friends, if these things are not true, what are they in the Bible for? How many precious souls for whom Jesus died are rushing headlong into perdition while they through a belief in man's inventions vainly suppose there is no place of punishment.

Another invention of man, as taught by some, that there is no resurrection of the dead. This is certainly an invention of man's corrupt mind, devised for the purpose of justifying himself in doing wrong, vainly supposing that he would rather be annihilated than to cease to enjoy the pleasures of sin for a season. How vain are all such thoughts. All men shall live forever. And I saw the dead, small and great, stand before God, and the sea gave up the dead which were in it Rev. 20: 12-13. If the Scriptures above cited do not prove that annihilationism and non-resurrectionism is a deceitful invention, then I for one fail to comprehend the teaching of the Holy Bible.

Another very deceiving invention (to some) which man has invented, and some believe is by simply joining some institution and believing and obeying certain teaching of man's own production, he will have a place in heaven. This may be plain, but I know what I speak, but understand me, please, for in this life we must be converted to and by Christ, for He is the only worshipful Master in the grand lodge on high, for He says, Verily I say unto thee, except a man be born again he cannot see the kingdom of God. And now, dear reader, as I see my article is now already very lengthy, I must forbear, and will conclude by saying that another one of man's inventions is that corrupt men expect a seat at God's right hand without repentance unto salvation and to escape the death of the wicked, simply by joining the church, paying the preacher, and abstaining from the grosser sins of the world. Many of them even neglect to observe the Sacrament of the Eucharist, for the result of so-doing see St. John 6: 53. I say such an invention is very destructive in its nature, and is being relied upon by multitudes of people whose religion does not amount to anything more than a mere sham. Such an invention certainly had its conception in the councils of the lost and is utterly ignored by the Word of God. Oh, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." My friend, or brother, let me tell you in time, that trusting worldly inventions you will lose your soul. Except ye become converted and become as little children, (as pure as a child) ye shall not enter heaven, Matt. 18: 3. Now is it necessary for me to write any more, or go any further in the enumeration of man's inventions in things moral and spiritual, seeing their name may be called legion, for they are indeed as Solomon said legion, I will sum up the whole catalog in this sentence, and say everything which is either believed or practiced, and which is contrary to the faith and practice taught in the Scriptures is a fabrication and is man's invention. Sought out solely by man and satan and your obedience to it will lose your soul. Lord, deliver us from such inventions, is the prayer of the writer.

"THE MOSES OF THE GOTHS."

Before the Goths over-ran and conquered the Roman Empire, they themselves were conquered by Christianity. The conversion of the Goths was due principally to the labors of one man; of whom we know singularly little about his life in comparison with that which we know he accomplished. Of nearly all the great men of that period we have an abundance of legends and traditions, but not of Bishop Ulfilas.

Both the dates and places of his birth and death are in doubt and even his nationality is not certainly known. According to the best authorities, he was born about 311 and died about 381 of the Christian era. He is believed to have belonged to a family of Cappadocian Christians whom the Goths had carried away captive in a foreign land, among poor barbarian people. They had no literature, no written language, not even an alphabet. Could a boy receive any inspiration or find any encouragement under such circumstances and with such an environment? To the people around him the outside world was almost a sealed book. The Lord never permits his people to enter a place so dark that no ray of light can penetrate the darkness.

The first we know of Bishop Ulfilas, was that he accepted the religion of his parents. As he grew older, experienced more of the Christian religion, he became

more impressed with its importanee and the need of the people around him of such a religion. He learned what little Gothic dialect he could command, learning somewhere and somehow, also Greek, Hebrew and Latin. Where he learned either of these is not known. He undertook to translate the Bible into the Gothic language, but before doing so he invented an alphabet of twenty-four letters, borrowing twenty letters from the Graeco-Roman alphabet and invented four to express sounds common to all the Teutonic peoples, but not contained either in the Greek or Roman alphabet. He introduced a written language for the first time among the Goths, translating the entire Bible into their new language, except Samuel and Kings, which he thoughtt were too war-like for the good of his fierce countrymen.

Constantine styled Bishop Ulfilas as "the Moses of the Goths" and perhaps it might be well for us to characterize them briefly by way of comparison. Moses was Israel's first great teacher. Unfilas the Goths'; Moses gave Israel her first written law from God, Ulfilas gave the Goths their first Bible; Moses plead before Pharoah for the deliverance of his people, Ulfilas plead before the Roman Emperors, Valeus and Constantius for his people's deliverance: Moses led the Children of Israel through the Red Sea, "to the promised land," Ulfilas led his Gothic people "through the deep waters of the Danube to the land of promise." On account of persecution, Ulfilas sought and obtained permission from Emperor Constantius to bring his converts across the Danube, which they did, and settled in Moesia, near Nicopolis, where they lived a peaceful pastoral life for thirty-three years, sending out their missionaries and Christianizing the neighboring people. Moses was the supreme authority in religious affairs among the Israelites. In 341, at the age of thirty, Ulfilas was consecrated missionary bishop of the Goths; Moses is usually regarded as the father of Hebrew literature; Ulfilas is father of Teutonic literature. The writings of Moses kept the true faith alive in Israel, the Bible of Ulfilas seemed to keep the true faith alive among the Goths as long as they remained a nation.

Without considering further the noble service rendered by Bishop Ulfilas no sane person would fail to classify him among the men of eminent worth. But the above are not all of his achievements; he could be heard pleading before the Roman Emperor for the deliverance of his people and for their rights and his pleading was not in vain. Seen occupying a prominent seat in a church council at Antioch, where he was perhaps ordained Bishop in 341; or taking an active part in the Synod of Constantinople in 360; or as he stood as, "the father of missionaries" in the Ecumenical Council of 381. In all his long life of service and varied activities of life, he never failed to reflect honor upon himself, his church and his God.

But few men have ever seen the results from their efforts and labors, that Bishop Ulfilas saw. He saw a written language among the Goths, saw them become civilized and a prosperous nation, their king, Athanaric, a convert to Christ, and practically the whole Gothic nation following in the footsteps of their king. His Bible carried into all the known world. It was only through such devotion, faith and necessary toil as Ulfilas manifested that "the father of Church History," Eusebius,, was enabled to say, "The writings of the Apostles were translated into the whole world in all languages of the Greek and barbarians." How much the world today is indebted to such men eternity alone can reveal. Their efforts at first appeared insignificant and as little promising as did the little cloud to Elijah's servant, yet they have meant infinitely more for humanity than did the rain following that little cloud to the parched earth. We are all drinking from the fountains they established.

The noble example of Bishop Ulfilas should be both inspiring and encouraging to every one in adverse circumstances. If this should fall into the hands of one discouraged, or in a place where things look dark, cheer up; remember there is a brighter day for you. Let the example of Ulfilas and scores of others inspire you, create within you a desire to emulate them. In the happy phrase of the late Maltbie D. Babcock, "Do it now."

W. A. Ledford.

Westminster, Md.

OUR BIBLE SCHOOL.

Answers to Assigned Questions.

Answer to question 98:

Of the many lessons taught by the book of Job it seems to me that the chief one is the lesson of faith. If we wish it put as a moral we would put it something like this:

A true follower of God trusts God not for material blessings, but because he loves God and knows God loves him. Losses and afflictions are not a proof of God's disfavor. God's people never lose in the end.

We all, of course, remember the opening scene, one which may still be found—a meeting of God's people and Satan among them, not just to be there, to be sure, but to tempt, to ridicule and to bring false accusations against the sons of God. He does not always speak out, but this time he made bold to say, "Doth Job serve the Lord for naught? God, you've given Job all the good things he could wish. He is just serving you for those good things and not because he loves you. If you'll just take them away, he'll curse you to your face." Satan supposed Job was like many children whose parents have petted them and spoiled them by doing everything for them and giving them all that heart could wish and who, when, for any reason, the parent no longer does these things, will have no more to do with him. But such was not Job's love for and faith in God. This God knew and was willing to prove to Satan and his band. Consequently the test came—the losses and afflictions.

For similar reasons many today suffer losses and afflictions. Are we not willing to bear these things patiently for His sake? Can't we be like Job?

Behold him when he receives the first sad news of his loss. He is grieved, of course, but he does not charge God foolishly; he only says in simple faith, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

We see him later. Not only is his property all gone and his children all gone, but he is sorely afflicted and his wife is begging him to "curse God and die." We listen breathless for his answer. It comes in a twinkling, full of love and child-like faith: "Shall we receive good at the hand of God, and shall we not receive evil?" Wife, it's all right. We don't just understand it, but God has a purpose, a good one for all this. Later still we hear him replying to his friends (?) with all the confidence of one thoroughly grounded in the faith, "Though He slay me, yet will I trust Him."

The faith pictured in the book of Job seems to be just such faith as the poet had in mind when he wrote:

"O, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!
"That will not murmur nor complain
Beneath the chastening rod,
But, in the hour of grief and pain,
Will lean upon its God."

Job's faith stood the test and God gave him "twice as much as he had before." It is one of the characteristics of God to give good things to those who love Him. He may sometimes see fit

to take or keep from us some things which we think are very good and which we would like to have, but when he keeps such things from us He gives us a better one instead. "God never takes a good thing from his child without giving him another and a better in its place."

If things seem to go wrong and our faith grows weak, let us think of Job's faith and pray—

"Lord, give us such a faith as this;
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home."

Lesson For Next Week.

Psalm 37-45.

"DO NOT SEND US AN OLD MAN."

The following article by "W. M. S.," in the Methodist Protestant of March 13, is so true, timely, and to the point, that we want the readers of the "M. P. Herald" to have the benefit of it. Permit a prefatory word, first.

Is it a sin to grow old? Is it a crime to reach fifty? Do age and experience count for nothing now? Are "we the people and will wisdom die with us?" And were all the ancients fools? Is not the present the most conceited age since history's dawn? God said, "I am the Lord, I change not." This being true, God must believe in the efficiency of old men, as he chose a man 80 years of age to lead 3,000,000 of people out of Egyptian bondage, and to be His law-giver to the people. And further, he chose another old man to be this man's successor. Why did he not choose a youth to lead, if they are preferable? Why did he draw the line at thirty years, below which no one could officiate as priest, if youth and inexperience are preferable to age? Why did he not make an "exception" in the case of his own Son? What is the matter with us anyway? Has our ground tilted" the wrong way? Has the center of gravity shifted? Or have we caught the Athenian disease to spend our time in "either telling or hearing some new thing?" Or are we coming to have "itching ears?" Or are we looking to ourselves rather than to God? Following a proud, vain, conceited, boastful "Age of Reason" rather than the word of God? Or have we by some strange infatuation, unconsciously, it may be, come to think that we need a new chart, a new compass, and a new pole star? The magnetic pole may shift; the pole star itself might change; but God and His Word never. "Heaven and earth shall pass, but my words shall not pass away." "I am the Lord, I change not."

But please read the article that follows:

"Do Not Bring Us An Old Man."

Who said that? Not a sick man who needed a doctor. Not a business man who needed advice. Not a man in court who needed a lawyer. Not a man in sorrow who needed a comforter. None of these—well, then, who said it? If you will listen, I will tell you confidentially. But don't you dare to tell anybody. For the credit of the church and Christianity keep it to yourselff. If you are the man who said it, or if you were a member of a church meeting where you permitted it to be said, then don't tell it. Don't let the ugly thing get out. It is known to me and the Lord. That is enough. The Lord will tell you some day what he thinks of it, and I am sure if you don't repent of it, you will feel so ashamed of yourself that you will call on the rocks and mountains to fall on you and hide you. I won't tell you what I think of it, for I am afraid you might go out and hang yourself, and someone might blame me for your taking off—though, between you and me, I don't think the church would lose much if you did. Don't you know, brother, that some men are as young at sixty-five as others are at twenty-five. They are as resourceful and judicious and capable as younger men. They may not be as impassioned and aggressive as when younger, but this gives you an opportunity to do what you come into the church for—to be a worker together with God and his minister for the advancement of the kingdom. This opportunity you should covet and will covet unless you are one of the little selfish souls who join the church to sneak into heaven with its endorsement. You are not one of that kind, are you?

What you need, brother, in your church is a man of experience, sound in the faith, filled with the Holy Ghost. So when you instruct your delegate, tell him to ask for a good man who can teach you the way of the Lord, who will deal honestly with your soul and make you a decent Christian.

Thank God we have young men, but they will soon be old. It is one of the inevitable experiences of men that they grow old. What will you do with the old man? Turn him down! That is heathenish. If that is the way you feel, you need a foreign missionary as badly as any pagan. What are you going to do with the old preacher? Superannuate him? Well, then you must go deeper down in your pocket to care for him. He has given his life to the church. Forty or fifty years he has spent, and his meager salary has not enabled him to save anything against old age, if he has cultivated a spirit of generosity toward the work of the church.

His needs are more numerous and pressing now than they were forty years ago. He has been educated away from business. He cannot adapt himself to modern business methods. He is helpless. You have no parsonages for superannuates. No donation parties visit him. He is not sought after to marry people now. That belongs to the pastor.

See here, brother, when your church meeting comes off just say to the conference we want a good man, old or young, and we will stand by him and help him for all we are worth. When you make up your mind to that you are in the first stage of the greatest revival your church has ever known. W. M. S.

February 29, 1912.

ANOTHER ARITHMETICAL "NUT".

A hungry traveler in Africa came across three simple-minded saveges as they were about to sit down for their noon-day meal. He asked and received permission to share it with them, promising to pay them handsomely for the food.

Savage No. 1 contributed 6 cocoanuts to the meal; savage No. 2 contributed 10, while savage No. 3, a large man who was very hungry, added 14 to the pile, making 30 cocoanuts in all for the four men—three savages and the traveler.

The cocoanuts were shelled, and the savage hosts being courteous, each ate only his fair and equal share—the traveler, though still hungry, thus eating only his equal share. Rising after the meal and thanking his hosts, he handed them 30 coins to be divided among them as payment.

Immediately there arose a terrible wrangle as to the division of the money. The first savage who had contributed but 6 cocoanuts insisted on the coins being divided in three equal parts, because three people had supplied a meal for which the fourth paid—therefore an equal division in thirds, he contended, was the only logical one. The second savage said that as the first savage had eaten more than he had contributed, he had no share in the spoils at all, and that the third savage and he, the second, should divide the spoils equally between them, as they alone had given the traveler his meal.

The third man, who had contributed 14, said that the proper principle was obvious: As each had contributed cocoanuts to a total of 30, and that as there were 30 coins, each should receive a coin for each cocoanut contributed.

No decision being reached, they agreed to leave it to the stranger, and abide by

his decision, which he guaranteed to be a just one. And on his announcing it, so simple was his reasoning that all agreed, though none got what he had asked for.

What was the ju t decision?

This apparently simple problem was answered by the stranger in this way: The first savage was to receive nothing at all, the second savage 7 coins, and the third savage 23 coin . Immediately three swords were raised, two to run him through, and one to defend him. But there was no fight. His logic won him his life. He said:

"There were thirty nuts, of which four people ate equal shares, or 7 and 1-2 nuts(which is one fourth of 30. No.1 contributed 6 nuts or 24 fourths. yet he ate 30 fourths, thus going in debt 6 fourths. No. 2 contributed 10 nuts, or 40 fourths, ate 30 fourths, and thus contributed 10 fourths to the supply from which I ate. No. 3 contributed 14 nuts, or 56 fourths, ate 30 fourths, thus contri uting 26 fourths of the supply from which I ate But I, like you, ate only 30 fourths. The sum of the contributions of man No.1 and man No. 2 was 36 fourths. The remaining 6 fourths you both contributed to man No. 1's dinner. Now I did not pay any of you to feed any of you—I paid you to feed me. As man No. 2 contributed 3 fourths of a nut to man No. 1 and 7 fourth to me, and as man No. 3 contributed 3 fourths to man No. 1 and 23 fourths to me, I say that man No.1 is in debt to each of you for 3 fourths of a nut, and hence one of you should get 7, the other 23 coins."—Scientific American.

GOOD AND BAD BREAD.

A number of readers who were interested in our recent indictment of Amev ican bread and our eulogy of the bread of the old world have written asking us to give a recipe for what we consider good bread. The reform of our bread, however, is not to be brought about merely by publishing recipes. The material used in American bread are mostly good enough, but the bread is spoiled in the making and baking. European breod is baked by a slow, even heat, generally in old-fashioned brick or "Dutch" ovens. This the starch granules in the flour have a chance to expand and undergo chemical change which completely alter the nature of the product. We recall once seeing a lot of Italian steerage passengers on an Atlantic steamer in a state of mutiny against the ship's cooking. They were used to living on coarse but well-baked sweet and wholesome bread which we know as bread was set before them they simply couldn't eat it; hungry as they were, they threw it into the sea. And yet if the European style of bread were set before Americans the great majority of them would not eat it either, after being used to the bleached, doughy article which is the rule among us. We have yet to be educated on the bread question in this country. The teaching of scientific cooking in the schools is already helping, and if our women of ambition and brains will only devote a little of their valuable time to solving these domestic problems we shall perhaps be saved from extinction before we have quite "dug our graves with our teeth." Nearly everyone in making cornstarch cooks it only a very short time, on the impression that it is done as soon as it thickens. Scientific cookery is teaching our girls that cornstarch must be cooked half an hour at least in order that the starch granules shall be properly transformed, and the rule applies all the more to bead. If our women would organizez a national bread club and would go to work with a will to get to the bottom of the bread question it would be the greatest reform of the century. Political reforms are unimportant by comparison to these everyday home matters. What woman will step to the front and organize this movement? Monuments in greot number and her name among the immortals in the Hall of Fame will be her portion.—The Pathfinder.

Bro. J. M. Davis, living near High Point, has announced his candidacy for a seat in our legislature.

—Publicity is newspapers and magazines to the amount of 1,500,000 inches a year on tuberculosis and its prevention is being given by the press of the United States, according to an estimate issued today by The National Association for the Study and Prevention of Tuberculosis.

If all the publicity on tuberculosis given by the press of this country in the year ending April 1st were gathered in one paper, the National Association estimates it would make a paper of over 6 259 pages. In the last four years, during which time an active publicity campaign has been carried on, the National Assocation estimates that over 5,000 000 inches or over 90 miles of press notices on tuberculosis have been published.

"Publicity is the very heart of the educational campaign against tuberculosis," says Dr. Livingston Farrand, the Executive Secretary of the National Association. "Largely because of the intelligent cooperation of the press, has the anti-tuberculosis movement in this country been able to become, as it is, the greatest organized movement of its kind in the world. When tuberculosis shall have become a rare disease, the American press may justly claim a large share in this gigantic achievement."

—We agree with the true and timely sentiment expressed by The Biblical Recorder in the following:

"Floods of pernicious literature are sweeping over the land and thousands of our youth are being corrupted thereby. Most juvenile crimes are traceable directly to bad books. Stories of bandits, pirates, and other outlaws are read with avidity and they exalt in the young mind the most depraved heroes and heroines. Parents cannot be too careful to keep such a tide of evil from inundating their homes. There is an abundance of wholesome reading, reading that is as interesting and infinitely more elevating than the story with its subtle poison; but sure that the good is given first place, first in point of time, and there will be no room for poisonous print."

—The Harvard Observatory announces that it has completed a photograph of the entire sky, and that the same shows 1,500,000 stars. We wonder who counted them?

.DELEGATES' EXP. TO GEN. CONF.

Previously acknowledged	$24.75
St. Paul's & Brown Summit	2.50
Thomasville	1.00

NOTICE!

All ladies expecting to attend the branch meetings of the W. F. M. S. and H. M. S., to be held in Winston, April 17, 18, 19, will please notify Mrs. S. W Taylor, 110 West Seventh St.

Com. on Entertainment.

April 3rd. 1912.

NOTICE!

On account of the serious illness of Miss Frances Sutton, Pres. W. B. H. M., all communications will be sent to the Vice President, Mrs. N. Vice, Swayzee, Ind. Miss Alice Conway, Cor Sec.

The Annual Meeting of the W. B. H. M. will be held in the Rhode Island Ave. Church, Washington, D. C., May 9, 10, 11. All branches are requested to send delegates; also all ladies interested in Home Mission Work are cordially invited to attend. Alice Conway, Cor. Sec.

After gumdrops have been introduced at the south pole, the great thing will be to start a movement for the initiative, referendum and recall. No progressive 20 th century village can afford to be without these modern panaceas.—Washington Post.

From Pastors and People.

St. Paul.

Our congregations are encouraging when the weather is favorable. The S. S. is increasing—18 new scholars Sunday—one member received into the church last Sunday—a faithful young man. There seems to be some open doors for the M. P. Church here. We hope to have more encouraging things to say later.

Brown's Summit.

The congregations have been good considering the unfavorable weather. Every fourth Sunday has been unfavorable. This church is ahead of the time on pastor's salary. The outlook at this place is a peculiar one—it is not discouraging, yet the possibilities are not very clear. Four new members have been received since Conference. G. F. Millaway.

Matthews.

Dear Herald Readers:

Our Sunday school at Stallings is doing well; it has outlived the severe winter. We had sixty in attendance last Sunday. We are busy preparing for an Easter service and expect a nice and good time. We have a good people here and they have been very kind to us, helping in every posble way. Mr. M. T. Stallings is a good superintendent and fine Christian gentleman. We are very anxious for a good church here. Our special meetings begin the 5th Sunday in March. We want the prayers of every Herald reader that we may have a good meeting.

Lillie Martin.

Asheville.

Dear Editor:

Our S. S. is still growing. The children are getting up a nice Easter program.

We are having right much sickness among our people. Miss Novella McIntyre has been quite ill, but is expected to be out in a few days. Algy, the little son of Mr. and Mrs. U. Miller, and the baby of Mr. and Mrs. Roy Schreyer have both been real sick.

Bro. Fogleman gave us two splendid sermons yesterday.

The quarterly conference met Saturday night. Mr. Ed. Swain and Mr. G. P. Younginer were elected nominees to the Annual Conference.

The Junior Christian Endeavor meets every Wednesday afternoon. Their studies are very interesting.

We still hold our cottage prayer meetings, which, we feel, are doing a great good. Effie Barrett, Reporter.

Yadkin College Ct., Friedship.

Owing to inclement weather the fourth Sunday our pastor failed to reach us, but on last Sunday morning, the 31st, he filled his appointment; preached a very interesting sermon, after which the Lord's Supper was administered. The congregation was not as large as we would like for it to have been, but was very attentive. We were very sorry to hear of the illness of our pastor's little boy, Henry, who has pneumonia—but was glad to hear he was improving and hope he soon will be well. We will organize our Sunday school next Sunday morning; we are hoping for a good S. S. The second quarterly conference will be held at Bethesda on Saturday before the second Sunday in May. Reporter.

Cleveland.

March 19th, 1912, found the writer to be one year older than he had ever been before, and by the way of emphasis, the good people of the town and country served us with one of the best dinners that it has ever been our privilege to enjoy. To say that it was rich and full does not tell it all.

When we had become reconciled to the situation we found that other denominations else than our own were represented.

The contents of our purse were enlarged by Brother Hoke Lackey, who is not a member of our church, and who as yet, has not that convenience in his home so necessary to the preparation of a fancy birthday dinner; we think, however, that he is making preparation to supply this important necessity.

Perhaps the most unique part was played by the better half, who had arranged to have our daughter, Mrs. Cooper, of Siler City come, and kept her hid away until dinner time. To say that I enjoyed and appreciated all does not express that which my heart feels. May their reward be equal to their doings.

But we grow sad when we remember that another year is in the past—must be accounted for—is snatched out of the future, one more mile-post past, and we are one year nearer the end of the road—eternity. And will we all enjoy the feast together up there? So may it be!

Second quarterly conference will be held at Lawndale on Saturday before the 1st Sunday in May. Dr. Swain will preside. W. D. Reed.

Fair Grove.

In the latter part of February we attended the funeral of Bro. F. G. Chilcutt, at Fair Grove Church, Haw River Ct. We were shown over the cemetery by Messrs. Robt. and B. G. Chilcutt, brothers of the deceased. They called attention to some things connected with that almost historic church and its cemetery which are very interesting to us. They may be so to others.

First, as we looked upon the marble slab which marks the last resting place of that peculiarly remarkable man, Elijah Chilcutt. His epitaph, if I mistake not, written by A. W. Lineberry, D. D.: The last of the charter members of Fair Grove Church, Born March 1st, 1795, departed this life August 23, 1874. Was reading the Bible through the 122nd time the year of his death.

There is a little grave, a cedar tree stands at the head, and one at the foot, planted after the burial of the child, and were of course very small, the trees now measure three feet in circumference. No stones mark the place, no date is there, no name. Perhaps the child was 2 or three years old.

William More, died March 8th, 1839, age, 35 years. The first one buried in the cemetery, nearly 73 years ago.

William Walker, died Nov. 12, 1857, age, 22 years—Thomas B. Walker, died Nov. 12, 1857, age 16 years. Sons of R. and S. Walker. They were buried in the same grave.

I do not think any one can go through that cemetery, that city of the many dead, without being deeply impressed with the thought of a noble citizenship. May the Lord abundantly bless the present membership of that grand old church. And as the living look at the hundreds of head-stones and monuments, let them think of their last resting place and of the country far from human sight where there is no death and no cemeteries.

G. F. Millaway.

Bess' Chapel, Lincoln Ct.

Dear Herald:

As I was appointed reporter at our church, will try to send in a few items. Rev. L. H. Hatley has not missed a single appointment at our church this year, although we have had an extremely hard winter. He has won the good will of his people since he has been among us and gives us excellent sermons.

We have organized Sunday school with Mr. W. C. Childers superintendent, Mr. J. W. Heafner, asst. superintendent, and J. C. Beam secretary. We had no Sunday school the 1st quarter owing to the bad roads, but there are indications of a lively school at present.

The members are talking of giving our church a new coat of paint which is badly needed.

Last Saturday evening at 2 o'clock the body of Mrs. Jennie Sain was laid to rest in the cemetery at Bess's Chapel, there to await the resurrection morn. Jennie was a good Christian woman, loved by all who knew her. She left to mourn their loss a husband and five children. The hand of affliction has lain heavily upon her for the last five years. She has borne it with Christian fortitude and told her children to meet her in heaven. She was a grand-daughter of Aunt Sallie Bess, the oldest member of our church, Aunt Sallie now being in her 89th year, the next oldest member being Aunt Elizabeth Baxter now in her 83rd year. Aunt Lizzie has been afflicted for more than a year, and is not able to go out to church any more. The prayers of all Christian people are requested in her behalf.

We were all made sorrowful over the death of Rev. E. A. Plyler, he being one of our former pastors, whom we all learned to love. May the good Lord verify His promise to the widow and fatherless in this instance. May the Lord give us more love for all things pertaining to good. Mrs. J. C. Beam.

Notice-

Our second quarterly Conference will meet at Worthville on Saturday before the third Sunday in April, 4 o'clock, P. M..

J. B. O'Briant.

Lincolnton, N. C.

Dear Bro. Editor:

Please allow me space in the Herald for our S. S report for March, 1912:

1st Sunday,	attendance, 44,	col. $2.90.
2nd Sunday,	attendance, 61,	col. 2.32
3rd Sunday,	attendance, 47,	col. 2.15
4th Sunday,	attendance, 52,	col. 3.45
5th Sunday,	attendance, 70,	col. 3.57

We hope to make the attendance much better this summer.

Our Teacher Training Class is doing good work. We had our examination on the second 10 lessons which was a very good record. Miss Jennie Jenkins, 100; Miss Martha Gales, 100; Miss Lucy Gales, 100; Mrs. Minnie Johnson, 100; Mr. A. C. Hull, 72; Miss Ocie Heavener, 72, and the superintendent obtained 100, the others failed. We have 10 in our class and hope to be able to get more to join us later. I think each S. S. should organize a Teacher Training class, and I would also recommend that the best lessons be obtained which I think is Mr. Oliver's work, which can be purchased from the Methodist Protestant Book Concern, Baltimore, Md. I would be glad to see our M. P. folks more liberal, in fact, I am somewhat surprised to find them so close when it comes to helping advance Christ's kingdom on earth. If we had failed to get help from other denominations as we did from our own M. P. folks, Methodist Protestantism would have been a complete failure in Lincolnton, notwithstanding, we appealed to our own denomination stronger than to others because we felt it our work. We have rteceived our best help from Presbyterians, M. E.'s, Lutherans and Baptists, a Presbyterian being the largest contributor to our new church here; a Lutheran friend being the next, and an M. E., and Baptist being the next, outside of our own members and Lincoln and Cleveland Circuits. I believe we have only received $3.00 from our M. P. folks, [illegible] being donated by a friend in High Point. Plenty of time yet for all who will help to come across, for we have plenty of places to put all we can get, so send us some, any amount will be appreciated. Success to the Herald and its many readers.

D. B. Johnson, Supt.

Granville Ct.

The second quarterly conference will be at Mt. Carmel Saturday, April 13; preaching at 11 o'clock, by Rev. J. D. Williams. Come and hear him.

N. G. Bethea.

TO M. P. LADIES.

We would urge all the ladies of the church who can possibly do so to avail themselves of the opportunity of hearing Miss Forrest. She will have only a few more charges to visit before our Annual Meeting at Winston, April 17-18. Miss Forrest will be there and take part in the program. As has been our custom, we ask at least one lady from each church to attend the Annual Meeting, and if you haven't a missionary society, you can go back and organize. We hope our meeting at Winston will be the best. Let as many attend as can. You can send your name to Mrs. S. W. Taylor.

Yours in the work,

Harris Glascock.

MISS FORREST'S APPOINTMENTS.

Saxapahaw, April 6-9.
Alamance, April 10-15.
Siler City, April 16-22.

PROGRAM OF BRANCH MEETING
Woman's Foreign Missionary Society, Winston, April 17-18.

Wednesday Morning 10:30.

Consecration Service, Mrs. A. G. Dixon, High Point.
Address of Welcome, Mrs. W. B. Speas, Winston.
Response, Mrs. J. T. Underwood, Asheboro.
Business—appointment of committees, etc.

Afternoon Session.

Devotional exercises, Mrs. S. R. Harris, Henderson.
Roll Call.
Reading of Minutes.
Address of President, Mrs. A. G. Dixon.
The Woman's Missionary Record (paper) Dr. Harris-Glascock, Greensboro.
Reports of Auxiliaries.
How to awaken interest in our State Work, Mrs. J. F. McCulloch, Greensboro.
Business.

Wednesday Evening.

Devotional exercises, Mrs. A. B. Kimball, Greensboro.
Address, Miss Annie L. Forrest, Field Secretary.

Thursday Morning, 10:30.

Devotional exercises, Mrs. L. J. Diffee, High Point.
Roll Call.
Minutes.
Report of Corresponding Secretary, Mrs. W. C. Hammer, Asheboro.
Report of Treasurer, Miss Velna McCulloch, Greensboro.
Our Work in China (Letter from Rev. C. S. Heininger), Mrs. H. L. Coble, Greensboro.

Thursday Afternoon.

Devotional exercises, Mrs. S. L. Hayworth Asheboro.
Roll Call.
Minutes.
Reports of Committees.
Election of Officers.
Round Table, conducted by Miss Forrest.
Unfinished Business.

—The Woman's Missionary Union of the Baptist churches of this State in session at Monroe last week adopted as their watchword for the coming year, "Prayer," and that all Woman's Missionary Societies strive for a deeper spirituality and a fuller sense of their responsibility; and that the aim for next year be $13,000.00. Their fund is equally divided between home and foreign missions. The Union was largely attended and the women were enthusiastic for missions, and for greater work in mission fields.

THREE GOLD RULES.

By Emily J. Bryant.

Dr. Henry Van Dyke says: "Never repeat an evil story about another unless you know it to be true; then never repeat it unless it is absolutely necessary; and then never repeat it without remembering that God hears you."

Spurgeon, the great English divine, says "Accept only one-half of an ill report about another, and then throw half of that away." But even this fraction is too much when the story arises from suspicion only—but, these words are the words of wise men who have lived long enough to learn something of the evil done in the world by repeating irresponsible tales—wild winds flowers flown from miasmatic swamps.

The Bishop of London was asked to give some pertinent advice to the young ladies of a fashionable West End Seminary, and his advice was: "Never be cats. The old cats of human society are those persons who spend their lives saying ill-natured things about others." He had known of the good reputation of good men and women taken away by the catty spirit prevalent in the West End drawing room, he said,—but, we need not go to London to see this. It is to be greatly feared that in our own loved land for which we claim pre-eminence that the same crime is committed, the same results obtained. It were much better and nobler to aim at a high mark in life and pursue it, leaving others the same untrammelled privilege.

That people carelessly assume the liberty of misinterpreting and misrepresenting a thing so sacred as personal character without the fullest proof shows a deplorable violation of Christian duty; to put their own explanation upon each word, each look, each emotion or quivering, over-taxed nerve of an innocent, sensitive, consientious person is as truly persecution as was the conduct of Saul in the first century, when, in his Pharisaical zeal he verily thought he was doing God service.

Let us thank God that, if they defame and destroy reputation, they cannot touch character, that may shhine even brighter, the one is what men esteem us to be, the other between God and ourselves, and cannot be touched by gossip, nothing but our own acts can change that. "He who steals my purse steals trash," said Shakespeare, who reckoned money as trash compared with character. A person making catty attacks upon others is satisfied to live on a low plane of life. From a higher level he, or she, would see more inspiring, more noble and uplifting subjects for conversation and would see in other people the best, not suspecting evil until it was unquestionable.

The fact that the carrier of evil tales is elevated to a higher pedestal than before, while the unconscious and innocent victim is ostracized, shows the corruption of a social atmosphere where the pernicious scandal is rolled like a sweet morsel under the tongue. It is of such that O. W. Holmes said: "He is acting after the law of his kind."

At a strange church one Sabbath morning it was our experience to hear the pastor begin his sermon with some very telling words: Leaning forward, after announcing his text, he looked squarely into the faces of his people and speaking solemnly and slowly, he said: "I would rather be known in the community as a common thief than as a malicious slanderer," and the none too severe words were repeated several times during the sermon in a large city church, well filled with people of more than ordinary intelligence. Evidently there had been some gossip in that church.

One might wish to have that minister spend the balance of his years in traveling and repeating that sermon in all pulpits, for it would be just as good for other congregations.

True, these cases may be brought before a secular court, but not every one is willing to endure further unpleasantness, and conclude not to take any notice of it. One of the chief wrongs of slander, and most alarming is its effect upon those who willingly listen and accept it; especially the young are taught wrong estimates, that good is bad and right is wrong; hearts are stained, judgments warped and error prevails. The belief of a lie deteriorates the moral character just as truth elevates. In spite of the fact a person's life may give the lie to such gossip, the story is accepted in preference to the evil testimony. That men do not gather figs of thistles does not count. That a fount in cannot at the same time send forth sweet water and bitter is a truth that appeals to them less than the false, floating figment without a shadow of truth.

"I know nothing about it, but I am perfectly sure," says one of F. Marion Crawford's characters, in a chatty spirit. Henry Drummond, that Christian gentleman, said: "You may unlock a man's whole life, if you watch what words he uses most." This is a safe rule by which to judge both the good man and the slanderer. The person whose language is always refined, always sincere, always inspiring and uplifting, always a part of the religious atmosphere: a man whose deeds harmonize with his words, whose conversations and sermonettes are of the same refined quality may be trusted by the most exacting—at least until absolute proof of falsity is furnished by himself.

H. W. Beecher said that he would rather be disappointed occasionally, than to be always suspicious of the people he met. He believed in a religion of the heart and revered men for what they aspired to be, leaving God to be the judge. "All strong and overcoming men, who are girded by the intense sinews of strenuous conviction are apt to be mocked at by easy-going Saducees to whom the truth and a lie are about the same thing," says J. W. Dinsmore. "It requires courage to face slander and lies and carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected."

The newspapers occasionally announce that some person has ended his, or her, life because they had not the courage to live under the wrong done them by the circulation of false stories. Such persons lack strength of character and self mastery and power to withstand the inevitable trials which come, but, here is the power of Christianity. It supplies grace sufficient for the need and some of earth's best and noblest men and women have been victims of libelous scandal. Let all who suffer thorns remember that Paul's "thorn" was not removed in answer to prayer, but divine grace sufficent to surmount it was assured him. In her beautiful submission to the cruel prosecution of her holy life, Mad. Guyon declared, "Great trials come only to great souls." "Extraordinary trials are not always the punishment of extraordinary sins, but for the development of extraordinary graces," says one English divine. God's grace is given to His saints according to their need, and at the time of need. Let him who suffers unjustly—trials will come for our testing—let him wait on the Lord, and He shall renew his strength; he shall mount up as eagles; he shall run and not be weary, walk and not faint. He shall rise superior to his pain and be able to give thanks for the "thorns" which thus become helps to larger power, larger grace and final victory.—Presbyterian Standard.

We may believe that it was the daily custom of Bartimeus to sit in the highway outside the gates of Jericho and ask for alms of the passers by. Doubtless it seemed to him that the days and years could hold no greater thing than this, and yet one day there came to blind Bartimeus, sitting by the wayside, three of the greatest messages that a man may hear. The first message that come to Bartimeus that spring day as Jesus passed by was: "Be of good cheer." It is the message of Jesus, of Moses, of David, of Elisha, of Isaiah, of Paul, of every helpful life. "Be of good cheer." Why not? There is no burden so heavy that Christ will not bear His

full share. There is no sorrow so deep that Christ's oil of joy cannot soothe. He can give the garment of praise for the spirit of heaviness. The second great message that came to Bartimeus was: "Rise." Not by the wayside does Christ wish any life to sit, idly listening as other men speak of glorious tasks in which they have a part. There is no service so great, but that every life may share in its joy, but this may not be if we sit by the wayside. Rise, that we may be ready to hear the supreme message that comes to us even as unto Bartimeus: "He calleth thee." The call of Jesus holds its assurance of vision and strength. Bartimeus received his sight and followed Jesus and the way to Jerusalem. "Be of good cheer. Rise, he calleth thee." These messages are for you and for me.—Nicholas Frost, in The Watchman.

FOURTH ANNUAL MEETING OF THE NORTH CAROLINA BRANCH WOMAN'S HOME MISSION SOCIETY OF THE METHODIST PROTESTANT CHURCH.

Winston, N. C., April 18-19.

Thursday Evening, April 18.

Invocation, Rev. S. W. Taylor, Winston, N. C.

Praise Service, Mrs. E. B. Siler, Siler City, N. C.

Address, Need of Home Missions, Mrs. S. L. Hayworth, Asheboro, N. C.

Address, Orphans' Home, Denton, Miss Etta Auman, Matron.

Appointment of Committees.

Friday, 10:00 A. M., April 19.

Devotional, Mrs. J. C. Welch, High Point.

Roll Call.

Minutes.

Review of Year's Work Mrs. W. C. Hammer, Pres., Asheboro.

Work of Women's Board of Home Missions, Mrs. Robt. Russell, Denton.

Reports of:

Auxiliaries.

Coresponding Secretary.

Treasurer.

Miscellaneous Business.

Adjournment.

Friday, 2 P. M.

Devotional, Mrs. S. L. Hayworth, Asheboro, N. C.

Roll Call.

Minutes.

Question Box, Mrs. H. A. Garrett, Greensboro.

Reports of Committees.

Election of Officers.

Election of delegates to Board Meeting.

Unfinished Business.

Adjournment.

The North Carolina Branch of the Woman's Home Missionary Society will hold its Annual Meeting in Winston, N. C., April 18th and 19th. It will begin on the night of the 18th with an address by Miss Etta Auman, Matron of the Orphans' Home, telling of the work of the Home. The 19th will be devoted to business meetings. This immediately follows the Foreign Branch Meeting, which will be held in Winston, April 17th and 18th.

Send names of all who expect to attend to Mrs. S. W. Taylor, Winston, N. C., so that she can arrange for the entertainment.

Pearl McCulloch,
Acting Cor. Sec.

CRITICISMS AND SAYINGS.

Boys, quit calling your father "old man," it is ugly.

How about a dancing girl singing, "Sinners, come to the gospel feast?"

There are three fast ways of communication these days: telegraph, telephone, and tell a tattler.

I saw an old brother Methodist Protestant the other day, and I said to him, "Do you take the M. P. Herald?" He said, "No; where is it published?"

I saw a Campbellite on the train the other day, talking about infant baptism. I asked him why his people were always after the Methodists about infant baptism when his church believes there is no baptism but immersion. I asked him if he ever knew a Methodist to immerse an infant. He gave me no answer.

I was in Randolph County some time ago. Spent a night with Bro. W. D. Brower and family, and was well taken care of. While there, Mr. Brower showed me a rocking chair that is said to be over 100 years old and was made with a pocket knife. He also showed me another rocking chair that belonged to Mr. James Odell, of Randolph, the father of Mr. J. A. Odell, of Greensboro. I also saw one of the Rev. Brantly York grammars; and I guess the editor will think I ought to have studied this grammar.

J. T. Jones.

Siloam, N. C., April 1st, 1912.

Siler City Ct., Hope Church.

Rev. J. H. Bowman filled his appointment at Hope Church last Saturday night at 8: P. M. and also on Sunday morning at eleven o'clock. He preached two most excellent sermons. On Sunday there was a very large crowd attended the services, as it was a lovely day.

We are having some beautiful spring weather now, and we hope that it will continue pretty, for the farmers will soon be busy on their farms, if this weather continues.

We have just erected a new bell to the church at Hope, and we are going to make some other improvements in the near future.

We are having a very good Sunday school now since the weather has improved. We have about eighty pupils enrolled, and hope soon to get one hundred. We have a most excellent Superintendent, who has been a great help to the church.

We are having prayer meeting every Wednesday night, and have been having some very sweet meetings. Rep.

April 3rd, 1912.

—Don't worry about the weather—the Lord will look after that, but go ahead and do the best you can in such weather as the Lord sends you.

—Spring is opening up, and farmers are getting busy. The spring seems late, but the Lord has promised that seed-time and harvest shall not fail. The farmer may labor in hope.

—The awakening of our Sunday schools is in order, where they have been allowed to sleep in the winter Get the boys and girls together and instruct them. It is their right and your duty.

—"Thousands made homeless by the floods in the Mississippi Valley" is the report that comes this morning. Congress will be asked for aid.

—Rev. Chas. J. Edwards is at the bedside of his father, who is very ill. His appointments next Sunday are to be met by the editor of the Herald.

—Rev. R. C. Stubbins' father is dangerously illl and has been for quite awhile.

—We are glad to give space to announcements regarding the meetings of the missionary societies in Winston. These societies have life, and a most important work to do.

—Our Lincolnton people seem to be making a favorable impression on their neighbors. We congratulate them on this fact, and ask them not to feel aggrieved because help does not at once come to them from their brethren at a distance. The work at Lincolnton is new, and our people generally do not know how promising it is. If this point really needs help, we believe help will come, but it may not come with the most desirable promptness. Our people, while sympathetic, are cautious enough to wish to know the merits of the case. Hold the fort, Bro. Johnson, till re-inforcements come.

—A prolonged trial of the meat packers in Chicago has ended in their acquittal.

THEIR VIEWS OF WINTER.

"We like it," said the robin,
The bluebird, and the wren,
"For it is a reminder
We must go South again—
A most delightful journey
To those who once have been."

"We like it," said the snowbird,
The sparrow, and the crow,
"For we are much more happy
When all the others go;
And we manage very nicely,
In spite of cold and snow."

"We like it," said the woodchuck,
The beaver, and the bear,
"For now in cozy quarters,
Without a single care,
We settle down in quiet,
And sweetly slumber there."

"We like it," said the sable,
The marten, and the fox,
"We're glad to stand the winter,
And all its roughest knocks—
If trappers do not get us
Inside a horrid box."

"We like it, too," said Bobby
And Tom and Dick and Ben,
"For we can have the skating
Upon the river then;
And build a snowy castle,
And knock it down again."
—Clara Pinckney, in Youth's Com.

THE GULL THAT CAME BACK.

"Mother, why don't you wear beautiful birdies on your hat? I see lots of them on other ladies' hats, and they're so lovely."

"Do you like to see dead birds on hats?"

Archie looked up quickly at his mother's question, and finally stammered: "N-o-o. Not exactly. That is, I'd like to see them alive and not dead."

"On hats?" laughed Mrs. Lyndon, at her little boy's perplexity. "Why, we'd have to chain them there to keep them from flying away."

Archie's eyes opened wider. He'd never thought of it in this way, but suddenly an idea came to him, and his face brightened:

"But when the birdies die, then I'd like to see them on your hats. Birdies do die, don't they sometimes?"

"Yes, sometimes, and there would be no harm to wear their feathers and wings then, I suppose. But most birdies we see on hats are killed for the purpose."

Archie's eyes looked moist, and his mother continued, turning the subject suddenly:

"But I haven't answered your first question. I'm going to do it by telling you a story. When a little girl I lived near the Great South Beach. There were thousands of beautiful gulls, or terns, living on the beach. They nested there every summer, and you could find hundreds of their nests in the hot sands almost any day in the breeding season.

"As a little girl I used to visit the beach, and it was a wonderful sight for a child. Overhead the gulls flew around and around in circles, their white wings flashing in the sunlight. Sometimes they would fly down so low that we could see their little black eyes and the pink on their bills.

"But that was not all. In the sands were nests of speckled eggs, and sometimes little downy baby gulls. The nest was only a hole in the sand, and the little gulls would lie there in the hot sun and watch the parent gulls flying overhead. I used to think they were longing for the time when they could get up and fly too.

"The gulls were very tame. Nobody thought of hurting them. They were too pretty to hurt, and everybody liked to see them. It made a visit to the beach so much more enjoyable than if there had been no birds."

Mrs. Lyndon stopped and looked away a moment as if saddened by unpleasant recollections.

"Then, Archie, a great change came to the beach. The report went around that gulls' wings were worth a good deal of money. They looked so much like the wings of doves that milliners were ready to buy them for trimming ladies' hats. At first we didn't think very much about it. There were so many gulls that a few wouldn't be missed. A good many gunners went out on the beach and shot them every day. I was a very little girl then, and didn't understand all that was going on

"I remember one day when I was standing near the bay over which the gulls often flew in great flocks that I saw a man in a boat take up his gun and shoot at a few gulls over his head. He killed two right before my eyes. I saw them drop in the water dead. I was so sorry for them, and so angry at the gunner, that my little hands clenched, and I think I called out to him.

"But he was not interested in little girls. Another gull flew near him, and he raised his gun and shot again. But this time he only wounded his bird. The gull flew toward the land with a loud cry of pain. But it was so badly injured that it could not fly far. It fell in the tall grass near me, and the gunner started to row ashore to get it.

"But he didn't get that gull, Archie. I ran after it and picked it up in my arms, and raced for home. The gunner called to me, and said something that was not very pleasant. But I paid no heed to him. I would not let him kill that gull.

"Well, my little gull was crippled, but not mortally wounded. I kept it in my room, and nursed it back to health and strength. I fed it out of my own hands, and it trusted me so that it would perch on my shoulders to eat out of my mouth.

"It was a pet that one could never forget. I loved it only as a little girl without brothers and sisters can love a beautiful pet. But there was one thing I feared. When the gull grew strong enough to fly I knew it would leave me. It would go back to its companions and mates, and live with them.

I did not want it to get strong too fast. But each day its wing healed, and one day it tried its flight. It flew across the yard, and seemed surprised that it could do it. Then the next day it flew a little further, and every day thereafter it made a longer flight.

"One day it took a farewell of me. It was in the spring, and the gulls were returning to their breeding beach for another season. I knew this, because they had always done so in the spring. My gull knew it, too, and that is why it left.

"It flew up into the air, circled around several times, and then flew straight across the water and disappeared in the direction of the island beach five miles away. I cried a good deal, and missed my pet more than I had anything before in my life. I never expected to see it again.

"But a few days later I was surprised to see a bird flying across the bay, and as it came nearer I knew that it was a gull. Even then I didn't expect to find that is was my pet. But imagine my delight when it came nearer and nearer, and after circling around a few times lighted on my shoulder. Yes, my gull had come back!"

"O mother, and did it stay?" asked Archie.

"Yes, it stayed with me a long time afterward. But do you know why it came back, Archie-"

"No," was the quick, eager answer.

"Because the gunners had killed off all its companions. The beach that had been its home was now deserted. Every gull had been killed or driven away. My pet gull had found the beach a desolate place, and in its loneliness it had returned to me. It had no other home."

There was a long silence. Archie's eyes were wide open, and his lips parted. Suddenly he looked up and said:

"Mother, I don't ever want to see you wear birdies on your hat. If you do, I

I—will think''—

Mrs. Lyndon kissed him before the sentence was finished. ''I can't wear them, dear, for it would remind me too much of my pet gull and its dead companions.''—George E. Walsh, in Zion's Herald.

I CAN'T.

There is an old story of a father who tested his sons by giving them a bundle of sticks to break. Each tried his strength upon it, but in vain. At last, when all had failed, the father quietly untied the bundle and showed them how easy it was to break all by taking them one at a time.

Too many of us say we cannot do a thing when what we should say is that we cannot do it all at once. No one can. It is step by step that things are accomplished. A young man is sometimes daunted by his first vision of life. Everything worth while looks very difficult, almost impossible of achievement. But he can make a beginning. Then the next step will be easier. No one is required to master a business or profession in a night. No one achieves anything but by the patient work of day after day. We do not grow suddenly to our full stature.

When the word of the Lord first came to Jeremiah he said, ''I know not how to speak; for I am a child.'' But God rebuked him with the answer. ''Say not I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee.''

Still, to-day, as in the time of Jeremiah, if anyone is hesitating before a plain duty, saying in his heart, ''I cannot,'' God is ready to answer. ''Be not afraid. I am with thee.'' The impossible thing shall grow possible as we attempt it, bit by bit.

THE MONEY QUESTION.

In China, some years ago, the missionaries in Peking found that a home was needed for starving, friendless old women. One of the missionaries was describing the great need to a friend. ''There is only one perplexing question,'' she said, ''Where can we get the money?''

''Money?'' answered the friend very warmly. ''There is plenty of it in this world, and none will be needed for the next—so we'll not stop for that!''

The home is now built and is the one charity in Peking that does not call for outside help. The money question was easy to answer, after all. It always is when taken in so high a spirit.

Plenty of money in this world and none needed in the next! So much plain truth is rarely packed into a few words. There is plenty of money for all good causes, plenty for all honest people, too. It is only the selfishness of men which makes money scarce. Modern economists of the newest school insist that poverty is not only miserable, but unnecessary in any civilized nation. Cut off extravagance and avarice and selfishness and idleness and vice, and there is plenty of money for each industrious household to thrive upon. There is plenty for missions, plenty for the old, plenty for the orphan, plenty for all right things.

But there is none for the next—not one dollar. Money is a thing of time, and utterly useless in eternity. ''Shrouds have no pockets,'' is grim, but true. Money will give a man or woman no consequence, no power whatever when the feet step across the threshold of death. Whatever power for eternity it can gain is in using it for God now and here. Money can indeed lay up treasure in heaven—but only by being laid down, generously and self-denyingly, in the spirit of Christ, here on earth, while there is time.

Plenty of money in this world, and none needed in the next! It pays to think over the words, and act on them.

THE BIBLE IN THE HOME.

The Bible in the home means much for the young who grow up therein. It is not precept that counts so much as example; and however far any may wander even from such a home, they can never doubt that religion can be real, or that God has spoken to men in words they can hear and understand. It is from such homes that the Bible goes out to serve in other homes and other lands—in the sailor's box, the servant girl's trunk the emigrant's baggage. It cheers the mother's heart to know that although her son is far away, he nevertheless draws near to God in His Word; and that space vanishes as the sundered ones meet around the throne. And who can tell how many have been kept from evil amid new surroundings and strange temptations, by the habit of daily reading some portion of God's Word.

It is told of a mother of a family whose husband was an unbeliever, who jeered at religion even before his children, that she nevertheless succeeded in bringing them all up in the fear of the Lord. When asked how she managed this she said—''Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible on my table. This Holy Book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action—I opened the Bible, answered, reproved, or encouraged them. The constant reading of the Scriptures alone has brought the prodigy which surprises you.''—Christian Vanguard.

We wish every Judge in North Carolina, and elsewhere as for that matter, had the conviction about the cigarette that Judge James L. Webb, of our District Court has, and then would not cavil at making those convictions, but speak them out in the open as did Judge Webb to the Grand Jury at Raleigh last week. The Judge went straight to the mark in words to this effect:

''This is a fast age and men often don't take time to raise their children. They want to make money and get rich quick. They will take cognizance of the death of a pig or the loss of a chicken.,

''All this time somebody is selling the boys something. It is not liquor as a rule, for boys of the ages from eight to ten or twelve do not drink. But the boys are smoking by stealth, running behind the house where they can't be seen. You see them every day and night puffing away at the cigarette. I don't know what it is that is harmful about them, but the scientists do. It would make your heart bleed if you went over this State as I have done and saw the boys killing themselves smoking cigarettes. It is killing hundreds and thousands of them in North Carolina. I have seen four or five of the finest young fellows that I have ever known, die from this cause.

''And it is not only killing the boys but it hurts young men. I have made up my mind that if I ever get a man who sells cigarettes to boys, he will get such punishment as will keep him from selling any more soon. I think when we see a boy smoking, it is the duty of every good citizen in North Carolina to put his arm around that boy and beg him to quit.''

—Another one of the Allens, young Claude Swanson Allen, this time, now notorious for shooting up Corroll County Court, Hillsville, Va., March 13, gave himself up last Thursday and was landed in jail. He was worn with fatigue and exposure and hunger, not having slept in a bed since the day of the tragedy, and expressed himself as glad to be under roof again. Strange indeed that men, in a mad fit, in hot anger, will do a deed in a moment that means loss of home, family, property, good name, character, protection of the law and life itself in the electric chair. ''The way of the transgressor is hard.''

NOTES ON C. E. TOPIC, APRIL 14.

By Charles A. Hines.

Subject: "Enriching the Lord's Day," Mark 2:23-28; 3:1-6.

The Sabbath is both a religious and a civil institution. It is recognized generally—everybody knows the day— but is there anythng like a proper observance of it? There are thousands of men whose work on Sunday is not different from that of other days. This is bad enough, but in their case there is at least a colorable excuse—that is, in most cases. But what shall we say of the business man who closes his office on the day, but spends it in joy-riding, in dissipation, in "riotous living?" What of those who are poorer who spend it in loafing and carousing? What of those who make it a day of desecration?

It is true that the Sabbath was made for man, but never did the author of that expression mean such a construction as people have attempted to put upon it. It was not made for those things that weaken, destroy and kill. It is for man that man may cease from work and turn to the things that build and strengthen him; that he may give comfort and peace to those who need his interest, his sympathy, his help. Are we using it thus?

The Jewish Sabbath was the seventh day, or at the end of the week. The Lord's Day is the beginning of the week, and shows us that worship is not alone for remembrance of God's blessings, but for beginning of our service. Devotion should begin every duty. "Seek ye first the kingdom of God."

"The Jewish Sabbath commemorated the creation of the heavens and earth and the deliverance of the Israelites from bondage. (See Ex. 20:8-11; Deut. 5:12-15). But the Lord's Day commemorates the finishing of the work of salvation. Those who insist that we should keep the Jewish Sabbath on the seventh day of the week retain a Sabbath that does not bring to mind God's finished work of grace. They miss the point of the whole matter."

Points from Eloquent Pens.

He who ordained the Sabbath loves the poor.—Holmes.

The reward of good works is like dates, sweet and ripening late.—Talmage.

A world without a Sabbath would be like a man without a smile—like a summer without flowers.—Beecher.

The Sabbath is to be enriched by whatever lays up treasure in heaven; it cannot be enriched in any other way.—Amos R. Wells.

Sundays are windows burnished by angels through which we look out from the great temple of religion upon the want and sins of the world.

Moses read in the light of the burning bush that everywhere is holy ground, and in the light of the life of Christ we may read that every day is a holy day, or that no day is truly holy with us. Christ accepts no honors on Sunday from him who goeth forth dishonoring him on Monday.

When a gentleman was inspecting a house in New Castle, with a view to hiring it, the landlord took him to an upper window, and said, "You can see Durham Cathedral from this window on Sunday." "Why on Sunday above any other day?" inquired the man. "Because on that day there is no smoke from those tall chimneys." Blessed is is the Sabbath when the earth-smoke of care and turmoil no longer beclouds our view.—Rev. Charles H. Surgeon.

"Mamma," said a little boy one Sunday afternoon, "I s'pose they call this day a holy day because it's such a loving day." "Why, every day is a loving day," said his mother; "I love papa, he loves me, and we both love you and baby every day as well as on the Sabbath day." "I know it, mamma, but other days you haven't time to say so, and father can't take me to hear the singing, and he can't 'muse me on his knee, and tell me stories 'bout good boys 'cept on Sunday. O, yes, mamma, it is a loving day." A large part of every Sunday should be spent at home cherishing the domestic relationship. Next to public worship no other Sunday duty can be more important.—Mary E. Watson.

Daily Readings.

April 8.—By church-going, Luke 4:16-19.

April 9.—By Bible study, Ps. 1:1-3.

April 10.—By kindly deeds, Matt. 12:9-13.

April 11.—By visitation, Jas. 126-27.

April 12.—By restfulness, Ex. 20:8-11.

April 13.—By service, Mark 6:1-6.

April 14.—Topic.

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CLASS ARRANGEMENT.

By Ms. J. J. Lincoln.

To exemplify we will have to choose a particular school. Let us say that the one we are looking at has six elementary classes; two junior, two primary, one beginners', and one infant. The last named is composed of children under five, children yet too young to do any certain amount of memory work. They can do some, one child more, another less. If there is a prescribed course of supplemental lessons they do not apply to this class. It is the baby class and serves as feeder for the beginners' class next year.

The church building at which we are looking has a main room, a Sunday school room, 18 x 30, and an unfurnished pastor's study, 8 x 8. Now how and where shall the six elementary classes be located? There are five other classes that must occupy the main room. Our purpose here is to suggest the best arrangement for the six. The Sunday school room accommodates three classes. Shall it be the three lowest? We think not Let us hang our curtain, crosswise, cutting off about one third of Sunday school room. There we have space for beginners. Now we divide the larger end, this time lengthwise, and there we have first and second primary. Let the infants have the study.

The Juniors, two classes, can do no better than occupy a part of the main room, but by all means let them have corners, preferably in the rear, that can be most conveniently curtained or screened. This screening must be done if you would gain desired results. There is nothing else for these juniors to do, so they must be allowed to sit with and to have a part in the opening and closing exercises of the main school. At some stage let them have at least one song all their own. Best that it be the closing song and that they march from class to platform and remain in position for closing prayer.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed.

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special. Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:20 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 122 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston Salem.

10:15 p. m., No. 18 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:15 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 235 daily, for Winston Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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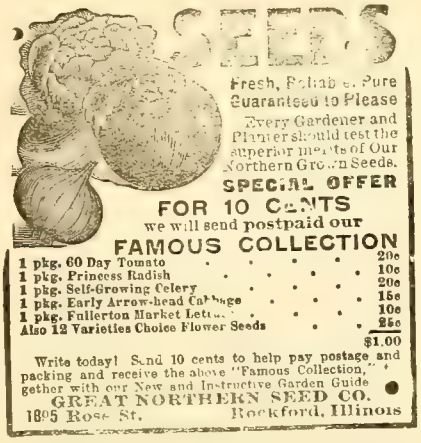
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For the class apartment a blackboard and a map are indisputable articles of equipment, and these if mounted on easels at right height furnish good part of the screening and thus serve a double purpose. By all means get the students' map of Palestine. It is the best yet. The infants may be in main school with parents or caretakers until time for class. They are then conducted to class apartment and kept there, that is, not allowed to return to main room. These tots possess a most happy advantage in having a room all to themselves with little low seats and an outer door. Every Sunday when weather admits, in the something like forty minutes that the children are held here, the teacher will want to give them some little rest exercises and nature lessons out in the open. For decoration of the room, flags and banners for use in out of door drills etc., and some permanent pictures are arranged upon the wall just above wainscoting, and around wainscoting either tacked, or pinned to burlap, and changed from Sunday to Sunday, are the crayon outlines, pictures, and other objects bearing on the lesson.

Now to return to the S. S. room. The curtains are drawn. The room has an organ and thee are low seats. Children have entered here one by one some having arrived perhaps fifteen minutes before the time for opening. They are just like children are apt to be—all over the room. What must be done to obtain quiet? Children, take your places. (?). Never. A call to order in that way would result in something like so many sheep scampering over a lumber pile.

There is but one entrance or exit without going through main room which must be avoided; if there were two the children as they march and sing could pass out by one, enter by the other, and take their places in good order. But what must be done must be done, and a way is found. The organ sounds the opening chord of some easy marching song. Without uttering a sound the teacher in charge demonstrates the time until all seem to have caught it and are moving in even step around the room. After making a few circuits the singing begins and one by one the children stop at their respective locations, then sit at a given signal. Or the march may be only instrumental and after all are seated the first song may be taken up. Or, another way, the marching song may be a giving song and each child as he passes around may place his contribution in a receptacle provided at some convenient place. When this point is reached the opening exercises advance not according to any stated program or routine, but if possible in as

many ways as there are Sundays in the year.

But our paper has grown too long. We close the curtains. The six classes are now shut in and ready for the lesson. Next week we will try to speak of the teacher teaching.

NOTES.

—The floods in the Mississippi Valley are something terrible. The waters have risen as high as 56 feet.

—The storm on Tuesday unroofed scores of houses near Philadelphia, killing two women.

—Morgantown authorities decide to refuse liquor license to drug stores.

—A Goldsboro boy, aged 14, shot and killed an old negro man for his failure to pay 5 cents claimed by the boy.

—In the Wisconsin presidential primary, LaFollette is far ahead for the Republican nomination and Wilson for the Democratic.

—Bro. G. O. Coble was in Washington this week attending a meeting of the American Cotton Manufacturers' Association.

—Milwaukee has voted out her Socialist mayor and other officers by electing a non-partisan ticket.

—United States Senator Robert L. Taylor, of Tennessee, is dead. He was also a lecturer and formerly governor of Tennessee, and was known as "Fiddling Bob" Taylor. He died in Washington from an operation for gall stones.

—Maine's delegation to the National Republican Convention is said to be thus divided: instructed for Roosevelt, 178; for Taft, 105; uninstructed, 115.

—Dr. J. E. Logan, of this city, died last Sunday, aged over 76. He was a man of peculiarly gentle disposition.

—Douglass Settle is on trial for the killing of a negro last fall. Settle says the killing was accidental: he was going out to shoot a screech owl, when his foot slipped, and his gun went off. Both men were drinking at the time.

Later. The jury returned a verdict of "not guilty" after four hours of deliberation.

—Score Charlotte again. Within a radius of 100 miles, taking that as a center, there are 483 cotton mills representing $165,000,000. capital. Some one says that 600 bales of cotton were raised last year within the city's limits also.

—The committee from the Lutheran Synod in this State, who had the matter in charge, decided by a vote of 5 to 4 to locate their woman's college at Salisbury. Lexington offered four beautiful sites of from 9 to 15 acres, and $19,000. in cash, and ran Salisbury the close vote for the school.

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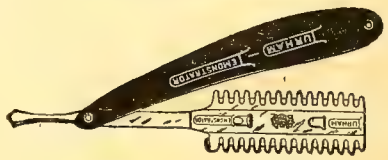
—The lower House of Congress passed a bill, 163 to 30, virtually taxing out of existence phosphorous matches, the high death rate among phosphorous match makers inspiring the bill and the large majority in its behalf. Numerous fires from the phosphorous match and millions of property loss ought also to count.

—An analysis of the dust swept from the streets of New York shows the presence of 12 per cent. of pulverized rubber, presumably worn from auto tires, trucks and so forth.

—If you see an Alice blue, art nouveau green or other brilliantly colored rat scampering about your house, be sure to kill it and the city of Seattle will pay you $2 for it. The city fathers have dyed 25 rats and let them loose in order to see how far they migrate.—Pathfinder.

—All the indictments against the 54 labor unionists and agents charged with being in the dynamite conspiracy have been bunched and all the accused will be tried at one time, beginning Oct. 1 next.

—Gov. Osborn of Mich. called a special session of the legislature to get it to pass a presidential primary law and other reform measures. But though he is a progressive he found the legislature reactionary, and it only passed a bill forbidding hatpins 10 inches long. As soon as it adjourned the governor called it back again into another special session.



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Methodist Protestant Herald.

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VOLUME XVIII. GREENSBORO, N. C., THURSDAY, MAY 9, 1912. NUMBER 24.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
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Entered as second-class matter at th post-office at Greensboro, N. C.

PRAY FOR THE GENERAL CONFERENCE.

Let every member of the Methodist Protestant Church pray that our General Conference to meet next week in Baltimore may be divinely inspired and guided. Questions too great for human wisdom will come up, and the representatives of the Church will need the quickening and illumination that only the Spirit of God can give.

PDOF. S. SIMPSON.

Very unexpected to us is the word that Prof. Simpson is dead. We had not heard of his illness. A brief note from Rev. N. G. Bethea tells of his burial at Harris Chapel, the funeral being conducted by Bros. Bethea and Burgess.

Prof. Simpson was a member of the N. C. Annual Conference, but had for a long time been doing educational work in Maryland, first as a professor in Western Maryland College, and later as county superintendent of public instruction. In this work his efforts were highly satisfactory. More than thirty years ago he was at the head of Yadkin College, N. C., and labored earnestly to build up that institution. Untoward conditions caused him to accept a call to Westminster.

He was married years ago to Miss Gooch, of Granville County. Hence his burial at Harris Chapel.

Though he had been little among us of recent years, we feel a distinct loss in his death, and our sympathies go out to the bereaved family.

DR. LIGHTBOURNE.

We have in our city this week a preacher that deserves notice—Dr. A. W. Lightbourne, of Dover, Delaware. He is preaching every night in the Christian Church with good results. He is the pastor of a very large church in Dover whose membership is an index of Dr. Lightbourne's work and influence. Years ago, he was a Methodist Episcopal pastor. Some differences arose between him and the authorities of that church, and he withdrew from the church. Most of his congregation believed he was in the right, and withdrew with him, forming an independent church known as People's Church, with Dr. Lightbourne as pastor. The membership has since grown until it is very large.

In personal appearance, Dr. Lightbourne somewhat resembles our Rev. D. A. Braswell. He preaches interestingly, and holds attention well. He goes after men personally, and has many in his congregation who have been reclaimed by his efforts and those of other church members. He believes all the church members should be workers. He says he has no room in his crurch for mere "adherents." The word reminds him of barnacles on a ship. He thinks church members should inhere, and be a living, acting part of the church.

He says he and his wife have repeated every morning for ten years the following pledge:

"I accept Jesus Christ as my Savior, my Lord and my King, and I promise Him to try to strve Him every day in everything."

He testifies that his life has been more intensely happy since he made this complete consecration. He has induced thousands to take the same pledge, and his method of working for converts is to ask his hearers to take the same pledge, both church members and others.

ANTAGONISM OF SOCIALISTS TO CHRISTIANITY.

There are Christians who call themselves Socialists, and there are Socialists who call themselves Christians. There are some who go so far as to say that Christianity and Socialism are one and the same thing, and that therefore all true Christians are Socialists, and all true Socialists are Christians.

But from our reading, we understand it to be a fact, taking the world into view, that the great majority of those calling themselves Socialists not only do not call themselves Christians, but expressly deny faith in Christ.

With this large class of Socialists, the ruling spirit is different from the spirit of Christ and of Christianity. Christ laid chief stress on spiritual good, these Socialists lay chief stress on material good.

When the Church of Christ in the spirit of the Master, encourages men to be patient and endure want and even injustice, out of regard to the exceeding great reward to be received hereafter and which will make present afflictions seem light and transient, the Socialists grow angry, and assert that the Church is in league with the oppressors. They declare they will not be cheated out of all good by the church's deceptive hope of good to be received in some hypothetical future life. This life is all they know or care to consider, and they grow bitter against the Church and denounce Christ himself as a mere impractical dreamer.

It occurs to us that the New Testament predictions of the coming anti-Christ have fulfillment in the anti-Christian Socialists of our time. What conduct of men could be more antagonistic to Christ than that which opposes His teachings and conceptions of life and tries to fill men's thoughts with opposing teachings and opposing conceptions?

In view of not only the un-Christian, but the anti-Christian character of the great majority of the Socialists of the world, does it not seems that real Christians would be slow to join the movement animated and directed by the spirit of such men?

THE ORIGIN OF METHODISM.

First Things and Rising Heroes.

The word Methodism was only an old term revived and not one newly coined. There bad been, ages earlier, a school of physicians who discarded observation and held to the pure deductions of reason and logic. They took the name of Methodists, conveying thereby their strict adherence to logical process. Their success in practice is not reported; their school was not long-lived.

When, now, in 1729, John Wesley, leading half a dozen young gentlemen at Oxford University, began to read the New Testament in Greek and to try to conform their ideas and their behavior most strictly to the same, a young gentleman of Christ Church called out, "Here is a new set of Methodists sprung up."

The new, quaint name found instant currency, and the "set" were known as Methodists all over the University. Thus came the word now familiar through all the world.

January 1, 1739, was the first watch-night in Methodism. Whitefield and the Wesleys, with some sixty brethren were at love-feast in Fetterlane. The first Methodist Conference, Monday, June 25, 1744. It opened in a foundry in London, with John Wesley, Charles Wesley, John Hodges, Henry Piers, Samuel Taylor and Jno. Meriton. Asa Shinn was the founder of the Meth. Prot. Church. This body formed in 1830. M. E. Church, South, was formed May, 1845. Joshua Soule, first Bishop of the M. E. Church, South; seventh Bishop of the M. E. Church. William Walters; first American itinterant, Barbara Heck; first American Methodist.

The first trace of Sunday school is found at Wycomb where in 1760, Hannah Ball, a Methodist girl, opened one for the training of children in Scripture.

Twelve years later, Mrs. Bradburn (whose husband was the "Demosthenes of Methodism") was conversing at Gloucester with Robert Raikes, publisher of the Gloucester Journal, "What can we do for them?" asked he, pointing to groups of street Arabs—children, poor, neglected , and depraved, "Let us teach them to read and take them to church," said she. No time was lost. Soon Robert Raikes and Sophia Cook were leading to church the van of the "Sunday School Army," a ragged train, well jeered by the gazing crowd, but a vision dear to overhanging angels.

Rowland Hill opened the first one at London in 1786, the year of Asbury's opening the first one in the United States.

O. D. Stacy.

COURAGE.

The world owes much to its men and women of courage. The courage that shows itself in silent effort in one's daily activities—that dares to endure all and to suffer all for the sake of truth and duty. This kind of courage is more heroic than the achievements of physical valor which are rewarded by honors and titles, or by laurels steeped in blood. Moral courage is essential to the highest degree of manhood and womanhood—the courage always to speak the truth the courage to be just, the courage to be honest; the courage to resist temptation; the courage to do one's duty.

Every progressive step in man's history has been made face to face with opposition, difficulty, and oftentimes, death. At the age of seventy-two, Socrates was forced to drink the poison hemlock at Athens because his lofty teachings ran counter to the party spirit of his age. Bruno was burnt at Rome for exposing the false pholosophy of his day. When Martin Luther was hard pressed by his enemies at Augsburg, he said: "If I had five hundred heads I would lose them all, rather than recall my article on faith which I have written." Like all courageous men of yesterday, today, and tomorrow, he grew in strength in proportion to the difficulties he had to encounter and overcome.

An almost unparalleled example of true, genuine courage is that of Pancras, a lad of fourteen who was brought before the Emperor in the Diocletian Palace to answer for his adherence to Christianity. When the emperor, Diocletian, told him that he would be executed if he did not renounce his religion and worship the gods of Rome, he straightened himself proudly before the emperor, and, with that courage and bravery that is characteristic of every true follower of Christ, declared: "My Lord and Master, whom I serve, inspires the souls of his servants, even as young as I am, with courage to die for His sake."

A man of courage and love for duty does not fear to die. To him death is insignifcant compared with the ignominy of cowardice. Sir John Eliot went bravely to his death saying: "Ten thousand deaths rather than defile my conscience, the chastity and purity of which I value beyond all this world." In his prison thoughts before his execution, Eliot wrote "He that fears not to die, fears nothing. There is a time to live and a time to die. A good death is far better and more desirable than an ill life. A wise man lives, but so long as his life is worth more than his death, the longer life is not always the better."

Dear reader, you may never be forced to sacrifice either your life or your religion; you may never be called upon to fight an enemy on the nation's battlefield; you may never listen to the thunder and clash of war; you many never march at the front and lead some mighty arm on to victory, but you today are engaged in a conflict on life's great battle field that calls for more courage than was ever needed by a general to impel him on to victory, on the field of carnage. See to it that you walk in such a way in your daily life as will develop in you courage that will enable you to win successfully every victory over both self and sin.

Will H. Neese.

Elon College, N. C., May 6, 1912.

CONFEDERATE BALLS.

We do not think it is well to give public balls for the entertainment of Confederate Veterans.

Three Bishops in North Carolina, twenty-one Presiding Elders, and nine Editors of the Religious Papers of the State have signed the above statement.

Let the dancers stay away from our meetings. Let us Veterans talk, sing and pray and help each other toward God and Heaven.

A. D. Betts,

Chaplain N. C. Division Con. Veterans.

THE POWER OF LOVE,

In the highlands of Scotland dwelt a mother, a widow, with her only child, a beautiful daughter. One day this daughter, grown to young womanhood, left mother and home, to become an abandoned, dissolute woman. Through the heavy years the mother watched, waited and prayed for her return. But the way of the wanderer is long and devious. The girl did not return. Finally the mother sold enough of her small possessions to enable her to make a search, like her Master, for that which was lost. Taking a picture of the fair-faced and laughing child, she journeyed through cities and towns, showing the loved one's likness to all whom she met, saying: "Ha ye seen my bonnie, bonnie lassie girl?" From city to city she made her quest of love and patient motherhood, only to be told that she could never hope to find her child—that no one, not even she herself, would be able to recognize the sin scarred girl from the picture of the beautiful child she held in her starving hands. Eventually she reached London, and after diligent search and failure, with her small store of money all but gone, she took the remainder, had her picture made, bought as many copies as the money would purchase, wrote beneath her own face

the words: "My bonnie, bonnie lassie, come home." Out into the streets she went, "despising," as did her Lord, "the shame," and nailed her mother-love and face and heart-call to the light-posts and street corners of that great city—a modern cross as sacrificial unto her as was the cruel beam upon which the "King of kings" had stretched His holy love to heart break, on pitiless Golgotha's brow.

Leaving London she went back to her desolate home in the highlands to await what love could do. One night two drunken women made their way down a foul, black alley. One of them chanced to see a white object on a light-post, staggered to it, and, lifting her eyes, looked full into her mother's face, beautiful beneath her crown of sorrow, and love fathomless as the seas shining from her eyes. She read the sweet words: "My bonnie, bonnie lassie, come home," and fell at the foot of that cross. When they lifted her up she was sober, saying between her broken sobs: "I am going back to mither." She went back home to the dear watcher waiting there, and in the after years the glory of her transformed life was felt in the rarest of ministries to the poor, the sick, the destitute, the sinful, and the dying.—Rev. Thos. W. Fessenden.

TOBACCO—A PARABLE.

(We have published this before, but by request publish it again.—Editor.)

Then shall the kingdom of Satan be likened to a grain of tobacco seed, which, though exceeding small, being cast into the ground grew, and became a great plant, and spread its leaves rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that sons of men looked upon it, and thought it beautiful to look upon and much to be desired to make lads look big and manly. So they did put forth their hands and did chew thereof; and some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said we are enslaved and cannot cease from chewing it.

And the mouths of all that were enslaved became foul and they were seized with a violent spitting; and that did spit even in ladies' parlors, and in the house of the Lord of hosts; and the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it; and they were taken suddenly with fits and they did sneeze with a great and mighty sneezing, insomuch that their eyes filled with tears, and they did look exceeding silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to the end thereof, and did suck vehemently at the other end thereof, and did look very grave and calf-like; and the smoke of their torment ascended up forever and ever, and the cultivation thereof became a great and mighty business on the earth; and the merchants waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said: "Wherefore this waste? Why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat, and put this evil thing far from you; and be separate and defile not yourselves any more; and I will bless you and cause my face to shine on you. But with one accord they exclaimed, "We cannot cease from chewing, snuffing and puffing—we are slaves."
—Christian Secretary.

THE COMMONWEALTH.

Faith in fellow man is necessary for us now in our social affairs. If we had no faith in fellow men, what would we do? How could we live? There is a fearful lack of faith, and there is a cause. Faith in man is as faith in God, it is by literal means.

The example for tithing by Abraham throws on a great light, just such as we need. The tithing by Abraham was not a wasteful act. If the act was best for the father of the faithful, how about all others who would have faith in God and man. I don't hesitate at all to say that tithing is strictly a means of faith in God and man. Tithing is something of the best of Bible politics, and all are obligated alike—all both "saints and sinners." Duty between the Christian and the sinner is not as wide as some people think. A bad man is not exempt from doing right, if he was, you could not blame him for doing wrong. He is responsible for his wrong doing, and there are others (even better than he) who are also responsible for his acts. The well-to-do people of this land are seriously responsible for those who are not so fortunate. The Bible shows the fortunate, the talented, how to help those who are not so fortunate. The talented are seriously deluded when they think that they have their fine gifts to be independent with.

Moses, who was the ablest man of his day, the most talented, felt his obligations to the help and uplift of suffering humanity more than any man—and God called him to act it out. As we read: "Now the man, Moses, was very meek, above all the men which were upon the face of the earth."

At the time when the "man, Moses," was so very meek, he had more faith in fellowmen than any man of his day—"me thinks so."

All the strife and competition, and wild commercialism in the world, (even the building up of fierce navies) comes by a lack of faith in fellow men. Of course faith in God is first, but this effort has reference to faith (or the lack of faith) in fellow men. Some might ask, "how can we have faith in our fellowmen when they are not under control?" That is exactly the question before us now, and it involves literal tithing, and actual sacrifice—and is obligatory to one and all, and the question of the piety of a people is not in the consideration or is only a part of the question.

The above inference is that all are obligated to duty and sacrifice whether they are counted religious and pious or not.

When we need the physician we do not ask about whether he is "pious," but we want his help. However, there is one physician who will get down and pray for his sick patients, and yet it is said that he does not belong to the church, and it is said, too, that he has unusual success in "healing the sick." When I urge for the duty of tithing I am aware of the fact that the conditions inside of this our commonwealth are not in shape for tithing from some classes, or persons. Our social obligations are so vast and so complicated that they are a "problem." W. F. Grabs.

GOOD YEAR FOR HOME MISSIONS.

I think the church will be gratified to know that the receipt from the churches of the Board of Home Missions are larger than for any other annual period in the history of the Board.

The income from the churches for the last four years is as follows: For the year ending April 30, 1909, $11,561.76
1910, 11,922.60
1911, 12,093.80
1912, 13,359.70

In behalf of the Board of Home Missions, I wish to express my sincere thanks to all who have made this splendid increase in the receipts of the Board a possibility.

The Methodist Protestant Church has great opportunities in her Home Mission fields. Her success here is only measured by her contributions.

A summarized report of our work for the Quadriennium will reach the pastors

and Sabbath school Superintendents in a short time. The copy is now in the hands of the printer for this report.

Faithfully yours,

Charles H. Beck, Sec.-Treas.

West Lafayette, O., May 3, 1912.

EXECUTIVE COMMITTEE MEETING.

The severals Boards, Institutions and Periodicals of the Methodist Protestant Church will please take notice that the annual meeting of the Executive Committee of the Church will convene in the city of Baltimore on Tuesday, May the 14th, preceding the meeting of the General Conference. The first public session of the Committee will be held at 8:00 o'clock P. M.

The Committee will hold a preliminary meeting at 3:30 P. M., Tuesday in the office of the Publishing House, at which place notice will be given of the place of the other meetings of the Executice Committee.

Invitation is extended to all the Presidents of Annual Conferences, and to the members of the General Conference to meet with the Committee in all its public sessions, and to take part in the discussions.

This should be one of the most important and interesting annual meetings the Committee has held.

The law requires all Boards and Institutions of the Church to make annual reports to the Executive Committee, and we urge that these reports be full and complete as the Committee will have only a srort time in which to prepare its report to the General Conferen, as it is required to do.

Each member of the Committee is urged to be present at the first meeting on Tues afternoon, as stated above, prepared for most important work for the Church.

R. T. Pickens. Secretary.

High Point, N. C.

PROVISIONAL PROGRAM DENOMINATIONAL C. E. CONVENTION.

Baltimore, May 14-16.

Opening Session, Tuesday Evening.

7:45—Song and Praise by Chorister Rev. E. D. Stone.

8:15—Addresses of Welcome.

Response.

President's Address.

Wednesday Morning, Theme, "Loyalty."

8:30—Song Service by Chorister Rev. E. D. Stone.

8:45—Preparatory Service, H. L. Feeman, D. D.

9:15—Loyalty to the King and His Business.

9:30—Loyalty to the Church and her Work.

9:45—Loyalty to Our Denomination, Rev. Jesse R. Jones.

10:00—Loyalty to our Higher Ideals.

10:15—The Power of the Loyal Life, Rev. Frank T. Benson.

10:30—What shall I render unto God, Rev. G. Kilmer Ackley.

Bible School Section.

10:45—The Church of To-morrow, Rev. A. G. Dixon.

11:00—Bible-school Conferences:

Teacher Training, Rev. R. E. Games.

The Organized Class, Rev. C. S. Johnson.

Problems and Methods, Rev. B. W. Kindley.

Wednesday Afternoon. Theme, "Efficiency."

1:30—Praise and Prayer by Chorister Rev. E. D. Stone.

1:45—"A Workman that needeth not to be Ashamed," Rev. I. A. Brice.

2:00—The Christian Steward and His Money, Rev. A. J. Christy.

2:15—The Christian Steward, His Time and Talents, Rev. E. S. Hawkins.

2:30—Personal Evangelization and Soul Winning.

2:45—Reasons Why Christian Endeavor Trains, Rev. L. F. Warner.

3:00—The Price of Christian Leadership, Rev. C. S. Johnson.

3:15—Christian Education, George R. Brown, D. D.

Intermediate and Junior Section, Miss Pearl Smith, Chairman.

3:30—The Place and Importance of an Intermediate Society, Mrs. R. T. Lewis.

3:15—Junior Address.

3:30—Junior Rally.

Talk to Juniors, J. C. Broomfield, D. D.

Wednesday Evening, May 15.

7:45—Service of Song, Rev. E. D. Stone, Chorister.

8:15—Address.

8:30—Special Music.

8:45—"Nail up the Railing," C. H. Hubbell, D. D.

Thursday Morning—Departmental Work And Missions.

8:30—Song Service.

8:45—Preparatory Service, H. L. Feeman, D. D.

9:15—Short Reports from Conference Union Presidents.

9:45—Christian Citizenship Department, James H. Straughn, D. D.

10:00—Junior Department, Miss Pearl M. Smith.

10:15—Our Membership and Standing, Rev. R. E. Games.

10:30—Our Missionary Department, Rev. P. W. Dierberger.

10:45—Developing our Departments, C. H. Hubbell, D. D.

11:00—"The Feild Near Home," C. H. Beck, D. D.

11:20—"Our Missionary Opportunity," Rev. Fred C. Klein.

Thursday Afternoon—Theme, "Righteousness."

1:30—Praise and Prayer, Chorister Rev. E. D. Stone.

1:45—Christian Endeavor and the Spiritual Life of the Young, Rev. J. C. McCain.

2:00—Prayer and Righteousness, Rev. J. O. Ledbetter.

9:30—The Righteous Life in Service, T. J. Strickler, D. D.

2:45—The Necessity of Real Righteousness, Rev. C. M. Clayton.

3:00—The Deeper Life, Rev. John W. Hawley.

3:15—The True Endeavorer, Rev. Clifford Kidd.

3:30—Sectional C. E. Conferences.

Junior, Miss Pearl M. Smith.

Missionary, Rev. Geo. H. Miller.

Practical Methods.

Thursday Evening—Closing Service.

7:45—Song and Praise, Rev. E. D. Stone.

8:15—Address, John H. Lucas, D. D.

8:45—Consecration and Farewell.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Psalms 84—90.

DANGER OF CATHOLICISM.

(This article was sent us by a brother in South Carolina with the request that it be published.)

There are various opinions as to the influence and power of the Roman Catholic church on the social, political, moral and religious life of the people of the United States. Some do not think they will ever dominate or, to any extent, control these questions, while others, and quite a number of the leading and thinking men of America, are alarmed over the inroads they are making on our institutions and fear that in the coming future the iron heel of the Pope will be upon the neck of the American people.

We herewith give a few extracts from the pen of the men who have studied the question and who are in position to speak with some degree of knowledge. From, "Plain Truth," published in Arkansas, the following is taken:

THE NEW CARDINALS IN AMERICA.

News dispatches tell us that at Rome, when the Pope gave the new made American and English cardinals the red hats, they each took the regulation Romanish oath to obey the Pope in all things, then kissed his foot, and then he gave them red hats and

made them "princes of the church." The Pope was carried around on a bedecked throne, carried on the shoulders of his servitors, he is so "humble and Christ-like."

Then the Pope sent "his blessings to the American people," as if they had asked him for the farce!

Then the new cardinals, all Irish, began to blow and boom the "home coming." In Boston and New York the military formed an "escort," in imitation of Pagan kingly glory, to attend the red-robed, red-hatted, religio-political Pope-made "princes" to the cathedrals.

In London, simultaneously the new cardinal had a tremendous procession to Westminster cathedral, the first time such thing has been permitted since the reformation.

In Boston it is Cardinal O'Connell, in New York Cardinal Farley, in London Cardinal Bourne, all Irish.

The Pope is flaunting the red flag of Popery in the faces of Protestanism and the American and English constitutions and flags.

We have told our readers how the president, vice-president, Speaker Clark, ex-Speaker Cannon, ex-president Roosevelt and Chief Justice White all bowed to Rome together last June in Baltimore to eulogize Cardinal Gibbons in red hat and robes.

What does all this mean? That both England and America are being Romanized, and are bending the knee to Rome for votes.

It is a betrayal of religious and political liberty, for every one of these officials knows that Romanism is a sworn enemy of both.

The constitution of the United States prohibits the reception of any title of nobility, by any citizen of this country, from any foreign prince, potentate or power, and yet here are these Romanish cardinals in red togs, conferred by the Pope, who considers himself the world's political and ecclesiastical lord and master, calling themselves "princes of the church," with parades, procession and military escorts, defying our constitution and insulting this republic.

Something is going to happen in America.

HOW THEY REGARD OUR PUBLIC SCHOOLS.

"In America was born the free school system, and from the date of its birth in 1695 to the present, it has been the means of giving to this nation its most renowned statesmen, jurists, patriots, agriculturists, teachers and divines."

But against this most sacred product of American liberty, Rome lifts her unholy hands. Against her schools she hurls her worst anathemas. But it is our purpose in these chapters to let the Roman Catholic church speak for itself. Its language is plain and needs no interpretation.

"These public schools are devouring fire-pits of destruction. They ought to go back to the devil whence they came."—The Freeman's Journal.

"If your son or daughter is attending a state school, you may be sure that you are violating your duty as a Catholic parent and conducing to the everlasting despair and anguish of your child as if you could take your oath of it. Take them out. Let him never know how to write his name rather than become the bound and chained slave of satan.—The Shepherd of the Valley.

The common schools of this country are sinks of moral pollution and nurseries of hell."—Chicago Tablet.

"The public school system is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and should be abolished forthwith."—N. Y. Tablet.

"The hideous fetish, called the public school, is only an ugly idol after all."—Colorado Catholic.

"It will be a glorious day for Roman Catholics in this country, when under the laws of justice and morality, our school system shall be shivered to pieces."—Catholic Telegraph.

"Unless you suppress the public school system, it will prove the damnation of this country."—Father Walker.

"I frankly confess that the Catholics stand before the country as enemies of the public schools.— Father Phelan.

"The duty of all loyal, God-fearing Christian men (Roman Catholics) then, I repeat it is to make common cause against this common foe." -Father Gleson.

"The public schools have produced nothing but a generation of thieves and blackguards." Priest Schaner.

"I would as soon administer the sacrament to a dog as to Catholics who send their children to the public schools." -Priest Walker.

"The public school system must be destroyed. It must be done by stopping Bible reading, psalm singing, and eliminating objectionable books."—Priest Phelan.

"The common school system in the United States is the worst in the world."—Manning.

"Education outside of the Catholic church is damnable heresy." Pius. IX

"It is desirable, venerable brethren, that in concert with your colleagues in the Episcopate, your efforts and your zeal, guard Catholic children from frequenting schools in which their religious instruction is neglected, and open danger of spiritual loss incurred. Therefore, we desire, as has already been intimated to you by the propaganda, that in approaching Episcopal meetings you carefully discuss the measures that may best help to attain this end.

We wish you also to use your earnest efforts that the civil magistrates, who know well that nothing is more advantageous to the commonwealth than religion should provide, by the enactment of wise laws, that the office of teaching, which is carried on at the expense of the public, including constantly the contributions of Catholics, should contain nothing that stands in the way of their conscience runs foul of their religion.—Leo XIII.

THEIR GROWTH AND STRENGTH IN AMERICA.

There are over 15,000,000 Catholics in the United States, and they are healthy voters on election day. That is wherefore in Maj. Archie Butts' visit to the pope. And Dr. Woodrow Wilson, strict old Presbyterian that he is, shows an inclination to covet that vote. The dispatch from Chicago relating the circumstances of Gov. Wilson's suit case and personal letters being stolen naively says that the theft occurred while he was out lunching with some notable Catholic priest.

There are 15,015,569 Catholics in the United States proper, according to the 1912 editon of "Kennedy" official Catholic Directory, which is authority also for the following statistics.

A year ago the Catholic population of the country was 14,618,761, while ten years ago it was 10,976,757, showing an increase of 4,028,812 for the decade. Twenty years ago Catholics numbered 8,615,185, showing that within 20 years the Catholic population has nearly doubled.

There are 171,491 Catholic priestes in the United States and 13,939 Catholic Churches, of which 8,256 have resident priests the other 4,683 being mission churches. The directory also shows that there are 14 archbishops, 29 titular archbishops, 97 bishops, two archabbots and 15 abbots in the union. Furthermore there are 83 seminaries with 6,006 students preparing for the priesthood; 219 colleges for boys and 701 academics for girls. There are 5,119 parochial schools with an attendance of 1,333,796. There are also 289 orphan asylums caring for 47,111 orphans. Including the children in parochial schools, orphan asylums, academies, colleges and other charitable institutions, the grand total of young people under Catholic care amounts to 1,540,049.

New York leads all other states in the number of Catholics with 2,778,076; Pennsylvania second with 1,616,020; Illinois tihrd with 1,449,460 and Massachusetts fourth with 1,381,212. The only Southern states given with the number of Catholics follow: Louisiana, 58[illegible]; Texas 300,018; Maryland 230,000, and Kentucky 158,984.—Daily Mail.

— Bro. Curry suggests that our delegation to General Conference provide for reports to our daily papers.

From Pastors and People.

Notice!

The second quarterly meeting of Ivy Ct., will be held at Pleasant Gap Church beginning Saturday, May 11th. Preaching at 10 A. M.; communion on Sunday following by the pastor, Rev. S. B. Stephens. The official members of all the churches on the circuit are requested to be present on Saturday and over Sunday as there is much business to attend to at the quarterly meeting. The stewards are expected to report favorably the pastor's salary for the quarter ending. Respectfully,

R. R. Ray, Secretary.

(The editor regrets trat this notice was overlooked last week.)

Alamance Ct.

On the third Sunday in May at eleven o'clock the Woman's Missionary Society of Bethel, Alamance Ct., will hold its Anniversary Meeting. Missions is the subject. There will be a few selections by members of the society and a sermon by Rev. R. S. Troxler, of Liberty Ct.

Rev. W. M. Pike will preach at Mount Pleasant same day.

Denton Mission.

On April 8th, I visted Rev. John Hulin's, and soon after I had arrived Miss Maud Hulin, the daughter of Bro. John Hulin, said to me: "I have some money for you." Now you preachers who have been on poor fields and no income of your own know how that makes such a preacher feel. Sister Maud then said, "I have made up so money to buy you a suit of clothes. That was a most pleasant surprise to me. The following are the names and amounts as she gave them to me: Bros. J. C. Morris, 25 cents; Kenny Peacock, 50 cents; Robert Merdick, 10 cents; H. C. Garner, 15 cents; A. G. Morris, $1.00; J. T. Sexton, 25 cents; J. R. Peace, $1.00; Pearl Shaw, 25 cents; W. F. Wills, 25 cents; Marvin Sexton, 50 cents; Edmon Sexton, 50 cents; T. O. Pender, 50 cents; J. P. Hulin, 10 cents; M. T. Tomkins, 50 cents; J. P. Johnson, 25 cents; J. C. Morris, 25 cents; Earnest Nash, 10 cents; Robert Brown, 12 cents; C. H. Surratt, 50 cents; Sister Gladys Cox, 10 cents; Mrs. A. G. Morris, 25 cents; Mrs. Rosaline Surratt, 25 cents; Mrs. Savannah Sexton, $1.00; Bessie Morris, 25 cts.; Ottie Brigman, 5 cents; Robbie Clouse, 5 cents; Ethel Brown, 13 cents; Bertha Brown, 5 cents; May Sikes, 5 cents; Mrs. Mable Russell, 25 cts.; Mrs. H. A. Kates, 50 cents; Mrs. Fannie Page, 25 cents; Esta Sexton, 25 cents; Mrs. Fannie Hulin, 25 cents; making a total of eleven dollars. Sister Maud took the lead in getting up this amount. Her kind-hearted father suggested the matter to her. Sister Maud is a good girl and shows how to help her pastor in his struggles, and her father is one of the best men I ever knew. I extend my heart-felt thanks to all these kind-hearted and thoughtful friends; may God bless every one of them, and may He make me a blessing to them.

D. A. Braswell.

Uwharrie Ct.

Dear Editor:

As I haven't written anything for some time, I trust that I may say a few things. I am very thankful that I can be out again, but am very sorry I have had to miss four of my appointments, but I am so glad we have some very enthusiastic laymen on this work. Bro. C. H. Hill and Bro. N. M. Morgan have filled most of my appointments when weather would admit of it, for which I am very thankful. I feel very thankful to the people of this Ct. for remembering me with such kindness through my sickness. I thank every one who has given me cash. May the Lord bless you, brethren. I thank Sister N. M. Morgan for the canned fruit and pickles; Bro. C. H. Hill, for honey and potatoes and other things. I have been made to feel that the Lord has many true followers even on this work. I was so glad to have my pastor, Bro. Whitaker, of Richland Ct., come over and spend the night with me while sick; may the Lord bless him in his work this year. I thank Bros. J. M. and D. N. Trogdon for favoring me with the kindness to bring over a load each of corn and property from my farm; Lord, bless them.

And I must speak of the people of this place: I was as the man who fell among strangers; but I was soon made to fell that I was not among thieves: for every one that came by showed me some kindness and many they were who came. I could not see Christ, but I felt sure he was there in the hearts of those he had sent. I never can forget Bro. J. T. Stover, the pastor of the M. E. Church at this place, who was with me before the operation in time of my greatest mental strain and prayed that the Lord might direct. It seemed that his sympathy was as deep as though I was his child; and his kindness made me feel that he was as a father to me, and a man sent of God. He has been in the ministry for 36 years, and I pray that He may give him strength of body and mind to preach His gospel many years yet. I want to say that nobody could have been more attentive to me than Dr. C. C. Hubbard, who performed the operation. So, to sum it all up, I feel that the debt of kindness I owe I can never pay; so, friends, look to the Lord, and I will pray Him to pay you a hundred fold.

The second quarterly meeting will be held at Canaan Church on Saturday before the third Sunday in May; preaching, 11 A. M., transact business at 2 P. M. I trust there may be a good number from each church.

Joel Trogdon, Pastor.

May 5.

Fair Grove, Why Not Ct.

Our pastor, J. H. Stowe, preached for us one last third Sunday a very interesting sermon, although the crowd was small on account of bad weather. We fear sometimes that we are not interested in church work as we should to let a few drops of rain keep us away from the house of God. May we be workers for Christ, ready at all times.

Our S. S. is gttting on nicely under the leadership of our Supt., J. A. Monroe. He gives to his school many interesting things that will be helpful to old and young. We take up collection every first Sunday for the Orphans' Home; our collections are small. We feel like we will be blessed as much if our collection was large. If we have done what we can I think we can do more. May we not forget these little ones.

I think you will hear from the reporter later on, and she will give something of what we are doing down here.

Many good wishes to the Herald and its readers.

J. C. Auman.

May 6, 1912.

Mt. Pleasant, Guilford Ct.

Dear Readers of Herald:

Last fourth Sunday was an ideal day after so many very rainy Sundays. Bro. T. A. Plyler filled his pulpit here, preaching a very interesting sermon, as he always does. Sometimes I fear that we do not heed the message. The Bible tells us to take heed therefore how you hear. I infer from the injunction that if we hear the word preached and do not get some good out of it we go away from the house of God worse men and women than when we entered. Our Sunday school started up with the first Sunday in April

with the following officers: Supt., J. R. Stone; Secretary and Treasurer, Mr. E. S. Welborn; assistant, Miss Ethel Clinard; Class No. 1, Mr. W. A. Murphy; Class No. 2, Miss Gertha Stone; Class No. 3, Mr. R. T. Kennedy, Class No. 4, Mrs. Effie Murphy; Class No. 5, Miss Mary Eller. We have started up fairly well, but the attendance is not what it ought to be. Our older people are not as enthusiastic as they should be and hence the young people too often follow in their foot-steps. I always thought the best way to get your children interested in Sunday school is to become interested yourself. However, we are doing the best we can with those that are loyal and will say we have some of this class. If it were not so, we no doubt would become so discouraged that our efforts would seem to be a failure. I know that a good Sunday school adds greater inspiration to the church than any agency; where we have a good lively S. S. we have a church at work.

Pray for us that we may grow in this great work.

Mrs. B. F. Greene has been very sick for the last few days. She is one of our best and purest women in Mt. Pleasant Church. Mrs. Dora Darr, near Mt. Pleasant, is real low. She has been confined to the bed for several months. We trust that both will soon be better. Neither of these has been able to attend church for a long time and we miss them so much.

Trusting that we will have lovely weather so that the church and Sunday school attendance will be much better.

J. R. Stone, Reporter.

P. S. Mr. Walter Beck and Miss Jessie Bowers of this community were united in matrimony this evening, the 6th, by J. R. Stone, Esq. Trusting that life's pathway will be smooth with them.

J. R. S.

Hobbs' Chapel, Greenville Ct.

Owing to the inclement weather our pastor has been unable to preach for us but a few times this year, to small congregations.

We are always glad to have Mr. Ashburn in our homes, especially when we have gloomy days like we have had this winter. He always comes with a bright face and sunny smile.

Bro. Ashburn preached for us last Sunday P. M.

The sermon was not only enjoyed by all, but I am sure it was a great help to us.

Our Sunday school is progressing very nicely although there is still room for better attendance especially with the older people. We will have children's day later on.

The writer was glad to worship with the people at Philadelphia Sunday morning.

Dora Pair, Reporter.

May 6, 1912.

Friendship, Stanley Ct.

Our pastor, Rev. G. L. Reynolds, preached an excellent sermon for us Sunday to a large crowd. We all like our pastor and family fine. Our Sunday school is moving on nicely with Mr. J. H. Snotherly, Supt. We had 105 Sunday with 8 absent. We would like to see more of our old people come out to Sunday school; it is for the old as well as young.

We held our Easter service the second Sunday night in April; the children did speak well; collection, four dollars.

Mr. Reynolds and family spent last week visiting friends in Montgomery County. Our sick people are improving fast, we are glad to say. With best wishes to the Herald and its readers.

Miss Maie Hatley, Rep.

May 6, 1912.

Friendship, Mt. Hermon Ct.

This is our pastor's first year on this work; and, as the weather has been so unfavorable each time he has had an appointment at our church, he has not had an opportunity to preach to many of the people. The pastor has not missed one of his regular appointments, but not many of the people have been coming out.

Our Sunday school has been going on all the time, but there is room for improvement in the interest taken in the work. The pastor attends our S. S. the Sundays he has an appointment to preach at our church.

Miss Forrest came to our church and did her part of the work, but very few of the members came out to hear her. A visitor, who was present, seemed very much surprised that so few were out to hear her.

The Township S. S. Convention was held at our church the third Sunday in April, and President Swain was there in the afternoon of the same day.

Our pastor made an appointment for two services yesterday, hoping to get more of the people out. The weather was a little unfavorable and there were not so many out as he hoped would be, but the crowd was much larger than at any previous appointment. The pastor on yesterday made a big effort to get the people interested more in S. S. and also in giving to the general interests. It was a good day and surely such an effort will result in much good.

Our organist is away in school and has been missed much. The pastor's wife has been filling the organist's place at the preaching services. This is appreciated.

May 6, 1912. Reporter.

Mt. Carmel, Granville Ct.

Wish to say that the attendance and collection was good Sunday, last. Four new scholars aggregating a total of one hundred and nine one the roll.

I am sending some short papers read in Sunday school last Sunday by members of the F. B. Society of this place, by order of the president.

How the S. S. Teachers May Increase the Attendance of their Class.

Sunday school teachers should be sincere in their work. A teacher of a class should not be a teacher merely to be called a teacher, but should be sincere in their works.

A teacher should by all means attend Sunday school every Sunday and be in the position to explain to their class the importance of their presence. They should, if any be absent, inquire of their nearest neighbor present why they are absent, and after the investigation should call at their homes to see them, and impress upon them the importance of their presence at Sunday school, matters not what the cause of their absence may be. Unless the investigatioo shows some just cause; if that be the case teachers should visit them at once and give them their careful attention.

Teachers should live a life so as to draw people nearer to them, and should visit their pupils daily or as many times as possible. We should learn to be attractive and entertaining and to have some good way through the week or year for pastime to encourage them and train them the way they should go.

And especially we should impress upon them to love the officials of their school. We should encourage neighborhood prayer meetings.

This paper applies to the needs of all classes and ages. Rouse ye! Sunday school teachers and begin to think.

By Miss Gladys Faris, Treas., F. B.

How the Collections May Be Increased.

This subject lacks much attention and much needed attention. Does it sound well for the treasurer to report, when having to order literature a shortage of about three ($3.00) dollars? No, it doesn't, after having three months to collect it. And does it sound well for the treasurer to report from the largest and should be the most foremost class in school, Class No. 1, a collection of one cent? Well, what steps shall be taken

to avoid this. Of course the publishers of the literature cannot afford to print it for nothing. And it is the duty of every member to help the Sunday school and give as much as they can to increase the collection.

First, we will take the contribution from the grown people. Does any grown man in this Sunday school think five cents too much for him to contribute? I hope there is not any, but still many give one cent, and some don't give any. Next, let us consider the children; of course they are not expected to give five cents each, but they should be allowed the pleasure of giving one. If you wish to give them some way during the week to earn the penny, make them interested. They should be taught to save their pennies to bring to Sunday school instead of spending them for things that are less beneficial to them, and the collection would never be as small again. Or the treasurer will not have to report a shortage, will he? ...

By Miss Cora Thomas, Member
B. T. I. Com.

Mothers and Fathers Seeing to Children Learning S. S. Lessons.

What is our literature for?

What is this expense on our S. S. for?

Listen. It is to furnish teachings for the children and grown-up people. How are the children to know these lessons that are too small to learn them alone? They are to have the assistance of their parents. For what are these lessons intended? They are intended to teach the greatest teachings possible—that is, the teachings of the Holy Bible. How are we to get the good of this literature and its contents, and make the lessons interesting? That is the parents are to see to the children learning the lessons, and another is the grown-up people are to learn the lessons about 500 per cent. better. When this happens the interest will become greater and when the grown-up people learn them and recite them it will get the little ones interested and this will cheer the mothers and fathers that "saw to the children learning their S. S. lessons." We should be ashamed certainly for not knowing our S. S. lessons better, so let's do better all having a good lesson next Sunday. Think of the importance of learning S. S. lessons and the great advantage it is. Let's see if we, the grown-up people can't get at it better and get our full three cents out of the quarterly.

By Miss Jessie Powell, Member
B. T. I. Com.
W. Polk Garrett.

April 23, 1912.

Spring Church.

Dear Editor:

As I haven't seen anything from this place for several days, I will try to let you know that we are still alive. Our pastor, Rev. W. F. Ashburn, filled his regular appointment yesterday; he preached an excellent sermon. We are glad to report that our S. S. seems to be improving. We have prayer meeting every second and fourth Sunday after S. S. We would be glad to have as many as will to come out and co-operate with us in this glorious work. It seems that there are a good many people in our vicinity that are not taking any part in our S. S., for what cause we do not know. When asked why they do not attend they try to whip in some excuse which I am afraid will not answer as a real excuse in the final day when we all shall appear before Him who said: "And behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

We are expecting to try to get ready to hold Children's Day service some time in the near future. Hope everybody will take hold and do their duty and try to make it a success. There is a welcome for one and all at our Sunday school.

Much success to the Herald and its readers. M. P. Chambliss.

Bethany, Haw River Ct.

Last fourth Sunday our pastor, Rev. C. E. M. Raper, was with us, and preached a splendid sermon. It was food for our hungry souls. He has been faithful even in the bad winter months.

Our S. S. is taking on new life since the weather is more pleasant. The school numbered forty-six last Sunday. There are many others who do not attend S. S. that we wish to get interested enough to be regular attendants.

The prayer services have been changed from Wednesday night to Sunday night. Very good crowds attend and the services are real helpful. I think we should meet at the house of God and worship Him as often as possible, not stay at home for weeks and possibly months, when we could go to church and expect great blessings from the Lord. Let's look about us and see what the Lord would have us do, and then with willing hands, do whatsoever our hands find to do. May the Herald ever be a blessing to all who read it.

Yours for the Master, S. C. L.

Piny Grove, Siler City Ct.

Dear Herald Readers:

As there has been nothing of great importance I have failed to send in a report for two months—that does not say we are dead or doing nothing.

Bro. J. H. Bowman filled his appointment the first Sunday P. M. After reading the 6th chapter of Isaiah he preached one among the best sermons it has ever been our privilege to hear him preach from Prov. 29:18. We had the largest congregation that we have had this year.

Since spring has opened up we have re-organized Sunday school with Mrs. J. A. Cooper Superintendent, and Mrs. C. A. Cooper Secretary. Am glad to say we are having a lively school; sixty-seven in main school last Sunday. Our singing master, Mr. W. B. Cooper, and family, have moved to Siler City, much to our regret. We felt like we could do nothing without them, but feel since we have tried it that everything is moving along nicely though we miss them very much in Sunday school.

Mr. and Mrs. J. C. Smith, of Siler City, are spending a few days with their daughter, Mrs. J. A. Cooper.

We attended the Sunday school rally at Zion in April and pronounced it a success. If everyone did not enjoy it to the fullest it must have been his or her fault.

I close with many good wishes to the readers of the grand old Herald.

Mrs. J. A. C., Reporter.

May 9, 1912.

St. Paul and Brown Summit.

Our second quarterly meeting met on Wednesday night, May 1st, in St. Paul Church. The usual business was transacted. Finances somewhat behind, but we are expecting better things as time passes on.

Bros. J. A. Dean and W. H. Moore were chosen nominess for delegate to the Annual Conference—Bro. Moore of Brown Summit, Bro. Dean of St. Paul.

G. F. Millaway.

Albemarle.

The second Quarterly Conference will be held at Mt. Elma Church on Saturday, May 18th, at 11 o'clock. A good attendance is earnestly desired. Pastor.

Rehoboth, Granville Ct.

Mr. Bethea gave us a good sermon yesterday upon the subject of "Giving," showing us from a Biblical standpoint that it is the duty of every one to give a tenth. Communion service was held after the sermon and it was impressive to see the large number that partook of the Lord's Supper, many of whom were children. We take a collection for the orphans at Denton every first Sunday and always include the Sunday school collec-

tion on that Sunday. Our Sunday school is doing good work. We didn't go into winter quarters, nothwithstanding the bad weather and rough roads. We are not satisfied however, and we hope to have a full attendance next Sunday and talk over some of the things mentioned at the Sunday-school Convention in Asheville. How many of our Sunday schools have a Cradle Roll? That is one of the best ways of winning the parents. Many schools do not have the classes organized—this, too, is very important. I want to give a few notes about the Graded Lessons taken from Prof. J. M. Way's address:

Reasons for graded lessons—

The human race is greater. Pupils of like capacity should be put together. Bible furnishes best material for any system of lessons in the world, but must be graded. The same texts must not be used before conversion as after—entirely different purpose after conversion. Until the pupils understand and comprehend, you haven't taught. Put uniform system on little fellows and it's like a two hundred pound weight on their backs.

Purposes and plans of lessons—

Convince the S. S. children that the S. S. is an institution of learning. Children make comparisons in S. S. and day schools. S. S. campaign is to make people want that which is best. Everywhere the Graded Lessons are used, reports come of more conversions.

A few notes from an address on "The Sunday School organized for what?" by Mr. Landes from Penn.:

Organized for the purpose of giving impression to community through men and women studying the Bible. For the purpose of ingathering, go after last man and last woman. Have a roll of prospective members—put names of those for whom you wish to work and pray.

Judge Carthel from Tenn., showed us the requisites of a Banner Sunday School—1st, Evergreen; 2nd, Good record; 3rd. Must be graded—pupils should be promoted, not teachers; 4th, Adult class; 5th. Teachers' meetings; 6th, Systematic way for substitute teachers; 7th, Teachers' Training class; 8th, A Cradle Roll; 9th. Home Department; 10th, Sunday school must operate in its district and County convention.

Judge Carthel showed that an adequate policy for a S. S. is to help every person, hold every person, train every person, train to give service, train to give money. Policy must be permanent (we will give our proper proportion of laborers).

The Convention was full of inspiration and helpful ideas. I wish for more space to tell about it. The next meeting will be in Greensboro and Judge Pritchard of Asheville is the president for the succeeding year. Hattie Harris.

Oxford, N. C., May 6. 1912.

St. Paul.

Our Sunday school is still improving; 83 present last Sunday. We have a good set of teachers to help the school along. Bro. Millaway filled both of his appointment at eleven and night. Had a very large attendance for both services. We were glad to see sister Millaway out Sunday night, with friends from Winston.

We invite the public to come out; everybody welcome to our services.

H. C. Nance.

THE POSTAL CARD.

W. F. Kennett, Editor.

The Quarterly Conference.

The second quarterly conference which was held in Bethel church last Saturday struck the center of the corn planting season and as the farmers are very much behind with their work, the attendance was not large. The reports, however, were better than usual. Gideons Grove has paid a much larger per cent. of pastor's salary than was reported paid at the same time last year and so has Flat Rock Church. For the entire charge 20 per cent. more has been paid on salary than at second quarterly conference last year.

Nominees For Delegate.

Bros. J. B. Ogburn and D. P. Lemons were selected as nominees for delegate to the Annual Conference. The popularity of these brethren was indicated by both of them being selected on the first ballot.

The Ladies' Aid Society.

The society met last Monday afternoon with Mrs. J. Wright Pegram. They report a good meeting with the largest number present at any meeting yet held.

A Mad Dog Scare.

We are now in the midst of a mad dog scare. Two dogs have recently been killed believed to be rabid.

Mt. Pleasant, Uwharrie Ct.

Our Sunday school is improving since the weather has opened up. Let everybody, young and old, come out to put forth an effort to make this year the best. Iam quite sure we could make it the best if the parents of this community would come out and take an active part in the Sunday school instead of spending the Sabbath in worldly affairs. I am sure if they would do this they would add much good to the community and to their souls.

We know there are some of the parents who have held our Sunday school together and kept it going, and they have been very faithful; by studying God's Word we learn that only the faithful are rewarded.

The second quarterly conference will be held at Canaan Saturday before the third Sunday in this month.

We regret to say that our pastor, Bro. Trogdon, still remains in feeble health. Dear readers of the Herald, let us pray without ceasing for this man of God that his health may be restored, if in accordance with God's will, that he may preach the Gospel in all it beauty and purity.

Pray for his Christ-like family.

Bro. Moses Morgan was with us the fourth Sunday to fill the vacancy of our pastor. He made a very interesting talk. We always give Bro. Morgan a hearty welcome in our community. We wish he would come often.

I close asking for the prayers of the Christian people. Reporter.

May 7, 1912.

Anderson and Yarborough Notes.

Some things have happened since we reported. With spring here our people are taking on new life. Second Saturday and Sunday were spent with Liberty Hill Church. Quarterly meeting convened on Saturday; it was good to see the number of people out. It was a nice time to work, but our people showed loyalty. Good reports and good feeling. J. F. Compton and Julius Smith were nominated delegate to the Annual Conference. Third Sunday at Fair View; was raining, but few out. A good service, the most spiritual this year. Fourth Sunday with Harmony; was indeed a good day. To say the pastor enjoyed getting back after being absent two months is putting it in mild form. In Harmony Church I don't believe we have a balker. The whole membership is interested in the welfare of the church. One convert at morning service.

Bro. Moore's health is improved.

First Sunday, back home again. Saturday before we held quarterly meeting. Bros. J. H. Hughes, and Ed. Hipp were nominated for delegates to Conference. Sunday was unfavorable, but a very good service. The Cross Keys school house has been enlarged to a good big place of worship. Yet we haven't too much room. Congregations are good. Sister R. F. Wyatt, at Easley visited the parsonage and made all the family glad, bringing presents: suits for the boys and waist for wife. She forgot the preacher, but he was glad, for that meant less buying for him. We have been remembered by Sisters Tensley, Yarborough, Kate Medlock.

I have traveled a little this winter if

roads have been rough; have traveled over two thousand miles since first of December.

Hoping and praying for good year.

Yours fraternally, W. A. Lamar.

TRUSTEES MEET.

The Trustees of Denton High School are called to meet in Denton May 14, at 2 P. M., this being commencement day. Important business to attend to and a full attendance of the Board in desired.

G. L. Reynolds, Secretary.

MEETING OF THE WOMAN'S H. AND F. M. S. IN WINSTON-SALEM

Owing to fact that our reporter had resigned and no one had been appointed to fill the vacancy, this communication regarding the deliberations of our H. and Foreign Missionary Societies which convened in this city from 16th to 18th of April, inclusive, is somewhat tardy, however, it is now in order to give our readers a brief account of the Convention and the fine impressions it made, and the inspiration it imparted to our people here.

We are quite sure that such a meeting conducted by women of so much piety and intelligence would be a great incentive to any church to arouse them to a most intense interest in our Missionary work. Quite a number of the delegates were perfect strangers to us, but that did not detract from the interest and the grand things so inspiring that were uttered by those noble hearted women. We wish we could recall the name of every visitor and delegate that we might encourag each of them to press onward in the great work of saving men and women over the sea as well as many that are in benighted regions of our own beloved country.

Notable among our visitors was Mrs. J. F. McCulloch, our genial editor's wife, Mrs. Hammer, of Asheboro, with her bright, attractive manner, Mrs. A. G. Dixon, whose executive ability is simply remarkable. Miss. Forrest, who is a host of herself, as she gave us such a vivid history of affairs in Japan, and we were appalled at the awful state of affairs in that land so far advanced in Christian civilization. What must it be where the gospel has never been carried. Mrs. Dr. Harris Glascock was very active in the deliberations and rendered efficient aid in transacting the business of the sessions. As we sat in the audience we were almost spell-bound as we listened to the lectures, debates, and fervent prayers of each and all their sincere efforts to forward the great work. Mrs. A. B. Kimball and Miss Velna and Pearl McCulloch and Mrs. H. A. Garrett, and last, but not least was Miss Etta Auman. I wish I could recall the names of every delegate as there was not a single one that did not impress us with their genuine earnestness for the success of the cause. We wish we could meet them all again; beloved friends, we do wish that you, every one lived in Winston. What a grand church we would have, but our vivid imagination pictures the end of all things earthly when we may meet in our Father's house of many mansions and there forever with the Lord receive the reward of all our labors here. That day, that hour is swiftly coming. Let us watch and pray and work until life's latest hour!

We were not present at the opening exercises, but our own Mrs. W. B. Speas, in a happy manner gave the address of welcome and there was a cordial response from some honored visitor. Our Aid Society served dinner in the Pastor's Study each day during the sessions and thus facilitated the work, as it would have consumed much valuable time going to and from the homes of those who entertained the guests. And we want to say to each member of that Convention, Come again, and as our pastor, Rev. S. W. Taylor, with his excellent wife labored so faithfully for the pleasure and entertainment of every guest, requested the audience to join hands and sing, "Blest be the tie that binds," and "God be with you till we meet again." we just reiterate the words: "God be with you till we meet again." We can ask for you no greater benediction.

E. A. N.

RECEIVED ON BROTHERHOOD CALL NO 8.

Revs. S. Simpson, W. D. Fogleman, W. E. Swain. T. E. Davis, C. E. Forliness S. W. Taylor, G. F. Millaway, three ($3.00) dollars each. Total Twenty one ($21.00) dollars. Previously reported sixty eight ($68.-00) dollars Total to date Eighty nine ($89.00) dollars.

J. A. Burgess, Sec.-Treasurer.

Hard to Kill.—That error about the assessment for expenses of delegates to General Conference. We have made several efforts to kill it, but it seems to have more lives than a cat. By an inter-change of the headlines over two columns in the report of the Committee on Ways and Means published in this paper just after Conference, the error was started. Again let us say that the correct list was published in the Herald of April 11, first page.

—It is now said that Floyd Allen had on steel armor under his clothes when he fired on the court in Hillsville.

—Beware of the first drink.

HINTS TO MOTHERS.

"Cleanliness is Next to Godliness" in Feeding Babies.

Your baby came from a world of perfect cleanliness. He has been used to perfectly pure and wholeosme food. He has a right to expect it after his arrival in this world. If the mother can furnish it herself, the baby is fortunate, for he will then be served in the most approved and sanitary way.

If, however, he must be a "bottle fed baby," remember that his life may depend upon absolute cleanliness.

Use only the cleanest, purest and freshest of milk. See that it is clean and cool when you get it. Put it on ice immediately. During hot weather ice is absolutely essential for the preservation of milk. A little money spent for ice may save a large doctor's bill later. Never allow a fly around your baby, his food, or his bottle.

As soon as the bottle of milk is finished, wash it thoroughly with cold water, using a bottle brush. Then clean with hot water and borax (a teaspoonful of borax to a pint of water), and turn it upside down in a clean, sunny place away from flies.

Never let the baby nurse again from the milk remaining in a bottle after he has finished it once. Stale milk curds in the bottle will become poisonous in a few hours, and may contaminate fresh milk coming in contact with them.

Always boil the bottle thoroughly in water to which a little soda has been added, before putting fresh food into it. The easiest way is to have as many bottles as the number of daily nursings, so that all may be sterilized together.

The simpler the nipple the better. Never use a nipple to which a long tube is attached. It can not be kept clean and will certainly cause bowel trouble. As soon as the bottle is finished, remove the nipple, turn it inside out over the finger, and clean with a brush, used only for this purpose. After use, always boil the brush. Keep the clean nipples in a covered glass filled with fresh borax water. Always rinse the nipples, as the bottles, in boiling water before using again.

Do not put the nipple in your mouth to determine the warmth of the milk. Let a few drops fall from the bottle on your wrist. If the milk is too hot for your wrist it is too hot for the baby.

Always observe the utmost care for cleanliness in all details. Because other babies have survived flies and filth is no reason that yours will. Bear in mind that eternal vigilance is the price of cleanliness, and baby's health is the reward for both.—N. C. Board of Health.

They never fall who never climb.

CHRIST'S CONFIDENCE.

A very marked feature of Christ's entire earthly ministry was the supreme confidence which He manifested in respect to all of the great verities of heaven and earth. Not a tinge of doubt had a place in his mind. He never spoke of His mission on earth as though it were an experiment. He constantly asserted that He came down from heaven. He repeatedly spoke of His having always lived with the Father. He talked of the past history as one who knew the divine purposes which underlaid it all. He referred to the prophecies without a note of questioning. In all of His allusions to the true prophets He never intimated that they were undeserving of the fullest confidence. It is plainly apparent that His own confidence in all the Old Testament was strong and complete. No one could have been in Christ's company for a con-

WANTED—ONE MILLION MEN!

J. Campbell White, General Secretary, Laymen's Missionary Movement.

Not less than one million men are needed for special volunteer service in the enlistment of the Churches of North America in an adequate missionary program. Are you willing to be one of them? Could you not wisely adopt this as your major Christian activity for the next five years? As members of the Missionary Committees of the 200,000 Churches of North America, a million men could be used to advantage. The following special opportunities for effective work in solving the present missionary problem are recommended for special consideration:

1. The Missionary Committee of your own Church;

2. The denominational Missionary Committee of your District (whether called District, Presbytery, Classis, Association or Diocese);

3. The Laymen's Missionary Movement Committee of your city, or county, or state.

Each of these three kinds of Committees should be composed of laymen and ministers, the majority of the Committees in each case being laymen. Whether, therefore, you are a layman or a minister, it is proper for you to take the initiative in getting these Committees appointed if they are not now in existence. Why wait for some one else to do this? Unsolved problems all over the world await some one's initiative and attack. Every good accomplished anywhere is started by somebody. Here is a chance for you.

The million men who should constitute these missionary Committees can lead the Church to evangelize America and the world in this generation. Any church can be led out sooner or later into a worthy shore in saving the world, if it has an effective missionary committee, the pastor being, in every case, one of the effective members.

The functions of all these Committees are not only financial, but also educational, and spiritual. Those Committees that work merely at the financial end of the problem are doomed to failure or at best, only partial success. The greatest need for most members of the missionary committees now in existence, is a thorough study of the educational and spiritual features of their work. Literature has been prepared to help you in this study, but, with this as a basis, there is urgent need that you put your own very best thought into the question.

One of the chief burdens of the Laymen's Missionary Movement is the enlistment and training of the million men needed in this fundamental and vital work of the Church. By holding great Conventions, large numbers of men can be challenged with their missionary responsibility, but the continuous work of the pastors and local missionary Committees is essential to make these impressions deep and permanent.

During the coming year, regular Laymen's Missionary Conventions will be held in at least fifty cities. The dates for most of these have been already arranged. But this is only a fraction of the systematic missionary work that should be carried on during the next year. In each of a thousand other communities there should be a simultaneous campaign of missionary instruction in all the churches, concluding wherever possible, with an organized personal canvass for subscriptions to missions at home and abroad. Such a campaign should include a special series of sermons by the pastor, special addresses in the Sunday school, selected literature widely distributed, Mission Study Classes if possible, and all pervaded by private and public prayer.

Now is the time to plan for such a period of missionary education. Pastors will be making their plans for next year before the end of the summer. Let the pastors of entire cities of communities decide together before the summer vacation on the most suitable season for a systematic and thorough presentation of the whole missionary problem and program of the Church. At least one month will be required if this work is to be done well. An additional two weeks will be needed in which to get the organized personal canvass carried through all the churches of the city or community. Will you not take steps immediately to get such a policy adopted in your community?

—It having been reported that President Taft sent Major Butt to Rome on a secret mission to the Pope, we are glad to read the following denial in a letter sent out by Secretary Hilles:

"The President feels Major Butt's loss keenly and is only consoled by the knowledge that he gave up his life as a soldier and a man. There is absolutely no truth in the report that Major Butt was on a mission to Rome. The sole object of his trip was the benefit of the long sea voyage, and in order to add to the interest of his trip the President gave him a number of formal notes of introduction to personages in Rome whom he knew. None of the letters contained more than a formal introduction."

COMMONPLACE COMPOSITIONS.

Belle's face was thoughtful and not altogether happy-looking when she came home from school.

"I think Miss Hill is the most peculiar person I ever knew," she announced decidely.

Mother looked up in suprise." Why, Belle," she exclaimed, "I thought you liked Miss Hill better than any teacher you ever had."

"Oh, I like her well enough," Belle answered; "but what would you do if your teacher wanted you to write a 'commonplace composition'?"

"A what?" questioned mother.

"Well, all she said was that people, ordinary people, could tell stories about things that had happened to them that were just as interesting as the things one reads in books. We each have to interview some ordinary person and then write our composition about what that person told us. What shall I do?"

"Go right down in the kitchen an interview Olga," her mother answered promptly, "although I can promise you that you will find she is a most extraordinary person. You might help her pare the potatoes while you talk to her."

"Tell you a story that happened to me once?" Olga repeated, when Belle came into the kitchen with her request. "Oh, surely," she laughed heartily and went on in pretty broken English, "I tell you what I think of when I sit down this afternoon. I think of first time I had a pair of shoes made of leather. It was Christmas, when I was twelve years old."

"But what were your shoes made of before that?" Belle interrupted.

"Wood, of course," laughed Olga "Did you never see picttures of little girls in Sweden with their wooden shoes? When I was a little girl, about so big as you, I wanted leather shoes, oh, so bad! I go to school with a little girl that had a rich father, and she wore shoes made of shining black leather. I cry and cry, and make my dear mother very sad that I am so naughty and do not want to wear my wooden shoes. She said she wore such kind and so did her mother, but I am all the time cross about it.

"I go to my father and tell him what I want. He laugh and say if I am a good girl till I am twelve years I shall have a pair for Christmas, that same year, made from shining black leather. I was just eleven, and I thought it was too long to wait. So one day I think of something bad to do. I knew it was naughty, but I did not care, for I think I get my leather shoes quicker. What do you think?

"I don't know, but do go on, Olga!" Belle urged excitedly.

Olga laughed. "It is funny now when I tell it," she said, "but I do not see how I thought of such a thing. I said to myself that, if my wooden shoes were broken, father would have to buy me some shoes of leather, so I made up my mind to break them. I took one and threw it hard against a rock, but it would not break. Then I took a big stone and pounded the toe of it, but it was not even the least bit cracked. Then—oh, but I was bad!—I took it to the woodpile, and with the big axe I chopped off the toe of my wooden shoe."

"O Olga, did you really?" gasped Belle.

Olga nodded her head. "But this is a story with what you call a moral to it," she went on merrily.

"I picked up my poor shoe, cut in half, and I ran into the house, crying: 'O father, my wooden shoe is broken! May I have one now made of leather?' M father picked up the two pieces of th shoe, and very seriously he said: 'I wi see what I can do for this poor shoe tha has been cut in half by the girl who wear it.'

"My, my, but I was ashamed of my self! I ran to my room and cried, and cried harder when my father goes to th blacksmith and has him to mend the sho by fastening it together with little strip of tin, that I might wear it to schoo again."

"And did you have to wear it to schoo that way?" asked Belle.

"Indeed, yes," Olga answered, "an good it was for me. But when the nex Christmas come I find my fine leath shoes under the Christmas tree, and m kind father smiled at my pleasure. Excus me now, I must start the supper."

"Thank you, Olga," Belle replied, she started upstairs. "I guess Miss Hi knew what she was talking about wh she said that ordinary people's lives we more interesting than story books; thou I don't think," she added, "that a pers who once chopped her wooden shoe in t is a very ordinary person."—Annie Lou Berray, in *Churchman.*

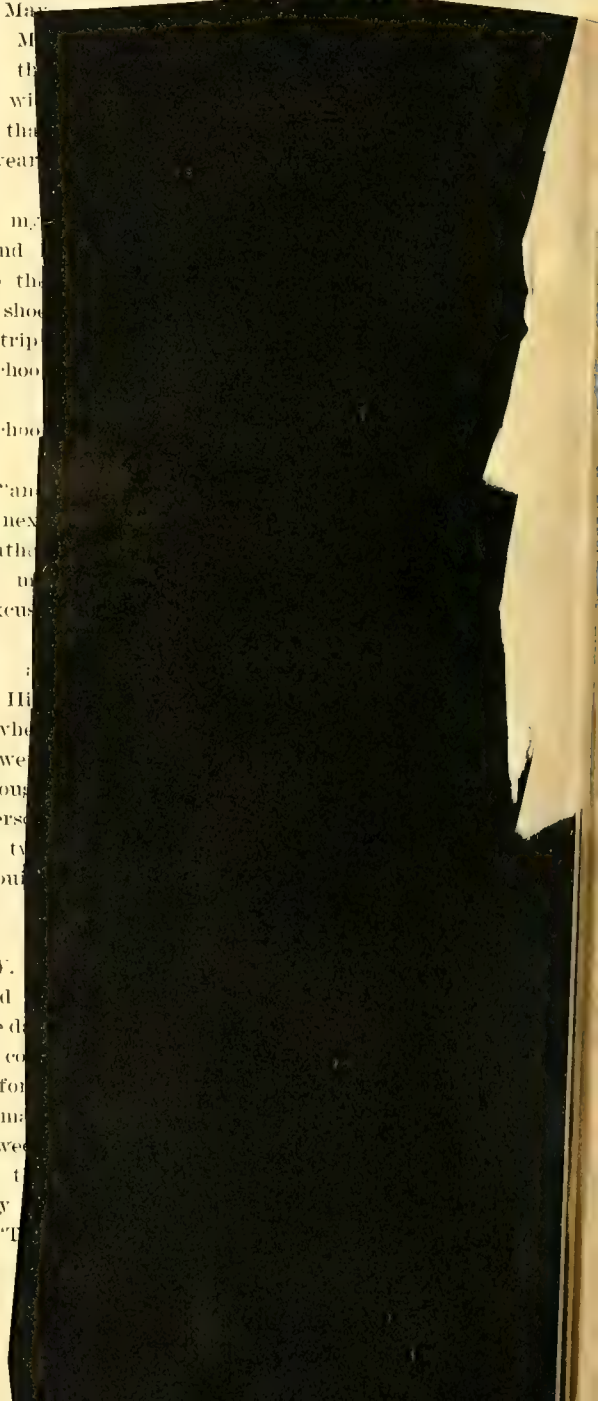
A PUMP BOY WHO SAVED SIXTY.

Fred Evans was a boy who worked the dump in an Illinois coal mine. One d there was a cave-in, and the earth and c in settling imprisoned sixty men. The fo man of the rescuing party saw the sm openings that the cave-in had left betwe the places where these men stood and t outer world, and he spoke to this boy know if he would dare to help him. "

hole is just big enough for you to crawl through," he said, "and to drag a hollow pipe after you. You'll have to be mighty careful, or the coal will settle and crush your life out. But if you can get it through to them, then we can pump air enough in to keep them alive till we can dig them out. Are you willing to try it?"

All Fred answered was, "I'll try my best."

It was a six hundred foot crawl, and many a time it stopped, and those outside gave up hope, but at last there was a faint call through it that told them he was there; they began pumping air and water and milk through the pipe, and kept it up for a week, when Fred and the whole sixty were safely brought out and given back to their families. He was only a boy, but these true stories of plucky boys and their heroism and devotion, show that not only a prophet, but common, every-day people, may hear the Lord's call to needy work.—The Heidelberg Teacher.



GENERAL CONFERENCE EXPENSES.

	Due	Paid
High Point	$11.00	$11.00
E. Winston & U. Ridge	2.00	1.00
Winston Church	10.00	10.00
St. Paul	2.00	2.50
Thomasville	3.00	1.00
Flat Rock	9.00	9.00
Randleman Ct.	10.00	5.00
Halifax Ct.	8.00	4.35
Why Not Ct.	10.00	10.00
Welch Memorial	1.00	1.00
Tabernacle Ct.	13.00	13.00
Guilford Ct.	6.00	6.00
Asheville	3.00	2.50
Buncombe	3.00	2.50
Mocksville	4.00	4.00
Concord	5.00	5.00
Mt. Hermon	10.00	10.00
Orange	3.00	3.00
Henderson	15.00	15.00
La Grange	3.00	3.00
Efland	3.00	1.00
Lebanon	3.00	3.00
Saxapahaw	5.00	5.00
Mebane	4.00	4.00
Yadkin College	10.00	10.00
Granville	9.00	9.00
Randolph		8.06
Haw River	9.00	7.00

J. F. McCulloch, Treasurer.

MISS FORREST'S APPOINTMENTS.

May 11-12, Concord.

—We thank Miss Hattie Harris for her report of the State Sunday School Convention. Further space is open to her, if she desires it.

—Rev. H. L. Powell writes that the event of May 1 in which he was especially interested really occurred. We tender congratulations, though he has carried from the East one of our best reporters.

—Col. Ashley Horne was stricken with paralysis on his way to the Confederate Veteran's meeting in Ga., and taken from the train at Greensboro and placed in Huffine Hotel. He is said to be improving.

—Rev. Eli A. Craven, an aged minister of the Friends' Church, had a stroke of paralysis last week.

—The steamship Texas sank off the coast of Smyrna carrying 140 people down to death. It is supposed to have run into a hidden mine. Officials have gone to investigate the cause.

Charlotte, Richland Ct.

Our pastor preached an interesting sermon for us last Sunday from the twenty-fifth chapter of Matthew. There were a good number out to hear him, it being the first pretty Sunday he has had to preach for us this year. We were glad to have him in S. S., and to give us a short talk. We reorganized our S. S. the fifth Sunday in March, elected Mr. D. F. Bulla Superintendent, Mr. D. T. McLain assistant, Miss Jessie Redding, secretary; Class No. 1, Etta Redding; Class No. 2, Nell Clark; Class No. 3, Loula Andrews. Our S. S. is growing in numbers and interest as the weather is getting better; 59 present last Sunday.

We are glad to have Mr. T. W. Andrews back in our S. S. He gave us an interesting talk the twenty-eighth of April. He has returned home after spending the winter with his son in Winter Haven, Florida.

I will close with much success to the Herald. Etta Redding, Reporter.

Cradle Roll Day At Graham.

On last Sunday morning our second Cradle Roll service was observed, and because of this our congregation was larger than usual. People will go where children have a part. We make a sad mistake when we fail to use the little ones to help further the Master's cause.

While the occasion was a beautiful one we were all made sad when we learned that little Elizabeth Batton, a member of the Cradle Roll, had that morning very unexpectedly died. Her mother had intended to take her to church on that day for the first time. But our Father saw fit to take little Elizabeth to heaven to live with Jesus. It was sad yet sweet. Elizabeth was the first of our Cradle Roll number to die. A report of the Cradle Roll work of Graham church was read which showed that on last Cradle Roll Day—one year ago, there were 23 members. Since that time 15 new members have been added. Five have graduated and one has died. For a part of the past year a mother's magazine has been sent to all mothers of members of our Cradle Roll. Geo. L. Curry.

CONFUCIANISM.

Confucianism owes its origin to one Kung-foo-tsze (Confucius), who was born about the year 531 B. C., in what is now called the Province of Shantung, China. His father, like Abraham, was full of years when his son was born, being over seventy, so the story goes. Although an officer of high rank, he was poor, and at death when his son was three years old his widow was left destitute. Of his struggle with poverty Confucius said in later life, "When I was young, my condition was low; and I acquired my ability in many things." When nineteen, he was married, and a year later became the father of a son, his only child, who was given the name of Li.

Confucius early showed a taste for study, and as the Chinese at that period, already had a considerable store of literature, the product of the historians and sages of the past, he devoted much of his time to storing his mind with the rich treasures he found at his command. When not much over twenty he became a teacher to young men, who came to him to learn of the history and philosophy of the country. After about ten years of teaching the knowledge of his greatness had so spread abroad that one of the chief ministers of the State of Lu in which Confucius lived put his son in Confucius' school. It was about this time that great political troubles arose in Lu, and his success in putting down the rebellion and restoring the people to a state of peace and prosperity, attracted the attention of the government and he was made Minister of Work and of Crime. It was said of him that "He strengthened the ruling house, and weakened the ministers and chiefs. A transforming government went abroad. Dishonesty and dissoluteness were ashamed, and hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. Strangers came in crowds from other states."

Besides being a great teacher and scholar, Confucius was a reformer, and as such he often met with the treatment reformers have received in all ages of the world. His good counsels were not always accepted, and for thirteen years he and his disciples wandered from state to state looking for a ruler who would put his policies in practice. Sometimes he was mobbed, but he always showed patience and a faith in the final triumph of truth. At one time he said, "If heaven had wished to let this cause perish, I should not have got such a relation to it. While heaven does not let the cause of truth perish, what can the men of Kwang do to me?"

The last five years of Confucius' life were spent in his own State of Lu. Here he devoted his time to the completion of his literary works, which have formed the basis for a large part of the literary training of the Chinese youths up to the present time. He died 483 B. C., at the age of seventy-two. Dr. Speer says of him in "The Light of the World, "He was a poor man, whose hands were clean of all corruption, upright in all personal and public relations, a seeker for truth and a believer in the absolute power of truth."

—Oak Ridge Institute will celebrate the 60th anniversary of its founding next week.

NOTES ON C. E. TOPIC, MAY 19, 1912.

By Charles A. Hines.

Subject—"Why and How to Please Christ." 2 Tim. 2: 1-13.

-- (Union Meeting with Juniors.) ----

"If ye love me, keep my commandments," sums up better than anything else the way to please Christ. In the Old Testament, it is said that "Obedience is better than sacrifice." Thus it is seen that faithful service and observance of the law in both letter and spirit are the ways in which to please Him, and without such, pleasing the Master is impossible,

Weak as Christians are, they are the only means through which Christ can bring His kingdom on earth; we are His only army. Christ expected that his followers throughout the ages to follow his days upon earth would carry the gospel to those who lived in their own generation. If they fail, the failure must be answered for in the great day of days.

The true test of our Christianity is whether we would rather please ourselves or please Christ. The loving Father made all that enters into pleasure and he knows best what will give pleasure. We cannot know what will please Christ unless we study his word, for this is our only way of obtaining information. Hence we should be students of the Bible.

The Master is pleased when we improve and increase our talents by use in Christian service, just as the husbandman was who gave talents unto his servants. God loves to see us prosper and progress; we should endeavor to make the most of ourselves and multiply our means, remembering always it is God that gives the increase.

Short Addresses.

"Loyalty to Christ" is a familiar phrase. How many of you ever heard it? I wonder if we have yet caught its fullness of meaning? However reluctant we may be to confess it, yet, as a brotherhood, we are bound to acknowledge we have not lived up to it. We have been wont to say "loyalty to Christ" demands a full and complete obedience to his commands. Yes, but not some of them to the neglect of others. We must insert the little word "all" to have the genuine article of loyalty.

How does one's loyalty to Christ who obeys him in all initiatory commands, yet balks when a missionary offering is taken impress you? Or if one gives, and yet gives about one-tenth as much as you know one is able to give, how does the loyalty in this instance strike you? Why this is but the semblance of loyalty. It is saying "Lord, Lord," and yet refusing to do what he commands

It is not difficult to obey the voice divine, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," or, "let him that is a thirst, come to the fountain and drink." It is a different proposition when the same voice says, "Go ye into all the world and preach the gospel to every creature;" or, "sell what ye have and give it to the poor;" but there can be no "rest," no quenching of "thirst" till we have kept the whole body of commands.

But to the Book—What saith it? Where it speaks, we ought both to speak and act. John 12:26 says: "If any man serve me, let him follow me, and where I am, there shall also my servant be." Of course it is impossible to serve Christ without following him, and we can not follow him long, either in time or space, before we get out among the unsaved, and feel, as well as see, a mighty passion for lost souls absorbing every faculty of both the human and divine in him.

"A man left home, leaving in the care of two of his neighbors two sacks of grain. One deposited his in his cellar, the other planted a field. The man returned after a time and called for his property. The one returned the sack which, when opened, disclosed a decayed and putred mass upon which worms were feeding. The other showed him fields of golden grain ready for the harvesting.

"It has taken far more to convince the modern world of its duties and privileges in falling into line with God's plans to save whosoever will, than it took to lead Peter to the home of Cornelius. One vision started him, and the work of the Holy Spirit confirmed him, when face to face with Cornelius. But we have seen greater works than these. The Holy Spirit has done more marvelous things than he did to convince Peter, and visions innumerable have been forced upon us, till a man is somewhat a selfish ingrate who sees less than a world-wide need."

Discussion Topics.

1. What does Christ most desire in your life?
2. Name some men that have pleased Christ.
3. What are the rewards of pleasing Christ.
4. Name something that Juniors may do to please Him.
5. Relate one incident that must have pleased Christ. This is to be a union meeting with the Juniors.

For Daily Reading.

M., May 13. Because Christ is Lord. Eph. 4: 1-6.

T., May 14. Because Christ is model. Rom. 8: 28-30.

W., May 15. By deeds of mercy. Matt. 25:40.

T., May 16. By pleasing God. 1 John 3: 18-24

F., May 17. By fruit-bearing. John 15: 1-8

S., May 18. By loyal service. Rom. 15: 1-3.

Sun., May 19. Topic.

To Stimulate Attendance.

One class keeps on the wall of its classroom a diagram graphically setting forth its record of attendance from Sunday to Sunday during the year. The diagram is drawn on a sheet of tracing paper. Beginning at the lower left-hand corner, a line is traced from left to right, rising or falling as the attendance increases or decreases from week to week. Where the line rises or lowers radically, the figures showing the attendance are written. In this manner members are able to see at a glance the record their class is making.

Another class, as a means of stirring its members to greater regularity and endeavor, has hanging in its classroom, a card upon which are printed the words, "Our highwater mark." Below appear the date on which the mark was reached and the number present on that day.

Children's Day Offering.

The great missionary event of this quarter is the offering for heathen missions of the Bible schools the first Lord's day in June. Preparation for the day should be made immediately. We should not be satisfied until every pupil of every class is reached with missionary information and responds with an offering. This year we are studying the life of Jesus. If it has gripped us, this is our opportunity to express it. If your school does not respond with an offering you may properly question the quality of the teaching and may solemnly ask yourself what you have lacked as a superintendent.

CHRIST for the world we sing;
The world to Christ we bring
With loving zeal;
The poor and them that mourn,
The faint and overborne,
Sin-sick and sorrow worn.
Whom Christ doth heal.

Christ for the world we sing;
The world to Christ we bring
With fervent prayer;
The wayward and the lost,
By restless passions tossed,
Redeemed at countless cost
From dark despair.

Christ for the world we sing;
The world to Christ we bring
With joyful song;
The new-born souls whose days,
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong.

Samuel Wolcott.

—Justin McCarthy, political writer of London, is dead.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p. m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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1665 Rose St. Rockford, Illinois

—Miss Essie Ross, of Asheboro, has returned home from a visit to her brother, Charles Ross, of Lillington.

—Rev. T. H. Matthews, of Randleman, has some engagements to assist in special meetings, but all his time is not yet taken. He is open to further engagements with brethren who may need his help.

—Rev. C. A. Cecil has arranged with Revs. G. E. Hunt and W. C. Kennett to fill his appointments the two Sundays he is absent for General Conference.

—Rev. T. H. Matthews officiated in the marriage of Miss Bonnie Bonkemeyer, of Central Falls, to Mr. T. P. Allred, of Spencer, on April 28th.

—A statue of John Paul Jones was recently unveiled in Potomac Park, Washington, not far from the White House. Admiral Dewey took part in the ceremonies. The principal speech was made by President Taft.

—The Chinese have begun to tear down the great wall built centuries ago for defense. It is no longer useful, and is an undesirable obstruction.

—Ben Dilley, of Penn., left $25,000 to two pet cats, as long as they live. After their death, his estate is to bedivided among his human heirs. One of the cats has died, but the other, now the wealthiest cat in the world, lives on.

—A Guilford County girl of 22 recently married an Illinois man of 44 as a result of a correspondence, the two not having seen each other till the day of the marriage. Not very wise, but quite otherwise.

STUDENTS FOR THE MINISTRY.

The Sixth Annual Report of the Carnegie Foundation for the Advancement of Teaching gives some interesting information about the sources from which theological seminaries draw their students for the ministry. The Methodist seminaries receive 74 per cent. of their students from Methodist colleges, Baptist seminaries 41 per cent. from Baptist colleges, Presbyterian seminaries 37 per cent. from Presbyterian colleges, and Episcopal seminaries only 9 per cent. of their students from colleges under Episcopal control. From colleges under the control of other denominations, Baptist seminaries received 27 per cent. of their students, Presbyterians seminaries 16 per cent., Episcopal seminaries 10 per cent., and Methodist seminaries only 2 per cent. The rest of the students come from undenominational or state colleges, or are received without graduating from college. The Report also shows that the number of students in theological seminaries increased faster than the population from 1870 to 1890, and the relative increase was then less than that of the population until 1903, when the tide again turned, and the students for the ministry have increased faster than the population since 1905.—*Watchman.*

WITHOUT-WITHIN.

"Without, the hurry and clash, the race and the rush;
Within, the keeping in peace, the silence and hush.
Without, the labor and toil, the wave's frothy crest;
Within, the working of God, the centre of rest.
Without, the grasp for the first, the anger and strife;
Within, the waiting for God, the letting go life.
Without, the love of the seen, the pomp and the show;
Within, simplicity sweet, all quiet and low."—*Ex.*

Death of Mrs. Williams.

Mrs. Annie Williams, mother of Rev. J. D. Williams, died at the home of her son near Chapel Hill Saturday, May the fourth. The funeral was conducted at Union Grove Church Monday by her pastor, Rev. Homer Casto, after which the body was laid to rest in the cemetery near the church. An obituary will appear later.

BEST CHRISTIAN IS BEST CITIZEN.

That young man today should not call himself a Christian who is a poor citizen. The man who shirks his duty at the polls, the man who takes every opportunity to escape the duty as a juryman, as a citizen, the man who is indifferent as to the condition of his community, the man who is indifferent as to whether or not you have a Juvenile Court or not, the man who can live in his brown stone house while his neighbor rots in the corner around the street, in a hovel which is covered with unspeakable filth, or any condition in his city which tends to drag down the level of life of his fellow citizen—I do not see how such a man can call himself a disciple of Jesus Christ. We thank God to hold aloft that standard here this afternoon—that the best Christians in any community ought to be the best citizen in that community.—Bishop William A. Guerry.

THE MAN AND THE JOB.

Little by little it is becoming clearer that the problem of the unemployed is not so much the fault of an artificial economic system or of human injustice, at least in this country, as demogagic agitators or misguided if honest theorists would have us to believe.

It has been iterated and reiterated over and over again that men or women who are out of work have in nine cases out of ten, if not in every case, only themselves to blame. The statement has been ascribed to Emerson, though nobody has yet discovered when or where he said it, that if only a man will make a better mousetrap than anyboyd else, though he live in a wood, the world will beat a pathway to his door. Whoever said it, to a certain extent it is true; under every economic and political system there has always been a demand for the best. But much more completely true is it that in our complicated and intricate industrial situation of today it has become increasingly difficult to bring together the individual who wants to work and the individual who has the work to give him, and that as a great service as can be rendered to humanity is to accomplish just that thing.—Philadelphia Press.

—Rev. E. G. Lowdermilk has planned to have all-day meeting at his churches this month.

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This bank with its capital of $200,000, surplus $70,000 and stockholders' liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Compnay

J. W. Fry, Pres. W. E. Allen, Treas. W M. Combs, Mgr. Sav. Dept.

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A two months Teachers' Normal Course opening April 9th, and closing June 5th, 1912, open to all teachers of the state who wish to avail themselves of instruction amid surroundings conducive to the fullest intellectual growth. The Course is endorsed by State Sprerintendent Joyner and a number of the county superintendents. Teachers wishing to prepare for better work, to broaden their scholarship, to prepare for better positions, and to render better service to their schools will do well to attend. Courses are offered in all public and high school branches as well as in college subjects.

Tuition free to all teachers who attend. All other expenses low. The College Bulletin giving full particulars concerning the courses offered, the expenses, etc., will be sent on application to

W. A. HARPER, President, or
THOMAS C. AMICK, Director Teachers' Nor. Course,
ELON COLLEGE, NORTH CAROLINA.

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Now $1.50 per 15 Delivered.
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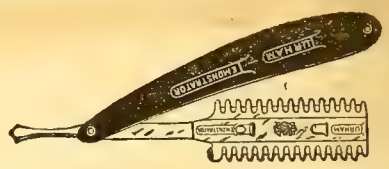

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVIII. GREENSBORO, N. C., THURSDAY, MAY 16, 1912. NUMBER 25.

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Subscribers can remit diecrtly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

ABOUT WRITING OBITUARIES.

Whose place is it to write them? That depends. It is the privilege of any friend to write of one removed by death, but as a rule, regular obituary notices are prepared by some one specially requested to do it by the family of the deceased. Often pastors are asked to render this service especially if they have personally known the departed. No one should feel aggrieved because the pastor or other person does not write an obituary notice when no one has been specially requested to do so.

—Yadkin Collegiate Institute closes the year with public exercises May 22nd and 23rd. Rev. S. W. Taylor preaches at 11 a. m., May 23rd, and Rev. G. L. Curry delivers an address at 2 P. M., May 23rd. There will be students. contests on the night of the 22nd and in the forenoon of the 23rd. It will be an interesting and enjoyable occasion.

—General Conference opens tomorrow The first day will be occupied with organization, election of committees, and hearing of reports of standing committees, probably. An invitation to visit Western Maryland College will very likely be accepted on Saturday. Among the special features promised is a mass meeting on Monday night to be addressed by the President of the United States, the Governor of Maryland, and the Mayor of Baltimore. An excursion to Annapolis has also been planned by the committee of entertainment, if the Conference finds it has time for such diversion.

—Ex-President Roosevelt and President Taft are saying some very uncomplimentary things about each other. Four years ago it was "dear Will" and "dear Theodore." Now Theodore says Will has become useless to the American people, and Will says Theodore is an intense egotist who thinks nobody but himself capable of filling the office of president. Such talk is unbecoming in men honored as both have been by the American people. They should set us a better example. But we learned long ago that not all politicians are perfect gentlemen. The only thing that perfects character and conduct is Christianity.

—Revs. C. A. Cecil, J. R. Hutton, and G. F. Millaway (and perhaps others) started this morning to Baltimore for General Conference. They expect to spend tonight in Washington.

—After years of discussion, Congress has voted in favor of election of United States Senators by direct vote of the people. An amendment to the Constitution providing for this change will be submitteed to the States. A three-fourths majority of the States is necessary.

—Denmark's king died suddenly this week and his son has been proclaimed king instead, as Christian X.

—Rev. and Mrs. J. B. O'Briant favored us with a call on Tuesday, accompanied by Master Faison of Granville County.

—The editor visited Winston Church last Sunday morning. He found the people interested and hopeful. They have not yet decided as to building but are studying the problem, and we trust in due time will reach a happy solution of it. Their present church seems too good to sacrifice, and as yet they have not hit upon a plan of remodeling that is wholly satisfactory. We were kindly entertained by Bro. J. R. Cummings and family, including Mr. Arthur Gunn, who is a brother of our new linotype operator.

—This is a season of storms. In addition to the great flood in the Mississippi Valley, tornadoes are reported from different sections of the country, destroying property and in some instances killing or injuring people.

GENERAL CONFERENCE EXPENSES.

	Due	Paid
High Point	$11.00	$11.00
E. Winston & U. Ridge	2.00	2.00
Winston Church	10.00	10.00
St. Paul	2.00	2.50
Thomasville	3.00	1.00
Flat Rock	9.00	9.00
Randleman Ct.	10.00	7.00
Halifax Ct.	8.00	4.35
Why Not Ct.	10.00	10.00
Welch Memorial	1.00	1.00
Tabernacle Ct.	13.00	13.00
Guilford Ct.	6.00	6.00
Asheville	3.00	2.50
Buncombe	3.00	2.50
Mocksville	4.00	4.00
Concord	5.00	5.00
Mt. Hermon	10.00	10.00
Orange	3.00	3.00
Henderson	15.00	15.00
La Grange	3.00	3.00
Eland	3.00	1.00
Lebanon	3.00	3.00
Saxapahaw	5.00	5.00
Mebane	4.00	4.00
Yadkin College	10.00	10.00
Granville	9.00	9.00
Randolph	10.00	8.06
Haw River	9.00	7.00
Alamance	10.00	9.13
Siler City	3.00	2.23
Fairview	5.00	5.16
Pinnacle & Mt. Zion	7.00	7.00
Lincoln	10.00	10.00
Denton	2.00	2.00
Asheboro	6.00	6.00
Graham & Haw River	2.00	2.00

J. F. McCulloch, Treasurer.

Speaking to a Chicago audience composed largely of ministers, Rev. W. E. Biederwolf brought the following charge against a portion of the church membership:

"You have women in your churches today who are thinking much more about the coming bridge party than they are of the salvation of their children; you have merchants in your churches who think more of gold than of God and you have in your churches too great a number of those demasculinized creatures who give more thought to the crease in their trousers than to the crisis of their soul's affairs. The Men and Religion Movement means to see that conversion shall not give way to culture."

THE SOUL THAT SINNETH, IT SHALL DIE.

It is most deplorable that so many people with good sense about other things, will labor so assiduously, and continuously to prove that it was only an empty threat when our Creator said "The soul that sinneth, it shall die."

They advance wonderful theories to prove, at the instigation of their master, Satan, that every sentence in Holy writ that refers to retributive justice for evil works, is only a bluff to frighten the ignorant, and keep them in the right way. The soul that sinneth, it shall die. When? Where? Right here in the flesh, the soul dies commensurate with the evil work that is performed.

Did you ever have a flower luxuriant, beautiful, and strong, when almost imperceptibly it began to fade? Your search for the cause, and find that some insect is preying on root or foliage. When the cause is removed it regains all that it had lost.

How does the soul die when the body is alive? Do we not see people every day, whose souls are dying to honesty, truth, to mercy, and purity, and love—everything that is Christlike is withering and shrinking away, and at the same time the space is being filled with every evil influence that the arch enemy can present to them?

The word of God teaches us that there is no power in hell, or earth, or heaven that can revive this dying soul, except the cleansing blood of a merciful Savior, and that must be applied while the soul is clothed with the flesh, and yet poor deluded mortals will dare to lay their unclean hands on God's plan of salvation, and seek to wrest it to fit their own notions of how it ought to have been.

What do you propose to make your heaven out of when you storm the holy city of the New Jerusalem? Oh, your polluted voices would make sweet accord (?) with redeemed souls as they sing—

"Worthy the Lamb that died, they cry,
To be exalted thus.
Worthy the Lamb, our hearts reply,
For He was slain for us."

When men and women, at the instigation of Satan, repudiate Christ through their whole lives, when their poor shriveled souls, separated from their coadjutor, stands at God's bar, they will find that this specious falsehood "Another Chance" will be left behind with its author. If we could only persuade people to believe that the sin that delights their hearts here will have a very different face when they stand in the presence of infinite Purity!

If they could only see that the soul that dies to purity, holiness, and love, in the flesh is just as dead here as it will ever be. The only difference is that here there is a possibility of a change—there no change can be effected. Here their eyes are blinded—there the light of eternity will show them their souls in all their hideous deformity.

God intended for the souls of His creatures to be filled with glorious, eternal love which is only another name for heaven. If it is filled with man's dread prerogative—undying remorse—who is to blame?

If men prefer to fill their souls with hatred and every other evil thing, God lets them. We have a perfect right as free agents to follow any line of conduct that we think is conducive to happiness, but we need not expect the Creator to alter any of His plans to keep us from reaping what we have sown.

When we decide in this life that we will not have the man Christ Jesus to reign over us, the decisions will be unalterable unless it is changed while we are in the flesh. The Omnipotent God Himself cannot alter our destiny.

Children of God will doubtless grow to infinite perfections in the beautiful city of God. The two talent Christian will reach as great perfection as the five-talent one, bu the one talent man has no promise but to be called wicked and slothful to the end.

"Ruth Fletcher."

A STEWARD'S IMPRESSIONS OF THE WORLD IN CINCINNATI.

On the sixth of April there closed in Cincinnati what was probably the greatest exhibition that city has ever seen, the great missionary exposition known as the "World." The interest shown in the enterprise was great. The attendance at committee meetings of the management, it is said, was surprisingly good, and the stewards came up to their pledges through all the four weeks. And the interest of the general public showed itself in the total attendance, which was about 250,000.

The Exposition was not possible without stewards, of whom there were over 5,000. These stewards were made into classes of about twenty-five, each class to study a textbook on the country assigned their church. The work of the steward was to take charge of and explain the exhibits, and to impersonate natives in the demonstrations. Nearly all of them came in costume.

The "World" consisted of two general departments: the Exposition and the Pageant of Darkness and Light. The exposition itself was in two divisions, the Hall of the Homeland and the Hall of Foreign Lands. There was nearly always somewhere something to listen to, for, besides the stewards' demonstrations, there were, at stated times, talks by missionaries.

The Pageant deserves special notice. It was what is called a masque oratorio, most of the parts being sung. It was presented twice on every day of the Exposition. The program is as follows:

"I. North Episode.

"The scene represents an Indian camp in the far Northwest. The Chief and his wife are in distress at the loss of their little daughter, who has strayed from the line of march. To the camp comes a band of Eskimos to trade. The Medicine Man incites the braves to kill them and take their goods, but they are prevented from doing this by the arrival of the Missionary. He brings with him the Chief's child, whom he has found in the woods, and thus gains the Chief's goodwill. His message of the Gospel is joyfully accepted by the Indians.

"South Episode.

"The scene is at Ujiji, Africa, where Livingstone is resting for awhile. His converts are building a mission house. The wife of an Arab slave-raider enters and pleads for aid for her wounded husband. Livingstone ministers to him bodily and spiritually and receives as his recompense two slaves, whom he at once sets free. During the mid-day meal Livingstone is full of thoughts of home. A runner comes panting into the settlement with news of the coming of a white man. Stanley enters with his followers and begs Livingstone to return to civilization with him. The men and women of Livingstone's camp breathlessly await his answer. The "Great Master" tells Stanley that he will not leave Africa until his work is done, and the natives resume their work.

"East Episode.

"The first scene opens with a furious mob of natives assailing the house of an English missionary, demanding a native child, Rhadamani, whom they wish to marry to an old man. The Governor disperses the mob. Rhadamani then furtively enters and implores the Missionary to save her, but both Missionary and Governor are helpless. Rhadamani, in despair, rushes out into the very arms of the awaiting populace, who march her away to her fate.

"The second scene is in a public square crowded with natives. A procession with animals for sacrifice marches into the Kali Temple. From the opposite direction a funeral procession enters. Rhadamani has become a widow and is about to be burned alive on the funeral pyre with her dead husband—the custom of

Suttee. She performs the ancient ceremony of seven revolutions about the pyre. As Rhadamani throws herself on the body of her husband and the torch is being applied, the Governor, with a company of Sepoys, enters with a proclamation abolishing Suttee forever.

"West Episode.

"Scene I. reveals a wedding group in joyous celebration in the sunshine. As the volcano roars, the "Oldest Inhabitant" advances and reveals the fact that when Pele, the Goddess who dwells in the crater, is angered, she sends her Priest to claim victims. The Priest enters and chooses as victims for the sacrifice a little child and the young bridegroom. As he is about to lead them to their doom, the Queen, Kapiolani, approaches and commands them all to dispel their fears, telling the people that there is no Pele, for there is only one true God. The Priest curses her and she bids him lead her to the crater.

"Scene 2 shows Kapiolani on her way to the volcano to defy the Goddess.

"In Scene 3 Kapiolani ascends to the edge of the crater, defies the power of all the superstition of Hawaii and thus breaks the reign of Pele forever.

"Final Episode.

"The Grand Processional.

"The Scene of the Cross."

All the participants come upon the platform, and a large number of children march through the isles singing and join those on the stage. The meaning of this episode is contained in the words of the song, which begins, "In Christ there is no East or West." Before the curtain rose for each episode the prolucutor came upon the stage and recited a poem which gives the key and inspiration of the act. The one before the South Episode begins:

"To lift the somber fringes of the night,
To open lands long darkened to the light,
To heal grim wounds, to give the blind new sight,
Right mightily wrought he."

The Homeland was a very interesting section. It was well manned, too, and looked real. For instance, in Labrador stood a snow house, with three dogs and a sled, and the scene was carried further on the screen.

One of the most popular places was the Ellis Island exhibit. I saw one of the demonstrations. A woman with a little boy about ten wanted to enter the country. She said she was from Russia, that her husband was exiled in Siberia for talking against the government, and that she was going to join her father in Chicago, and intended to "sell" for a living. The man fired the questions at her as if he had been a real official, and the woman answered in single words, or by motions of the head. Finally, she was told that she would have to await further investigation, and she went away crying, folding the child in her shawl. The "official" said that this was not at all exaggerated. The missionaries on Ellis Island often play the part of a friend to the ignorant immigrants, adjust mistakes, send telegrams to friends, give advise, and always try to point the wanderer to the Saviour.

In the section of mountain people I saw a hand grist mill which turns out about a quart of meal in an hour, and I was told that such might be found in use eight or nine miles ride from Cincinnati. I was also shown a lamp of a primitive style, a shallow bowl for oil, with a little lip for the wick.

There were four real red Indians in their section, and a little missionary with them, dressed in the Indian costume. I heard her give a talk and demonstration entitled, "What the white man has done for the red man." She had a little model of a tepee, and showed us the system with which an Indian home is conducted. The meal is eaten from a piece of oilcloth spread on the ground. The Indian woman, she said, from the time of beginning to prepare the meal till the dishes are washed and put away, does not stand on her feet. The Indians do not use their lower limbs very much; they sit on them when at home, and when they travel, they ride. That is one reason why it has been so hard to adjust the Indians to civilized ways, the men to following the plow all day, the women to modern house-keeping.

My place was in the Turkish Khan, the country inn of fifteen years ago. We had not much to show, but the customs were interesting to those who had the patience to listen, or the curiosity to ask questions.

On the other side of the way was the Bedouin tent, an interesting place. The tent was dark brown in color, and woven of goat's hair, camel's hair, and sheep's wool. Every woman weaves a tent in her girlhood, and brings it to her husband when she marries. The tent had two apartments, separated by a partition, one side for the men, one for the women. Among the curios were a churn made of a goat's skin, hair side in, two stones for grinding grain, a pestle and a mortar for breaking coffee, and a round convex pan, upon which, placed over the fire, the woman bakes her thin cake of bread.

I saw an Arabian wedding procession, too. The women carried cymbals and sang a song which they repeated over and over. The bridegroom had not come yet when the procession reached the platform. He was out collecting wedding presents. He would say to every man that he met, "Come to my wedding feast," and then a present would have to follow. Presently the bridegroom came. The ceremony consists in the gridegroom's walking three times around the bride, and then snatching off her veil and throwing it over his shoulder, as a sign of taking the authority upon himself. He then looks into the face of his bride, probably for the first time. When this is over, the wedding party give them a cheer as a send-off.

Not very far from Turkey was the "Mission to Lepers in India and the Far East." The missions are places where the lepers can be cared for and taught. They have several houses, and little plots of garden for the lepers who are able to work. It is possible, the missionaries say, to stamp out leprosy in comparatively few years by segregating the lepers until they die, taking away the untainted children of leprous parents, and allowing no more marriages among them. The missionaries preach to the lepers, but the work of teaching and caring for them is done by the natives; so that money, not missionaries, is needed in this enterprise.

The purpose of this great Exposition, to which many people willingly gave time and effort, was not to amuse people; not simply to interest and instruct them; but to press home to their hearts that the great business of the church is to spread the gospel of Jesus through all the earth. For this reason, that "the end of the the Exposition is the beginning of the Enterprise, "the continuation work has now set in. It is desired to waken every church in the neighborhood of Cincinnati to new missionary effort, through a missionary committee in every church, and by getting all who took part in the "World" to take up some definite work for Christ in their local churches.

(Mary C. McCulloch).

The Jews were required to give two-tenths of their income, at least—some say three—to religion and benevolence. How much ought Christians to give? The Jewish Church was never a missionary organization. The command, "Go preach," was never given to them. In their dispensation the effort was to keep the water of salvation pure; in ours it is to pour it out for all the world. They gave two tenths. How much ought we to give? They were under Law; we under Love. Will Love do less than Law?—Sel.

THIRTY YEARS AGO AND NOW.

It was William T. Ellis, world- traveler and journalist, himself a product of our young people's movement, receiving his first training in journalism as the editor of a little Christian Endeavor local paper in York, Penn., who said that of nearly three hundred missionaries whom he met on a journey to mission lands practically all who had gone out in this generation said they were there because of the vision received in the missionary work of their young people's societies.

Thirty years ago you could count on the fingers of one hand the books on Christian nurture and child-training. To-day they constitute a fair-sized library.

Thirty years ago the missionary interest in the local churches was almost exclusively among the women. To-day it challenges the attention of our strongest men. As never before men are going into partnership with God, and the Christian Endeavor Tenth Legion alone has enrolled twenty-eight thousand young people who, accepting the principle of Christian stewardship, have made the tenth their minimum gift for religious work.

Thirty years ago religion and politics did not mix. To-day religion is the best asset a politician can have, and the Sermon on the Mount is being translated into our social and labor legislation.

Thirty years ago the emphasis in religious work was upon individual salvation, and heaven was the goal. To-day the emphasis is upon the salvation of the other man, and service is the reward.

Thirty years ago the old sheep were in the fold, and the lambs were largely outside, waiting for an experience. To-day it is the little child that is in the centre of the church's thought and effort, "for of such is the kingdom of heaven.

It is our purpose

To keep our faces toward the light, to test new methods and try out new experiments, holding fast that which is good.

To recognize, but not magnify, the new experiences of the adolescent period, and in every legitimate way, through this period of stress and strain, to hold our boys in normal relations with others, and supply the opportunity for the symmetrical development of their Christian character.

To minister to their social and athletic desires, while at the same time we give them a vision of the higher and deeper things of the spirit, which are the only things that will permanently grip and hold them.

To remember that the church is a great family, and that our young people's societies are to train their members to contribute to the family welfare; that the church is the body of Christ, and that the young people must be trained to take their place in that body so that it may more perfectly express the mind or Christ, its head.

To accomplish this, we are placing before our young people a standard of efficiency that will enable them to note their progress in Christian service as definitely as in business, trade, or education.

We are endeavoring to get religion down out of the clouds of speculation, intellectual hair-splitting, and sentimental emotionalism that exhausts itself in feeling, into real life that it may stand for a clear and abiding faith in God through Jesus Christ, and a loving brotherly ministry and fellowship Society.—*Exchange.*

OUR FOREIGN MISSIONARY WORK.

Last Statement of the Quadrennium.

In addition to the Quarterly Receipts, which have been regularly published, the following will be of special interest to the church.

The income of the Board of Foreign Missions was $20,941.28 in 1908-1909; $22,-368.44 in 1909-1910; $26,667.66 in 1910-1911; and $23,414.44 in 1911-1912, total $93,391-79, the highestamountin theBoard'shistory.

This is an increase in all receipts over the 1904-1908 quadrennium of $9,426.31, but, deducting bequests to ascertain the regular receipts, the increase was $14,216.41.

The four Annual Reports and the Quadrennial Report in pamphlet form, will soon be ready for distribution. The church should be encouraged to redouble its efforts now when unparallelled opportunities for most effective work present themselves in both the Evangelistic and Educational Departments of our Japan enterprise.

With gratitude to God for his care and blessings, and with thanks to the church for cooperation and help we close this term of service.

Fred C. Klein,
Corresponding Sec.-Treas.

316 N. Charles St. Baltimore Md.

P. S.—Send on your order for Children's Day Supplies if not yet forwarded. Do it now.

PRESIDENT ENTERS DENIAL.

At the White House a personal statment by President Taft was given out categorically denying that Major Archibald W. Butt, the President's military aide who was lost on the Titanic, had gone to Rome on any mission whatever from the President to the Vatican.

"Among the insidious methods of attack pursued by some against me," said the President, "is the attempt to arouse religious prejudice on the charge that I am in some manner unduly favoring the Roman Catholic church. It has been my official purpose, first, as the governor-general of the Philippines, second as secretary of war; and, third, as President, to encourage every church as far as possible where this does not involve invidious distinctions and does not depart from the rule which seperates our state from official relations to all churches. I have unduly favored no church, but have treated them all with absolute impartiality."

RECEIVED ON BROTHERHOOD CALL NO. 12.

Revs. J. N. Garrett and W. M. Pike three ($3.00) dollars each. Total six ($6.00) dollars. Previously reported, eignty-nine ($89.00) dollars. Total to date ninety-five, ($95.00) dollars.

J. A. Burgess, Sec.-Treas.

LIFE MISTAKES.

Lot set his face toward worldliness and temporal prosperity, under such conditions that he went down in the tremendous, but subtle struggle of existence. He set his face toward Sodom. It was in a fine country. But Lot, we learn from the history, though his calling should have kept him in the rural districts, went into the metropolis to dwell, and his better nature gradually deteriorated, until at last he fell.

How many mistakes; forgetting the higher impulses in the attractions of the world!

Herod the Great might have aopdted Jesus and made him his heir; but instead, he tried to murder him.

Pilate might have released Jesus, and baffled the fate that made his later life obscure and his memory detested.

Satan once tried to get Jesus to make a mistake, by cultivating unbelief: "If thou be the Son of God."

But fearful disasters come on those who yield to the baser impulses, even though the decision in the beginning hardly seems to be between the right and wrong.

There is no question that God intends to rule this universe.

Ordinary wisdom, justice and equity demand that conditions and penalties of law be clearly stated. And God has done this very thing. The great, good Legislator of the universe has not hidden the penalties that come from disobedience; but he has stated them in the Bible. And Jesus has plainly declared that unbelief itself is a sin. It is a sin that has come from tampering with evil; trying to believe lies; weight of proof; criticising the good side in disputes; belittling the testimony of men who live near God; devising sophisms to annul the difference betwwen right and wrong, to gratify some selfish emotion.

The end of these things is death. The sinner becomes fully a hypocrite, believes a lie, thinks he is justified in his course, and rots.—J. J. Summerbell.

NOTES FORM THE FIELD.

May 2-3 was spent on the Caroleen work. Everything was found in good condition. Rev. H. W. Braswell is moving on with commendable energy toward paying the balance on the churches at Shelby and Lincolnton. At Caroleen arrangements have been made to build two S. S. Class rooms to the church as the present space is somewhat crowded. It is claimed that this charge, though young as it now stands, will pay the pastor five hundred dollars this year. Caroleen is now ahead of time on pastor's salary, and the other two churches are moving right up.

May 5-7 was with the Cleveland churches. Here things are happening. Oak Grove on this charge is one of the neatest and most commodious of any country church to be found. It has a membership which for intelligence and push is rarely excelled. While visiting this church it was my privilege to spend the night in the home of Dr. G. M. Gold and wife. It would be diffffcult to find a larger-souled couple than these. So broad and easy are they that their hospitality gives grace to the place and rest and solid comfort to the temporary sojourner. Mt. Moriah has been too busy to talk. A large and up-to-date church almost finished has taken the place of the old one. This church when finished, in keeping with what has already been done, will rank wtih the very best. While visiting this church I spent the night in the home of Bro. W. Jack Morrison and wife. Bro. Morrison's mother was 99 years old the 15th of last Mar. She can remember when the Methodist Protestant Church was born. She is still active, going about the house at pleasure and down about the barn.

Cleveland Circuit is in fine shape.

At the second quarterly meeting, held at Friendship May 4, it was decided that each church on the charge elect one man, requesting Lincoln Ct. to do the same, the men so elected to meet at some point convenient to both charges on Aug. 3, 1912, to consider the advisability of making three pastoral charges of the two.

May 8-12 I was with the people of Lincoln Circuit. Many of the old fathers and mothers I had known in other days have gone to their reward. They were fathers and mothers to me when I first started out in the ministry. I love their sweet spiritedness yet and their kindness has been an inspiration to me through all these subsequent years. * * * * Lincoln Circuit is looking up because it is waking up. It is exceedingly difficult if not impossible for one to look up till he wakes up. Well, Lincoln seems to be waking up. Bro. L. H. Hatley is a busy man.

Sunday, May 12, he was with me at three, preaching, though did not stay through the services at all of them, preached a funeral eight miles from the first regular appointment and married a couple three miles from the last regular appointment, making in all five appointments for him that day. Possibly this is somewhat above the average for his regular Sunday's work. At Pleasant Hill the church has been neatly painted inside and out. In just twenty-eight days from the time the first step was taken toward the work a debt of $128.00 had been paid and the church painted and paid for. So it is easy to believe that the pastor and people have both been busy other days than Sunday. Knob Creek is soon to be painted and otherwise improved. The second quarterly meeting was held at Knob Creek Saturday, May 11. A very good turn out of the officials.

The quarterly meeting of Cleveland Ct. named the time, leaving to the quarterly meeting of Lincoln Ct. to name the place where the committee to consider a division of the two charges should meet. Pleasant Hill was chosen as the place. In addition to what has been done on the churches, Brother Hatley has leveled the parsonage yard, sown lawn grass seed, laid a nice walk, etc., and has enough fine oak and hickory wood sawed ready for the fire place to last a whole year. On the whole, everything seems to be moving along in fine condition.

W. E. Swain.

THE CURE FOR WORRY.

How may worry be cured? First, by realizing the utter, absolute uselessness of worry. If you were to spend a dozen eternities in worry, you could not change a single fact. The only way that you can change a circumstance is by hard work, and you cannot work hard with a clear head and a steady hand if you worry. A party of friends were looking at the inmates of a lunatic asylum. One of them remarked: "I suppose that a large proportion of these people were brought here on account of un-

You may cure worry by taking a larger necessary worry." "Is any kind of worry necessary?" asked another.

view of life. We are so taken up with our own little affairs that we sometimes forget that there is a big world beyond us. And when things go wrong, without looking out upon it, we imagine that the world is just a great black, sunless, heartless sphere. A broken toy covers the whole horizon of a child's life. How pitifully you have smiled at the youngster whose heart was almost broken because of what you considered a very trivial matter! And you have learned to smile now at what you once thought were great sorrows and anxities, because since then you have had a larger experience.

It is a great thing sometimes to forget yourself and just try to remember that your work and your life are just a part of God's great plan for the betterment of the world; but do not forget that they are a part, and then tackle the job bravely, doing your best. That is all that God asks of any man. No one can do more.

Worry may be cured by appreciating that i is not what one has or what one does, but what one is that brings peace of mind. King Solomon had riches, culture, and power. These are most sought after to-day. Each one is legitimate if properly used; but after having experienced t em all, what did this wise man say? "Vanity of vanities. All is vanity." And you will note Jesus's comment upon Solomon's glory: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and I say unto you that even Solomon in all his glory was not arrayed like one of these." Here is the idea: It is not one's outward circumstances nor one's accomplishments that drive away worry; it is what one is.

And here is a commonplace cure for worry, trite but nevertheless suggestive: You may cure worry by not crossing bridges until you come to them.You have sometimes wondered how you were to pay the doctor's bills, where the rent and coal and fuel were to come from, and how Johnny was to get a new pair of shoes and Annie a necessary dress. Somehow the bills have all been paid. "But ," you say, "I had a pretty tough time getting through. Yes; but the hard time consisted of nine parts worry and one part work; and that, for the average workingman, means that he has worried pretty hard.

The other dayy I was climbing a circular stairway in a small tower. I could see only one step at a time; but when I took the step, I saw the next. Life is just like that, and I am very glad of it. If we were compelled to view the whole vista of future happenings it would unnerve most of us. It is just one step at a time.—Charlles Stelzle, in Labor Temple Bulletin.

An old worn Harp that had been played
Till all its strings were loose and frayed,
Joy, Hate, and Fear, each one, essayed
To play. But each in turn had found
No sweet responsiveness of sound.
Then Love, the Master player, came
With heaving breast and eyes aflame;
The Harp he took all undismayed.
Smote on its strings still strange to song,
And brought forth music sweet and strong. —Paul Laurence Dunbar.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Psalms 91-100.

From Pastors and People.

Asheville.

Bro. Fogleman gave us such a good sermon yesterday. We had a splendid congregation at the morning services.

Our Sunday school is still growing. The children are getting up the Children's Day exercises.

We extend to Mrs. Gales and children our heart-felt sympathy in their sad bereavement in the death of their father and husband.

Green be the turf above thee.
Friend of my better days,
None knew thee but to love thee,
Nor named thee but to praise.
Tears fell when thou wert dying
From eyes unused to weep,
And long, where thou art lying,
Will tears the cold turf steep.
When hearts, whose truth was proven,
Like thine, are laid in earth,
There should a wreath be woven
To tell the world their worth.
While memory bids friends weep thee,
Nor thoughts nor words are free,
The grief is fixed too deeply
That mourns a man like thee.

Effie Barrett, Reporter.

Bethesda, Yadkin College Ct.

Our Sunday school is getting on very well and is looking forward to the Circuit Rally which is to be held at Shiloh Church on Saturday before the 3rd Sunday in July. Our children are anxious for that day to come.

The quarterly conference for this circuit met at Bethesda last Saturday. Preaching at eleven and business of the conference after dinner; the business was transacted in unity of spirit. Bro. Arthur L. Leonard, of Shiloh, and Bro. M. F. Philips, of Yadkin College, were nominated for delegate to Annual Conference.

Our newly married pastor, Rev. H. L. Powell, filled his appointment at Bethesda on yesterday and gave us a very good sermon. Bro. Powell's little son, Henry, has pneumonia again, but is improving now. Chas. M. Yokeley.

Mitchell's Grove, Guilford Ct.

Bro. Plyler filled his regular appointment here today with an excellent sermon. His subject was, "Walking With God." He compared the result of a life spent in this way and the opposite.

The sermon was listened to by a large and attentive congregation.

Preparation is being made at this place for Children's Day, to be held sometime in June.

The Sunday school is still improving and progressing, but a small turn-out today on account of measles.

The people of M. G. were glad to hear of Mrs. Plyler's improvement.

I. W. Cashatt, Reporter.

Henderson.

We are moving on here. Last Monday we buried in our Vance County earth, the sacred dust of Professor S. Simpson, our leader of thirty years ago. He was 65 years of age and had spent all his mature years in getting and imparting knowledge: and he had a supreme enthusiasm for work along educational lines. I have always felt a deeper obligation to him that to any other man except my father. I spent a day with him three years ago on the Gettysburg battle-field. It was a day of the greatest excitement and emotion. When parting that night, I said to him: "This has been a good day to us; I have had many good and great days, but never a better or greater day than the one on which I first saw you." He left a wife and daughter and three successful, well-developed sons. They look like him and will bear faithfully and well the burdens of life, as he did.

Our brother, H. T. Powell, delivered the memorial day address here May 10. I was away, but heard fine accounts of it. as an excellent, appropriate and thoughtful speech.

Our pastor, Bro. Williams, attended the funeral of his mother last Sunday. We sympathize with him. Today while the rain poured he preached us two good sermons in one on "the wheat and the tares." The church was beautifully decorated with beautiful roses.

This Sunday, the second in May, is "Mother's Day. We wore roses in honor of our mothers, and are, all men, everywhere expected to write to them and think of them and honor the memories of those departed. It is a beautiful custom and should grow in popularity. Benjamin H. Grissom, of Mt. Carmel Church, who lived next door to our lamented brother, Henry Hart, died yesterday. His body was buried at Mt. Carmel today.

Our delegates go to General Conference Thursday.

Two other recent occurrences in our church some of the brethren deem worthy of mention.

We have decided and have raised and forwarded $175 to maintain a native Japanese missionary for a year.

And we have have raised the money to buy a nice Bible for each room in the two hotels in Henderson. T. T. H.

May 12, 1912.

Haw River Ct.

Bro. Swain:

We held the second quarterly conference at Mispah on Saturday before the 1st Sunday in May. The farmers were very much behind with their work and we did not have a large congregation, but every church was represented. Bros. J. M. Weatherly and J. A. Gunn are the nominees for delegate. It was a delightful conference. We all felt well-paid for going. The good sisters had a splendid dinner. Finances about like they were a year ago. One steward and one assistant present. Fair Grove will pay the other $2.00 due for delegates to the General Conference. Does that passage of scripture mean what it says: "Seek ye first the kingdom of God and His rigteousness and all these things shall be added unto you." Do you believe it?

Fraternally, C. E. M. R.

Bess' Chapel, Lincoln Ct.

Our Sunday school is progressing nicely; 86 enrolled with a very good attendance. We will give our 1st Sunday's collection to the Orphanage. Will tell the good women how we are making Orphanage quilts: each woman and girl to piece a "square" of the same size; when we get them done, we are going have a regular old-fashioned "quilting bee" at the parsonage. Let other congregations do likewise, then when cold winter comes again, we can think of our orphans being comfortable.

Mr. Frank Baxter and son, Marion, of Newberry, S. C., worshiped with us on last fourth Sunday. Bro. Frank gave us a good talk on our duty towards the orphanage.

Yesterday at 11 o'clock, Mrs. Essie (Bess) Beam was laid to rest in Cedar Grove cemetery under a mound completely covered with beautiful flowers. She had only been married one short year and was only 22 years old—just budding into womanhood. Essie was one of our S. S. girls,and we will miss her in church and Sunday school. Her pastor, Rev. L. H. Hatley, conducted funeral service; his text was "I have called," he preached an able sermon. Essie was sick only a short while until God called her home. The sad part is she left an infant boy baby who will never know a mother's love.

Dr. W. E. Swain preached twice for us at Chapel, Thursday at 11 o'clock; and again Sunday evening at 5:30; his sermons were forceful and full of inspiration. We are always glad to have Dr. Swain in our church, also in our home.

Wishing success to the Herald and all its readers. Mrs. J. C. Beam.

May 13th, 1912.

Michfield.

"Silent as the forces of nature," but steady and persistent the friends and neighbors about Michfield have labored, and yesterday the first service in our new church was enjoyed by a good-sized congregation. The pastor of Richland Circuit preached, Rev. W. R. Smith made a short address, and Bro. M. J. Presnell made a few remarks, after which Sunday school was organized, with the following officers and teachers: Supt. M. J. Presnell; asst., J. W. Vuncannon; Sec.-Treas, Walter Graves; Teachers: A. O. Cox, W. A. Graves, Miss Myrtle King, Mrs. Vuncannon.

This church is in Methodist Protestant territory and some help from well-wishers to the enterprise will be thankfully received. Send to M. J. Pressnell, Michfield, N. C. C. H. Whitaker.

THE POSTAL CARD.
W. P. Kennett, Editor.

Last Sunday was Mothers' Day at Flat Rock. The subject of the sermon "A great host of good women." The text, "The Lord giveth the word: The women that publish the tidings are a great host." Psalms 68-11 (American Revised Version). The congregation was good, though the Annual Sermon of the Summerfield High School very naturally drew some who otherwise would have been present.

At 3:30 in the afternoon, Rev. T. J. Ogburn preached a most excellent sermon at Prices Store, Bros. J. T. Price and M. W. Thomas going to Greensboro after him in their automobile and returning him in time for the evening service at Grace church.

We were grieved to hear of the death of Prof. S. Simpson. He was brought up near Flat Rock Church, of which he was a life-long member. We recall a letter he wrote to be read at our Diamond Jubilee in which he spoke of his early recollections of Flat Rock Church and gave expression to his love and veneration for the old mother church.

Few churches have sent out a larger number of useful men than has Flat Rock.

We congratulate Clay Wilson, one of our Flat Rock boys, on winning the medal at close of Summerfield High School. Also Laban Williams, another Flat Rock boy, on winning the medal at close of Bethany High School.

Bessemer City.

Dear Editor:

I am going to be reporter for our church as we haven't had any for some time. Our Sunday school is progressing rapidly. We had 50 present last Sunday. We had preaching in morning, also at night. We had a great meeting Sunday night—it was as good as any revival I ever witnessed. There was a young man in the congregation that came forward when the pastor was about the middle of his sermon and asked for prayer right then. He said he thought he could be saved right then and they stopped service and went to prayer, and he was happily converted. We think Bro. Loy is as good a pastor as we could get, as everybody likes him so well.

Wishing the Herald much success, I remain. Sarah Henderson.

Love's Grove, Stanley Ct.

Bro. Reynolds preached a good and interesting sermon the second Sunday in May in memory of Bro. T. A. Coley's wife. She was a member at Love's Grove and was a good sister. She has crossed over the valley to live with Jesus. Let us all prepare, for we know not when the summons will come for us, and be ready to cross over death's valley and live with Jesus. Let us all pray that we may do what the Lord would have us do while we live in this world of temptations.

Our Sunday school is moving on nicely and new scholars keep coming in. We expect to have our children's day services the second Sunday in June. We hope to have a good children's day service by the help of the Lord.

There will be a singing at Bro. T. A. Honeycutt's the third Sunday evening in May. Daniel Little, Reporter.

Randleman Ct.

Our second quarterly conference met May 4th, at Worthville. Small attendance, however, all the churches were represented and the regular business was gone through with. Nominees for delegate to Annual Conference are R. W. Giles and W. A. Lamb. We are moving along slowly, but we are hopeful of a good year's work. We are preparing for a meeting at Randleman the third Sunday in this month. Bro. D. A. Braswell will be our help.

Bethany Sunday school is now taking a special collection one Sunday in each month for the Denton Orphanage. Mt. Lebanon has been giving the Orphanage their collection one Sunday in each month for some time.

Sunday schools are all doing a good work we believe.

Miss Forrest has visited the work and received in cash and pledges a little more than $150.00 from the four churches for foreign missions.

We are expecting to hold Children's Day service in all the Sunday schools.

J. B. O'Briant.

May 9, 1912.

Cid, Uwharrie Circuit.

Dear Herald:

Our Sunday school at Cid is progressing nicely under the management of Mr. Jesse Wade and others. We have good congregations and there is much interest manifested.

Bro. Trogdon filled his appointment at Cid Sunday and everybody seemed so glad to see him out again. He delivered one of the grandest sermons I believe that has ever been delivered in this church and I do hope that it is seed sown on some good ground and will develop for good before this year closes. Everybody seems to love Bro. Trogdon, because they believe he is so deeply interested in saving of souls, as he is not out for the money—but the laborer is worthy of his hire. We surely do hope that Bro. Trogdon will keep improving and soon be well again.

We were delighted to have Bro. Harris Hill to worship with us Sunday. He gave us an interesting talk. So come again.

Mr. Charlie Nance, son of Mr. Robert Nance, died last Thursday and was buried on Friday at the Goss Graveyard. He was 14 years old and was a very good boy. He had pneumonia. We extend our sympathy to the bereaved family.

Miss Beulah Hanner, of Lexington, is visiting her cousin, Miss Treva Lanier.

A well-wisher to the Herald and its many readers. Reporter.

Corinth, Littleton Ct.

A large congregation out to hear Bro. Ledbetter 1st Sunday. Many visitors, some of whom were strangers. From Enfield, Mrs. Glass, Miss Lessie Parks, Mrs. Eugene Fulgham, of Franklinton, N. C., Mr. John Sledge of Louisburg, Miss Mary Ella Carter and Miss Fannie Fisher of Vaughn.

After pulpit service sacrament was administered. Before service, we actually held a re-election of Sunday school officers. Mrs. A. E. Carter, Supt., M. J. Morris, Asst., Miss Lena Carter, Sec.

Another Sunday, pupils will elect their

teachers. Have given out recitations for Children's service, which we hope to have 1st Sunday of June. But have not seen the music yet. We shall have to work hard if we have it presentable by that time.

Today we were pleased to have Bro. Ledbetter, wife and four children—Margie, Ina, Wade, and Joseph Norman to spend the day in our home. We want you to bring them to see us again, Bro. Ledbetter.

Write again, Miss Hattie Harris, we enjoy your reports. Bannie Barnes.

May 13, 1912.

Friendship, Haw River Ct.

Bro. Raper filled his regular appointment Sunday; he preached a splendid sermon. It seems that he is more in earnest and preaches a better sermon every time. We all enjoy his sermons so much.

Our S. S. has started again this spring and we hope to have a better S . S. this year than ever before, there were 70 there last Sunday. We were glad to see so many there. May the Lord guide and direct us that we may have a better Sunday school. Blanche Weatherly,

Reporter.

Ivy Circuit.

Last Sunday was a red letter day for two churches on Ivy Circuit. Our pastor. Rev. S. B. Stephens, held the second quarterly meeting at Pleasant Gap Church on Sunday morning. He preached to a large congregation from the subject, Why Christian people should take communion. After preaching he administered the communion to more people than had communed at this church for many years. At night Bro. Stephens preached at Democrat to the largest congregation that we have seen in that church since our church has been built. At the close of this service he opened the door of the church and received a very prominent member of the Baptist church into our church.

Our churches are having a gradual growth under the labors of our present pastor. He has received more members in the different churches on the Ct. since Conference than have been received for many years.

We are well-pleased with our pastor; his congregations are getting larger and larger every time he preaches. We only hope we will be able to keep him for many years to come; but knowing that such men are in demand, and knowing Ivy Circuit as we do, we can only hope for the future. Believing I may be able to report something to the Herald from our work here often, I beg to remain your for the interest of our church.

Reporter.

Hawkins Chapel, Littleton Ct.

Dear Herald:

Our pastor filled his regular appointment at this place yesterday: regardless of a stormy day there was a good congregation to hear him. He gave us a splendid sermon; one enjoyed by all present.

Quarterly conference will be held at Littleton M. P. church Saturday, May 18. All delegates requested to be present.

Our Sunday school is improving rapidly as the good weather comes on. The rains have kept a number of our people away recently.

Quite a number of our neighborhood people are sick at this writing; among them, Mrs. Kenneth Hawkins, who is very ill. We hope for her a speedy recovery. Also Mr. Anderson Dickens, a very aged man, is very ill with dropsy; his recovery is considered doubtful.

Our church and community has been called upon to mourn the death of our dear friend and brother, Mr. R. D. Hawkins. He was a good man, greatly loved by every one who knew him, and a consistent Christian man. He has been patiently suffering for many months, and while his death was not unexpected, yet it was a sore bereavement to his family, and many friends. His life justified us in saying that truly a righteous man has gone to be with Jesus. He leaves to mourn his departure a wife and seven boys, a brother, and half brother, and very many friends. A very large congregation met to pay their last respects to him, and to witness his burial at the family burying ground near his home.

The floral tributes were many and very beautiful. His funeral was preached by Rev. Mr. Ledbetter, his pastor.

Much more could be said about so good a man, but space would not permit, so we commend all the bereaved to " Look unto Him who doeth all things in love." The prayers of all our Christian friends are requested in behalf of this bereaved family.

Wishing the Herald and its readers all possible good, and hoping to escape the waste basket this time, I am,

Yours in Christ,

Vannah Shearin.

May 13,1912.

HOPE CHURCH, SILER CITY CIRCUIT

Our pastor, Rev. J. H. Bowman, filled his regular appointment the 2nd Sunday. There was a very large congregation. He preached a very interesting sermon; he always has something that is helpful to the people. The sermon Sunday was enjoyed by all who were present.

Our Sunday School is progressing nicely. Prayer Meeting every Wednesday night.

The second quarterly meeting will be held at Siler City Church on Saturday before the fourth Sunday in May; at 3 P. M.

With best wishes for the Herald and its many readers. Reporter

ORANGE.

Dear Herald:

Our pastor, Rev. R. C. Stubbins, preached a splendid sermon for us yesterday, his subject being "Sunday School."

Our S. S. is moving on nicely with Mr. T. R. Hayes supt. We had 93 present yesterday. We take a collection for the Orphans at Denton every fourth Sunday.

Friday, May 10th, was Commencement day at Chestnut Ridge Institute. We were glad to have with us Prof. H. M. Stacy of the State University. Also Prof. T Wingate Andrews of Reidsville; both addresses were greatly enjoyed by all.

This School has made good progress this year with Prof. Ed Sykes and Miss Agnes Hoffmastes teachers. Miss Hoffmastes will leave this afternoon for her home in Maryland, she will be missed much.

Success to the Herald and its readers.

Fannie Thompson. Rep.

May 13, 1912.

HALIFAX CT.

The 2nd Quarterly Conference will convene at Union Church on Friday before the fourth Sunday in May at 11:00 o'clock.

A full attendance of the official members is requested. J. E. Pritchard, Pastor.

—Thirty-eight counties have now made provision to have the dispensary campaign for free examinations and free treatment of hookworm disease. Four counties having just made the appropriation are Wilson, Catawba, Burke and Caldwell. The counties of Duplin, Greene, Nash, Wilson and Wake now have the dispensaries in progress, and large numbers of people are taking advantage of the opportunity for free treatment.

MT. CARMEL, GRANVILLE CT.

Sunday school report last Sunday as follows: total enrolled, 109., total present, 67., total collections $1.07. The weather very inclement.

Bro. Bethea preached very interestingly last Sunday A. M. being his regular appointment. It was a sermon that "fits" everyday life.

One of the oldest, or perhaps the oldest member of this church, Mr. J. H. Grissom, died at his home in Henderson Thursday night May the ninth and was buried near this place at the Finch burying ground. Mr. Grissom was a former steward of this church. W. Polk Garrett.

May 14, 1912.

FAIR VIEW.

We held our fourth quartley conference at Fair View on Saturday night, May 5th. Not many of our people present, but we had a large crowd from Concord.

Communion service was also held on the first Sunday, May 5th, and one member received into the church.

Our Sunday School is growing, but not like it ought. There were 35 present on last Sunday and 36 cents collection. There will be preaching on the third Sunday, May 19, at 3:00 o'clock and Sunday School at 2:00 o'clock.

Good wishes to the Herald, and all of its readers. Carrie McCall, Reporter.

HICKORY RIDGE, FORSYTH CT.

Dear Herald:

For several months there has been no report from Hickory Ridge, though we have not reported we feel that we have been doing some good.

We were glad to have Bro. Williams and little daughter, Iola, with us last Sunday Bro. Williams gave us one of his soul thrilling sermons. His text being 2 Timothy 1:12. We were glad to have so many out to hear him.

We did not have Sunday school during the winter months, but now we have organized and much interest is being manifested. One of our Sunday school workers, Mr Merritt, who has been away in school since Christmas, has returned. We are glad to have him with us again.

We have just installed a new organ in our church and we feel that it will be a great help in our Sunday school.

We are expecting our township Sunday School Convention to be held at this place some time in july. We hope to have a number of our readers with us on that day.

Pray for us that we may grow in the work of our Lord.

Success to Herald.

Annie Sullivan

May 14, 1912

BARACA-PHILATHEA MEETING.

An invitation was extended by the senior Baraca class of Grace M. P. Church to the senior and junior Philathea classes and the junior Baraca class, which resulted in a joint meeting of the four classes at Grace M. P. Church, Friday night, May the 10th.

An attractive and informal program had been arranged and was admirably carried out. Mr. J. M. Stone, senior Baraca teacher, acted as chairman of the meeting.

Some excellent musical selections were rendered by Mrs. Ernest Teague. A round table discussion was conducted by Mr. J. Norman Wills, in which questions relating to Baraca and Philathea work were discussed.

Interesting and enjoyable reports were given of the Salisbury convention by Mr. F. V. Lucas, delegate from the senior Baraca class and by Miss Maie Bain of the junior Baraca class.

On the whole, the meeting was inspiring and instructive and we trust will lead us all to do better and more efficient work.

At the close of the program, a social intercourse was indulged in, giving all an opportunity to get acquainted with each other; during which time delightful refreshments were served. Reporter.

MORIAH, TABERNACLE CT.

Bro. Cecil preached for us to-day another one of his extra good sermons, using as his subject "Keeping the heart." After this the Lord's Supper was served. We were glad to see so many people out. Hope they will continue to come both to Sunday School and preaching. The doors of the church were thrown open today for admission of new members. Mrs. Johnnie Moore joined us by certificate. We are glad to have her membership, for she is one of ou fraithful S. S. teachers.

As Bro., Cecil cannot be with us on the 4th Sunday. Bro. W. C. Kennett will fill his place. He always has a good and helpful sermon for us.

Our Sunday school is moving along nicely. Our Supt., Mr Witty, is going to organize another class next Sunday.

Our class leader, Mr. W. F. Clarida, is going to hold a short prayer meeting next Sunday immediately after Sunday School.

Master Willie Kirkman who has been suffering with phthisic was able to be at church today.

With love to readers. Reporter.

May 12th, 1912.

You go to the South or the North,
Because of the word that came.
What was it that sent you forth?
The charm of a mighty name.
And away and over the dark blue sea,
To lands where the stranger peoples be,
You carry a message to set them free,
Because of the word that came.
It is you who are brave and strong
Because of the Word that came,
Your life is a sacred song
For love of a Saviour's name.
He is the Leader you keep in view,
Be the days of labor many or few,—
And we are hosts who pray for you,
Because of the Word that came.

—Marrianne Farningham.

"The awakening of China which now seems to be at hand," said his excellency Tuan Fang, "may be traced in no small measure to the work of the missionary. For this service you will not find China ungrateful."

"JUDGE NOT."

"Judge not," these are words of the Saviour
Given us as a warning command.
"Judge not," for the greatest and wisest,
May see, but yet not comprehend;
May read but not see the meaning
Of words revealed to their view:
May hear, but still be in darkness
Of the judgment that's perfect and true.
"Judge not," or who of the wisest
Can judge the lowliest men?
Who can read the soul's full story
Of failure, and triumph, when
A mystical veil surrounds
And conceals its pages from view?
There is no one, but Jesus in heaven,
Can read, and give judgment true.

Anon.

HIS GRACE SUFFICIENT.

You have seen some dark disaster threatening your life and you have prayed for deliverance. It may be that the deliverance came. Perhaps it did not. It was sickness that you feared. You said: "O God, spare me this suffering!" In spite of your prayer the sickness came. The Lord said: "My grace is sufficient for thee." It was the greater test of divine helpfulness that you should through weeks of pain have been kept patient, steadfast, unmurmuring. It was poverty that you feared You said: "O God, spare me this vexation and worry!" God said: "My grace is sufficient for thee." It was the greater proof of divine aid that you were able to pass without distrustful complaint from the place of plenty to the place of want. It may be that it was something more dreaded than sickness or poverty that seemed to approach—even the touch of death laid upon your beloved. Out of the depths you cried: "O God, spare me this! Pity me!" God may have answered, simply and tenderly: "My grace is sufficient for thee." His grace in such a sorrow is a token of sympathy as well as a fact of help. For all this you may bring praise to God. The minor note in your gratitude need not rob your mood of reality. The power to e dure, to resist, to hold steady. is a part of the power of life. The God who gives it is worthy of our worship and love.—*Selected.*

—Rev. L. W. Gerringer, who did such efficient work last summer is now out of the Seminary, and will spend this vacation in revival meetings, if needed. He has no engagement before the second Sunday in July. If you need his help, write him at Elon College, N. C.

Reseue the perishing,
Care for the dying,
Snatch them in pity
From sin and the grave.

OBITUARY.

Sharp.

Died at her home near Greensboro, N. C., April 7th, 1912, Mrs. Elizabeth Sharp, wife of Mr. J. H. Sharp, aged 57 years. She was somewhat an invalid for several years, and was not able to work or go about at all times; but she was a faithful attendant at church when she was able to go. She joined the M. P. Church at Moriah when quite young, and remained a member until her death. She was an excellent woman, a good wife, and a devoted mother and a helpful neighbor. She was devoted to her children and husband, and very kind and hospitable to her many visitors, and they all will greatly miss her.

She leaves a husband, eight children, and two grand children to mourn their loss; but if they will all follow her example, they will see her some sweet day.

The writer has known her for more than two years and found her a true friend and a congenial Christian. The funeral services were held in the church to which she belonged in the presence of a large congregation, Monday afternoon, April 8th, by Revs. T. F. McCulloch, T. J. Ogburn, and the writer, after which the remains were taken to the cemetery for interment.

To the husband and children, so deeply bereaved, and to the church to which her death will be a very great loss, we extend our heartfelt sympathy.

Truly, C. A. Cecil.

May 10, 1912.

Gales.

The spirit of Thomas L. Gales left his body and went back to God, who gave it, on April 29th, 1912. Bro. Gales was thirty-seven years of age. He was a good man of quiet habits, and had been a member of our church in Asheville something more than two years. He is the second one to die in our membership here. He leaves a widow and two little twin daughters. May the blessings of our Father sustain and comfort them. Bro. Williams and the writer conducted the funeral in the home. W. D. Fogleman.

Asheville, N. C., May 10, 1912.

Two laymen in Los Angeles are paying for a Chinese edition of the Gospels made up of such extracts and condensations as to give the main facts and teachings in very brief compass. One hundred and thirty thousand copies have already been sent for free distribution through the missionaries and colporteurs.—Helping Hand.

—Dare to do right.

—Never lose the golden rule.

COMMENCEMENT AT WESTMINSTER.

The twenty-ninth Commencement of Westminster Theological Seminary was held May 5-7. To say that it was the most interesting of any of the preceding twenty-eight would be going beyond the knowledge and experience of the writer. However, we do venture to say that it is qustionable whether any of the others have been so pleasant and encouraging. In numbers the graduating class equalled the one of 1907 but in quality and equipment it is doubtful if the class of 1912 has been excelled. They are an earnest and devoted body of young men and promise to be of great usefulness to the Church and the Kingdom. Nine of the fifteen are collegians while the majority of the others have had good educational advantages aside from their seminary training. In spiritual attainments they will compare favorably with any body of young men to be found anywhere so that with their fine educational preparation they are surely "thoroughly furnished."

As usual the first of the series of exercises was the baccalaureate sermon by President Elderdice in the Westminster Methodist Protestant Church, on Sunday morning. He took for his subject, "The Obscure Preacher, His Place and His Power." It was a scholarly sermon and at the same time spiritual and practical and was listened to by a large and appreciative audience. In fact all the exercises of the Seminary were attended by a large number of people indicating the growing interest of the city as well as the denomination in the work of the Seminary. Following the sermon was the communion service of the church the first table of which was filled with seminarians. This as always was an impressive and inspiring scene and is not soon forgotten by those who have the privilege of witnessing it. The communion was in charge of the pastor, Dr. Greenfield, assisted by the members of the faculty.

At the evening service the Alumni sermon was preached by Rev. Eugene Conrad Makosky, '93, of Baltimore. His text was Matt. 13:33, and he indicated the manner, extent, character and power of the growth of the Kingdom. It was a thoughtful and helpful discourse.

On Monday evening the Stockton Literary Society gave it twenty-ninth anniversary program which was as follows: Address of welcome, Pres. Dudley; Reading, C. C. Day; Class History, C. W. Bates, Medley, W. L. Heitz; Prophecy, F. W. Stephenson. In spite of a heavy rain a large number from the city and college attended and evidently thoroughly enjoyed the exercises and the social hour and refreshments which followed.

The Commencement exercises proper were held Tuesday evening in the church. After the hymns and scripture reading Dr. J. W. Kirk led in prayer. Following a delightful solo by Mr. Mikesell, Mr. Clarence J. Morton gave the class oration. His subpect was, "The Rural Pastor." It was a splendid oration, delivered in an interesting and effective manner, and was a credit to Mr. Morton and his class. After the oration Dr. Lyman E. Davis of Sharpsburg, Pa., delivered the address to the graduating class. Dr. Davis captured his audience at once by referring to the wise move of uniting the Adrian and Westminster seminaries, congratulated the school upon the acquisition of Dr. Feeman and expressed his own personal gratification at the success and splendid prospects of the Seminary. He then plunged into his address which teemed with humor and practical suggestions.

By order of the Board of Governors the degree of Bachelor of Divinity was conferred upon the following: C. W. Bates, A. B., (Western Maryland College); W. S. Harper, Ph. B., (Adrian College); C. J. Kerlin, Ph. B. (Adrian); W. W. Marcus, A. B., (W. Md.); W. H. Mikesell, A. B., (W. Md.); C. J. Morton, A. B. (Adrian); J. E. Pritchard, A. B. (W. Md.); R. Taylor, A. B., (W. Md.). Diplomas were confered upon the following: W. F. Bauscher, J. W. Brown, A. R. Corn, J. A. Dudley, A. W. Ewell, A. J. Torrey and W. F. Wright.

Prizes were awarded to the following: Theism, H. M. Peterson; Impromptu debate, L. W. Gerringer; Hebrew, W. H. Mikesell; Greek, C. J. Morton; Historical, J. A. Dudley; Hymn and Scripture Reading, R. Taylor and the thesis prize went to J. E. Pritchard whose subject was, "The Church and the Social Problem." After the presentation of the prizes Dr. Elderdice announced that by recommendation of the faculty the Board of Governors had voted to discontinue the present prize system. Some time ago a vote of the student body was taken by the faculty with a view of ascertaining their attitude upon the question. The vote was almost unanimously in the negative. After this the money which has been distributed in prizes will be used to further build up the library.

And thus the Seminary years closed. It has been one of the most critical and yet one of the most encouraging years in the history of the Seminary. Progress has been made along every line and the prospects were never brighter. There has been a fine spirit of harmony among the students and between the students and

faculty and all go to their homes or their work determined to do all they can to further the interests of Westminster. They believe in its future. Therefore the are loyal.

EVERY TENTH MEMBER A MISSIONARY.

How a Congo Christian Church Gives Its Money and Its Men.

Rev. E. W. Allen, D. D.

"This work of a native church supporting one in every ten of its members as evangelists, is placing the emphasis where is found Africa's greatest need, and the native evangelists bring the chief returns in missionary labor." So spoke a missionary traveler after having examined the mission of the Foreign Christian Missionary Society in Belgian Congo, Africa. This mission is unique among all missions in the whole world, in that all the members of all the churches tithe their income, and one-tenth of their members are evangelists in the "regions beyond." The tithing of membership, as well as income for missionary service, is before unknown in the heroic annals of missions.

The organization and history of this mission reads as another chapter in the romance of missions. Thirteen years ago two young missionaries, Dr. H. N. Biddle and E. E. Faris, of the Foreign Christian Missionary Society, sought for a year in the Congo region for a site in which to open a mission. Just as they had fixed upon Bolenge on the Congo River, where it crosses the Equator, as a field, Dr. Biddle was taken very ill with fever, and died on his way home, and was buried on one of the Canary Islands. Dr. Royal J. Dye, as his successor, was hurried to the field. After three years' labor, one lame man was baptized. The consecration of this unfortunate, who was denied the movement of either hands or feet, was glorious. The naked cannibals came to his little hut to hear the story of the Great Physician. At the end of another year, thirty-one of these savages, from seven warring villages, were subdued by the Prince of Peace, and were baptized by the missionaries.

Assembling for the first time around the table in memory of their Lord, one, upon his own initiative, arose and proposed that it be made the rule of the new church that every member tithe his income. This was heartily and unanimously agreed upon Again this whilom child of paganism and superstition and the devil arose and,with passionate entreaty, proposed that one out of every ten of their number give his entire time to heralding "the good tidings," and that these be supported by the other nine members in each group. This was as joyously accepted as the first proposal.

Nine years have gone since that resolution, born of the Holy Spirit. In that field the one station is multiplied by four, and the membership has grown to more than 2,000, and yet this practice has been persistently and sacredly followed. It is proven not a spasm but a deep-seated principle of the Christian life.

The medium of barter and exchange is brass rods, eleven inches in length, in value worth about one cent of American money. These rods the missionaries teach them to count and tie into bundles of ten each. The members of each church every week bring their tithes to the treasurer who enters the amount upon his book. After the church service each Sunday, a free-will offering is made, which is over and above the regular tithe.

Christmas is essentially a Christian holiday. This Apostolic Church of the Congo, in their observance of the day, have restored its beautiful symbolism. On the day previous dusky processions numbering hundreds emerge from the forest paths, and in large flotillas of dug-out canoes on the mighty river other hundreds swell the multitudes in the town. At daybreak on Christmas morn a devotional service sets a high note for the day. At noon the great feast of the multitude is held. Huge tubs of antelope, smoked fish cooked in palm oil, and other vast quantities of native dishes are consumed, while joyous converse fills the air. At five o'clock the great service begins. The names of the Christians are called,and in response each goes forward with his thank offering for the wondrous gift of salvation brought to them by the Christ Child . Like the Magi of old, they bring their gifts, not gold, frankincense and myrrh, but brass rods, mats, plates, chickens, fish, vegetables and belts. They give according to the measure of their love, and the total, increasing each year amounts to hundreds of dollars. This Christmas thank offering, in addition to their weekly thank offering and regular tithe, makes it possible for these Christians to support as missionaries more than one-tenth of their membership as missionaries in spreading the glad tidings.

Besides its grace of giving, and the setting apart and support of more than one tenth of its members, these churches are Apostolic, for they are all witnessing Christians. The largest Christian Endeavor Society in the world is found, not in America or Europe, but in Africa, and one Sunday school but three years old has an average attendance of 2,000.—Men and Missions.

Hold on to your tongue when you are just ready to speak harshly.

LITTLE THINGS MADE GREAT.

In manifold ways God has shown to us His power to bring great results from the giving or doing of little things. Much of what is despised by the people of the world, and even by some Christians, because of seeming worthlessness or inferiority, has been magnified and glorified by the providence and power of God. A missionary periodical relates the following story:

"Fifty years ago a child gave a penny to the missionary box. A little tract, costing just one penny,was bought with it, and someone gave it to a young man, the son of a Burman chief. He traveled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized." A writer, in commenting on that history, says: "We do not know who sowed that little seed, but we know who gave it increase; and he can still multiply the seed sown and increase the fruits of righteousness, to the glory of our God." In the book of Ecclesiastes we read: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that." It is well that we do not know which deed of ours would be fruitful of good, we might neglect some duties, thinking that they would be needless and useless.

One day a great multitude of people were gathered to hear Christ speak. They were without food; but a lad was present, having five barley loaves and a few fish. How little for so many people; but Christ, by his providential power, made them great enough to meet all wants, and more besides. Learn the lesson.—C. H. Wetherbe.

IS THERE ROOM?

"Is there room in your heart for a greater world
Than your own little world to-day?
Is your love as wide as the boundless sea,
Or a stagnant pool by a willow tree?
How large is your heart, I pray?

Is there room in the heaven you hope to gain
For more than your circle small?
Does your Christ love sin-darkened hearts that bleed,
The hungry and thirsty who suffer need?
Is there room in your heaven for all?

O Christian souls, is our sight so dim?
Is our vision incomplete?
We have looked on Jesus, the crucified;
Let us see the world for whose life he died!
Let us lay it at his feet!"

Hold on to your temper when you are excited, or angry, or others are angry with you.

A CAT THAT COULD NOT FORGET.

When a small child I was visiting my grandmother, who lived on a farm a few miles out of Boston. One morning a large, fine gray cat came in at the kitchen door and went directly to a plate of food under the kitchen table. I loved cats then, as I do now, and at once reached out for a friendly stroke of his handsome, shiny coat. Instead of a soft purr he gave a harsh snarl of rage and a quick stroke of his sharp claws on my hand. Then he rushed out of the house. I ran crying to my grandmother, and she said: "O, I ought to have told you about Tom." I was angry as well as hurt, and said: "He ought to be killed." Grandmother made no reply,, but tenderly bathed my wounded hand and wrapped it up in soft cloths and applied a soothing liniment ; then took me up in her arms and, while she slowly rocked back and forth in her big chair, told me Tom's sad story.

When a small kitten he belonged to a neighbor who, wanting to be rid of him, asked the hired man to kill him. He carried him out, stroking his soft fur as he went. The next day Tom came back to the house evidently suffering from a severe blow, but very much alive and full of fright. The neighbor had not the heart to order him again to be killed, and my grandmother, hearing the story offered to take him. By some strategy he was brought to her house and recovered rapidly from his bodily injury, but he had forever lost all confidence in human beings. No love or coaxing could make him forget his awful experience. He was very useful in keeping rats and mice from the premises. He came regularly each day to the house for food, but no one could lay hands on him. When called "Kitty, Kitty," he would come and gaze for a moment at the one calling; but there was no friendly response in his big, yellow eyes, and if no food was offered him he would hurry off.

After that story, told so tenderly by my grandmother, I always felt great pity for poor Tom, who could not forget. He lived many years; and when too feeble to come to the house, grandmother carried his food to the barn, where he had a nice bed in the harness room, until he died of old age.—*Our Dumb Animals.*

"How does it happen that you are five minutes late at school this morning?" the teacher asked severely.

"Please ma'am," said William, "I must have overwashed myself."

—*Mistress* "Well, Cooper, what is the weather to be like?" *Gardner*: "*Well mum*, I dunno; but the papers do say, 'Forecast.'" —*Punch.*

GOOD RULES.

Every boy and girl should read the following rules, which have been adopted by the Children's Guild of Courtesy in connection with the London County Council schools. Many of the other schools in London and vicinity have followed the example of this Guild with good results:

COURTESY TO YOURSELF.

Be honest, truthful and pure.

Do not use bad language.

Keep your face and hands clean and your clothes and boots brushed and neat.

Keep out of bad company.

COURTESY AT HOME.

Help your parents as much as you can.

Be kind to your brothers and sisters.

Do not be selfish, but share all your good things.

Do your best to please your parents.

COURTESY AT SCHOOL

Be respectful to your teachers and help them as much as you can.

Observe the school rules.

Do not copy.

Do not cut the desks or write in the reading books.

Never let another be punished in mistake for yourself. This is cowardly.

COURTESY AT PLAY.

Do not cheat at games.

Do not bully.

Be pleasant and not quarrelsome.

Do not jeer at or call your schoolmates by names which they do not like.

COURTESY IN THE STREET.

Salute your ministers, teachers, and acquaintances when you meet them, who will salute you in return.

Do not push or run against people.

Do not chalk on walls, doors, or gates.

Do not annoy shopkeepers by loitering at their shop doors or gates.

Do not throw stones or destroy property.

Do not throw orange peel or make slides on the pavement. This often results in dangerous accidents.

Do not make fun of old or crippled people.

Be particularly courteous to strangers or foreigners.

COURTESY EVERYWHERE.

Remember to say "Please" and "Thank you."

Always mind your own business.

Before entering a room it is often courteous to knock at the door. Do not forget to close it after you.

Always show care, pity, and consideration for animals and birds.

Never be rude to anybody, whether older or younger, richer or poorer than yourself.

Always show attention to older people and strangers by opening the door for them, bringing them what they require (hat, chair, etc.), giving up your seat for them if necessary.

Never interrupt when a person is speaking.

Be tidy. Be punctal.—*Selected.*

WHEN THE DOOR SQUEAKED.

Karleen sat in the big rocking-chair beside the window, and rocked and rocked. Bang! thump! bang! thump!—back and forth the chair flew, and then came to a sudden halt.

"I've half a mind to do it!" Karleen said, springing to her feet. "Mother told me to 'stay' till se called me. She didn't say 'stay' here. I don't s'pose she cares if I only 'stay.'"

Karleen giggle! as her thoughts ran on. It would be such fun to fool every one—mother, Aunt Caroline, and big sister Rachel—by slying out the back door and down to the beach. She would be alone there, just the same as in that old thumping rocking-chair—that is, there would not be any folks with her, and folks were what she was to be kept form just at present.

"I want you to stay alone a while with only your thoughts for company," her mother had said, as she closed the door and left her. Karleen was quite positive that nothing had been said about where she stayed, and certainly the beach was just as "alone" a place as this horrid old guest-chamber, with not even a ticking clock for company.

"Yes, I'm going!" Karleen ejaculated, springing from the chair with an energy which sent it flying back and forth so furiously that she put out a hand to stop it. Chairs were such noisy things, particularly rocking-chairs; and now that she had decided to take her solitude down to the beach Karleen did not want the rocking-chair to tell any tales. After she had taken this little vacation, she intended to come back and spend the rest of the time where her mother had left her.

"This is so much nicer, and just 'zactly as 'alone' as it was in the house," Karleen decided, ten minutes later, as she flung herself down upon the hot sand and watched the incoming tide. "The waves don't make any more noise than the thumping old chair, and—why, I do believe that's Flossy Vanderwood coming up the beach!" she cried, scrambling to her feet. "Yes, it is! and she has got Rose Marion with her!"

By this time Karleen had entirely forgotten the fact that she was doing penance for naughtiness, and only waited for her friend to get within calling distance to sing out: "I'll go and get Rosamond. I'll be back in five minutes."

Then up the beach she sped, light hearted and happy, as if there were no such words as obedience or repentance in the

dictionnary. Carefully opening the screen door, she crept softly up stairs. She had remembered that she was in disgrace in season to avoid making any unnecessary noise; and she tip-toed across the floor of her room, grabbed Rosamond by an arm, and sped lightly down the stairs again.

With her doll in her arms, and the door in sight, she grew more courageous. She had escaped thus far undetected, and after a short visit with her friend Flossy, she was going back to the thumping rocking-chair and her own thoughts again.

But doors have a way of talking, sometimes, even when carefully closed; and as Karleen pushed the last one slowly open, it gave such a prolonged wail, that her heart began to thump furiously. Her mother must be somewhere about the house, and if within hearing distance, surely that sound like a crazy fiddle would summon her to the spot—or so Karleen thought; but she was in for it now, and without a look backward, the little girl clasped her doll tightly to her wildly-beating heart, and raced toward the beach.

When about half way, she suddenly stopped short and turned around. Wasn't this what her teacher ralled "deceiving?" Perhaps the door had squeaked to warn her that she was doing wrong. What if her mother should go to the guest-chamber before she got back, and find that tne little girl she had always trusted had played **false!**

"I guess we won't go to the beach today, after all, Rosamond," she murmered. "We'll go right back and sit in the rocking-chair in the guest-chamber, with her own 'thoughts for comp'ny.'"

Half an hour later, Karleen's mother found her sitting in the chair where she had left her, with her doll clasped in her arms. The chair was motionless, and so was its little occupant. Wearied with her hurried steps to and from the beach, Karleen had fallen asleep in the cool, quiet room.

"Did you hear it, mamma?" the little girl exclaimed with a start, as her mother touched her arm.

"Hear what, dear?" asked her mother.

"The door! It squeaked. And wasn't it funny, mamma, it seemed to say, just as plain, 'Go back!' when I started down to the beach to play with Flossy."

After Karleen's mother had heard the whole of her confession, she answered gently: "The door was not speaking, it was your own conscience, daughter, and you were wise to heed it. The door simply reminded you that you were doing wrong."

"I guess the beach wouldn't have been a good place to med'tate, after all," she confided to Rosamond, as together they lay in bed that night. "I guess the thumping rocking-chair was where mamma meant me to stay, and I'm glad I went back to it."
—Helen M. Richardson, inZion's Herald.

OBITUARY.

James Myers was born Sept. 14 1824, and died May. 4, 1912. May the 5th a large gathering of friends met at his home church, Elbaville, Mocksville Circuit, to look upon his mortal face for the last time, and to commit his body to its long resting place.

Bro. Myer's life was one of toil. He was a soldier in the Civil War. After the war he came home from prison at Point Look Out, looking nearly dead, and went to work supporting his large family.

He professed religion and joined the Methodist Protestant Church at Elbaville in 1877. Perhaps, Elbaville never had a member who lived a purer, sweeter Christian life. He suffered for years with a cancer, but I believe it was said, "He never complained." As long as he could go, till a few days of his death, he would be nearly every third Sunday sitting on the church steps waiting for his pastor. He an old man of eighty-seven, was a regular attendant of the Sunday school. He had his place in one of the classes. He never got too old to study his Bible. Truly, "He being dead, yet speaketh." So punctual was he to attend church that one young lady sitting in the choir, while his body lay in its coffin in front of the chancel, looked over into the amen corner to see if Uncle Jimmie was in his accustomed place. Five yeas ago last fall when he gave up his devoted Christian wife, he said that it would not be long till he would go to her. He often spoke of wanting to go. For days at the last he could not talk to be understood.

He leaves eight children. But with what bright hope do they think of their father!

George P. Stubbns was born in Orange county N. C. Nov. 14, 1846, and departed this life April 22, 1912 at his home in Durham, N. C. He was married to Miss Margarett A. Williams Dec. 25, 1875. To them were born nine children, seven of whom with their mother are living.

George Stubbins never sowed any wild oats but was religiously inclined from childhood and while he was a very small boy he gave his heart to God and experienced saving grace and from that day he lived a Christian life and was active in his church; but his religious activities were not confined to the church on Sundays: he was a Christian at home and found great delight in gathering together his family around the fire-side and reading God's word and praying with his family. It was one of the greatest desires of his heart to bring up his children in the fear of God. I believe his last years on earth were his happiest, notwithstanding he was in feeble health and at times a great sufferer; for he rejoiced to know that all his children were in the church and one of his sons, Rev. R. C. Stubbins, was a minister of the Gospel of Christ.

It was my good fortune to know intimately the subject of this sketch and I have never known anything in his life that would cause me to doubt his Christian character. Now that he is gone from us and we shall see his face no more on earth, may the memory of his life abide with us to inspire and encourage us in our Christian warfare and if we are faithful I confidently believe we shall meet our friend and brother, husband and father, where sickness, sorrow, pain and death are felt and feared no more; for he was a true friend to all, a faithful husband and a kind father and an humble follower of the meek and lowly Christ.

From One Who Loved Him.

THE SUMMER THIRST.

We are constantly being told by those who are presumed to know, that altogether too many fluids other than pure water are used during the hot season. Some authorities even go so far as to claim that all such beverages as lemonade, plain soda, tea, coffee, and other fluids are drug drinks, and not only serve to create an abnormal thirst, but produce various gastro-intestinal disorders. Digestive disturbances are very prevalent during the summer season, and it is a question gravely discussed as to how much these ailments may be due to the soda fountain habit, when we consider the nature of the stuff dispensed therefrom. A great deal of the ice cream sold at stands and in cheap restaurants is made of untested and stale milk, the flavoring more or less **impure, or** made of harmful ingredients already well on the way to decomposition. Although such disturbances often pass away quickly, in many cases they lead to chronic intestinal diseases and persistent disorders of digestion, which are very hard to overcome. It is said that Americans consume greater quantities of unwholesome stuffs than any other people, and are largely a nation of invalids. The stuffs sold on the streets and corners at a cent a glass are very attractive to little children, who hasten, whenever they get a penny, to drain as many glasses of the liquid as their means will command.

—Lightning started a fire which destroyed property worth $460,000 in the storage sheds of the Atlantic Coast line at Savannah Ga.

THE SUNDAY SCHOOL MUSIC.

There is an opportunity for definite work for one or two of the Sunday school classes in the music of the Sunday school. It is well not to forget the power of song. There is no feature of the service that affects the life of the school so much as the music. Lively, spiritual hymns put everybody in the right attitude of mind and heart to enjoy the lesson discussion.

There is abundant room for variety in the musical program. A part of every Sunday's service should be special music by one of the classes. It adds interest to announce that next Sunday morning the male chorus of the Baraca class will furnish the music, or that the children of the primary grades will sing a song just before class recitation.

Some schools make one class responsible for the music and in this way give life to the class and to the musical program. It is better to have different books for the Sunday school from those used in the church services. By all means have a Sunday school organist.

Good music is a member-getter, a member-holder and often more. Remember the aged man who said, "I pray best when the organ rolls," and the little girl who replied when asked why she shut her eyes during the hymn, "Oh, that's because I pray best when I sing."

What is more inspiring than a class of children's voices chirping and thrilling the words of some sweet children's song, or the full, manly roll of a male chorus of several voices? Such a variety will add wonderfully to the school, will advertise your school and make the service much sweeter and more inspiring.

SOMETHING DEFINITE

Classes seeking something definite to do may find something in the way of suggestion in the work done by the men of the Fourth Presbyterian Church of Chicago. A committee of active business men, twenty in number, meets once a week down town for luncheon. At this luncheon the names of men needing friendly attention are reported and care is taken to secure the names and addresses of those who are strangers in the city, and a sharp lookout is kept for young men who are friendless. Each member of the committee stands ready to make at least six calls a week. At the weekly luncheon, reports of these calls are made. This good and quiet work has been going forward for a year, with the result that the attendence of men at the regular services of the church and brotherhood class has been much increased and a friendly feeling toward the church has been established. More men have become members of the church than in previous year. Referring to the plan one writer says:

"The one essential feature of this plan is definiteness; definite men do the work; definite calls assigned; definite reports expected and received."

The success of the A. B. C. Movement is due to a large extent to giving men something definite and worth while to do.

IN A CONNECTICUT SCHOOLHOUSE.

Twenty years ago a Christian Endeavor Society was organized in a country schoolhouse three miles from Simsbury, Conn.

It now has about fifteen members composed of Baptist and Methodist young people. The average attendance at the Sunday-evening Endeavor meetings is between thirty and forty young people who come from three to five miles to attend.

In these twenty years this society has given $995 to missions. They support a native worker in India, and are always alert to their opportunities for practical Christian service in their own neighborhood.

Some time ago they learned of a crippled boy in a Catholic home whose only hope of cure lay in getting to a hospital for treatment, but his parents could not afford to send him. This society provided the funds, sent the boy to the hospital where he received the required attention, and today he has the use of his limbs.—Karl Lehman.

THINGS YOU MIGHT DO.

Hold a cleaning bee in the church.

Support a reading-room, open every day.

Save the church the expense of a janitor by doing his work yourselves.

Station the young men of the society on the sidewalk to invite strangers into the church.

Place in the post-office, depot, and business houses helpful texts of Scripture.

Assist the Sunday-school superintendent in conducting the concerts.

Conduct Sunday services in almshouse, hospital, old ladies' home, the jail, or city mission.

Make a house-to-house canvass of the entire city, to gain recruits for the church and Sunday school.

NOTES ON C. E. TOPIC, MAY 26, 1912.

By Charles A. Hines.

Subject—"Missionary Progress in Asia."

Acts 13:1-3; 14:19-27.

It would be well in the discussion of this lesson to assign to a number of members a certain country each of Asia, and let that one tell in his way what has been done, is being done, and what is planned for that country. Have a large map of Asia on the wall and as each country is taken, point it out, name its principal cities, tell the race to which it belongs and something of the customs and institutions of the people.

Asia is now the center of interest interest in world progress. Great revolutions and changes are taking place in the countries that comprise this continent. Intelligent men of all lands are looking on with wonder and admiration. Western civilization is fast taking hold upon the people. If we do not convert them to our religion, they may prove a menace to our safety and happiness. It is our duty to do it; if we fail, we shall reap the harvest we have sown—by introducing the evils and fashions of our civilization without the balance wheel of our religion.

China.

History is making in China faster than in any other part of the world, and largely on account of the missionaries and the new light they have brought. The Chinese are introducing railroads, the telegraph, the telephone, modern post-offices, modern education, newspapers, hospitals, education for women, European dress, improved currency, and many other phases of civilization. They are rapidly developing a parliamentary system based on popular government.

China has about 4,600 evangelical missionaries. Campbell White says that this number should be doubled within the next three or four years, but even then what are they in a population counted by hundreds of millions?

Besides the Bible, the missionary takes with him his Western conscience. "On what ground," a recent traveller in China asked a woman missionary, "do you forbid foot-binding as 'unchristian'?" "On the ground that it does violence to the body God gave us," was the reply. This is the modern conception of the body, and the true conception. But what would the faster, the monk, the flagellant of the Middle Ages say to that? Progress on the mission field, then, means Western civilization.

Japan.

While the Japanese people are rejoicing in their victories and the glory gained on the battle-field, they should be shown that earthly glory vanishes, but that they that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

"In taking the Gospel to Japan, we must confront eastern philosophy and racial pride with love. We may not conquer this warlike people for our King

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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by showing the superiority of our material civilization. What the Japanese need is the life of Christ Jesus, as they see it manifested in the lives of his followers."

"Japan is said to be one of the most beautiful of countries in its physical features, but until the Gospel was taken to its people, it missed the chief glory that can come to any land, and its supreme need at the present time is that the light of the life of Christ shall shine in the hearts of its people."

"The assimilation of Korea to Japan, with which it has been united, is progressing rapidly. Korea continues to be one of the centres of genuine evangelical Christianity. The revival spirit is everywhere and constantly among the native churches, whose members seem always eager to speak for Christ and give for Him not only their money, but their time and strength."

India.

"Two-thirds of the people of India profess the Hindu religion. More than half of the remaining third are Mohammedans. There is one Christian to about three hundred of population and half of the Christians are Catholics.

"There is much suspicion of Christ in India. The natives have long regarded their own gods as remorseless tyrants, and they hesitate to admit another Deity to their temples. May they soon learn that Jesus is not a despoiler, but a shepherd, a lover, A Savior."

"We are justified in ascribing one of the 'wise men' from the east, who heralded Jesus in Jerusalem, to the astrological schools of India. God grant that the light of the Star of Bethany, yes, of the Sun of righteousness, may now illume the minds and hearts of all dwelling amid the rules of that ancient seer's native land."

"The Indian mind is susceptible of the highest cultivation. The poetry, oratory, literature and art of India compel universal admiration. Her people are worth saving. When they are redeemed from the intellectual blight and moral debasement of heathenism no other people will do more for the extension and glory of the kingdom than these pathetic millions of sad and lost India."

Other Countries.

Dr. White, of Marsovan, Turkey, mentions several facts that show the change that has come over the people. In two days' stay at Constantinople he never saw a dog, and the streets were cleaner than ever. He met a Turk walking by the side of his wife (the old way is for the man to march in front). The official that did him a favor refused a tip, saying, "The government pays my salary."

Until very recently Tibet has been closed to the gospel. Not long ago one of

the China Inland Mission's workers made a journey through interior Tibet, almost unknown territory. He travelled 12,000 miles, riding 381 horses on his route. He carried with him a supply of Tibetan gospels. He was usually, though not always, received in a friendly way in the Lama monasteries. A new door opened: surely this is progress.

The great Korean movement with its watchword, "A Million Souls for Christ," has been followed by another and a greater. Its motto is, "Not only a million souls for Jesus, but the whole land for Jesus." Eighteen months ago several hundred workers opened this campaign. They divided into 350 teams, two in each team, and began to visit from house to house, enrolling seekers. In three weeks 10,000 were enrolled.

Burma is witnessing a revival of Buddhism which is adopting many of the methods of Christianity, such as Young Men's Buddhist Associations; but notwithstanding this, the Spirit of God is winning many victories, especially among the lower tribes that have not come so closely into contact with "civilization."

The missionaries have gained a ready hearing in Siam, especially through their boarding-schools for boys and girls and their medical missions. The Laos mission in the north has been particularly blessed of God.

The new regime in Persia, the adoption of at least the beginning of constitutional government, has opened many doors to our missionaries, and educational and evangelistic missions have now some access even to the Moslems.

Progress in Turkey is seen in the fact that the Bible is as freely published in Constantinople as it is in London or Edinburgh, and there is no official obstacle to its circulation. The government is trying honestly to give religious freedom to all faiths.

For Daily Reading.

M.—Christ's review: Ephesus, Rev. 2: 1-7.
Tues.—Smyrna, Rev. 2: 8-11.
Wed.—Thyatira, Rev. 2:18-29.
Thurs.—Sardis, Rev. 3:1-6.
Fri.—Philadelphia, Rev. 3:7-13.
Sat.—Laodicea, Rev. 3:14-22.
Sunday, May 26—Topic.

—Do you want a boy? A manly little boy of ten, just out of school, came into my office one day this week, looking for something to do during his vacation. We can recommend him to any needing the help of a boy of his age. He lives in Greensboro.

—The Myrtle Hawkins case is up again. More evidence has been found.

—In a wreck at Connelly Springs, Engineer Finley Smith, of Asheville, and a negro girl were killed. George Buckner, baggage master, had his left arm broken. Several others were hurt more or less seriously.

—An express train robbery of a large amount is reported from Mississippi, Queen and Crescent train.

The Odell Hardware Company are remodeling the front of their large double store building.

BLANCHED LETTUCE.

When lettuce first begins to grow, it is tender and crisp, but as it gets larger, it toughens. When first large enough to use, thin to one plant in every foot, using the thinning as needed for the table. The lettuce will spread, and as soon as about as large as it will get, draw the leaves together in dry weather, and tie a string around them so as to shut out light from the heart of the plant. After a week from tying up, the plants may be used, and they will be better and more tender than can be grown any other way. Try it.

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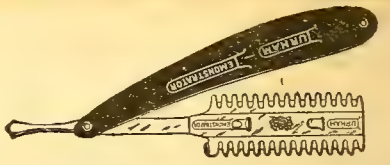

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able to see perfectly. Whether he sees the world from the rabbit point of view is not stated.—Pathfinder.

AN EXPERIMENT.

They were talking of the spiritual life, and James, who is a collegian, said: "I am a believer, but not a Christian; and I begin to fear that I never shall be one. I attend the church and prayermeeting regularly, as I was brought up to do; but as for conviction or conversion or any spiritual light, I have had no experience."

"Do you desire to be a Christian, James?" asked his Aunt Hannah.

"I do not object. Indeed, until quite recently I have been receptive and expected my heart to be touched. Lately I am beginning to suspect that with every one it is a matter of imagination."

"Doubtless you are very methodical in the use of time," said Aunt Hannah with seeming irrelevance.

"From necessity, for I can learn only by close application."

"Can you not find half an hour in the morning for Bible reading, meditation, and prayer?"

"O, yes, I could manage it."

"Very well, then. Be as honest in your use of this half hour as in that of any other throughout the day. Begin with the Gospel of Matthew, meditate upon it honestly, pray reverently. Do not think about your feelings; just make that one of your faithfully followed pursuits."

"For how long?"

"As long as you live."

The young man made a wry face.

"Is the prospect so unpleasant? Try it for a month, then we shall talk it over again. Meantime do not make a confidant of any one."

Aunt Hannah did not fail to note that James was a trifle more quiet and thoughtful than usual. He attended all the church services, and, she fancied, joined in the singing with unusual fervor. One evening he seemed to surprise himself by repeating: "Knock, and it shall be opened unto you."

A few evenings later he joined the prayer circle, always sat nearest the leader, and, kneeling with the others, prayed simply and fervently that he might be led aright.

A few evening later in the testimony meeting James arose and said: "I have been trying an experiment for some time now. Every morning I have given my first half hour to devotion. For a few days I simply gained some knowledge of the Bible and committed a few texts to memory; but soon, when I knelt to pray, I found my heart moved by a strange joy, and as this increased morning by morning I could but cry out, 'It is of the Lord! It is of the power of the Holy Spirit!' and now my whole being is so pervaded by it that I can no longer keep it to myself. From having no objection to being numbered among the Lord's followers, it is now the greatest desire of my heart."

"It was an experiment," said Aunt Hannah; "and the result is but another proof that reverent, fervent prayer is always heard, and that he who prays is abundantly blessed by a real experience of spiritual life and strengthened faith."—Selected.

THE FRUIT OF FIDELITY.

A Bible Society agent in Korea tells the story of a young man named Chun, the first in his village to accept the "Jesus Doctrine," and whose faithful testimony was blessed to his father, who died in the faith of Christ. Thereupon the storm burst upon the young man, because he refused to allow his parent to be buried according to heathen rites. "With the help of the colporteur and some Christians from another place, he carried his aged father's body away for reverent Christian burial. 'My father,' he said, 'shall not be buried as if he were dead forever, but as one who believed in everlasting life.' His relatives now turned him out of the village, and he suffered the loss of home, fields, and livelihood. Still he remained faithful to Christ. Finally, the time came when, by his loving influence, he won sixty of his relatives to join the Christian Church. A year ago he experienced the joy of seeing the last home in his village turn Christian."

TESTED AND TRIED.

A blacksmith, some eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question:

"Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God, his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face the blacksmith replied:

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot and then plunge it in a tub of ice cold water. This I do many times. If I find it is taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle to take temper. They cracked the first blow I struck. So I threw them in the scrap pile. Those scraps are worth about a cent a pound. This carriage spring is very valuable.

"God saves us for something more than to have a good time. He wants us for service, just as I want this piece of iron. And He has to put the 'temper' of Christ in us by testing us with trials. Ever since I saw this truth I have been saying to Him: 'Test me in anyway You choose, Lord, only don't throw me in the scrap pile.'"—Sel.

POINTS.

It is the ceaseless chopping that wears away a stone.

The man who loses heart after one failure is foolish to make a beginning.

The soldier who begins battle in doubt is half beaten in advance.

The statement of Gen. Grant, "I will fight it out if it takes all summer," does not indicate the man of genius, but it does show the man of indomitable perseverance, a perseverance to which he owed all his success.

The road of human welfare lies along the old highway of steadfast well-doing.

A glance at the biographies of great men will prove that the most distinguished artists, inventors, thinkers and workers of all kinds, owe their success in a great measure, to their indefatigable industry and application.

DeMaistre says: "To know how to wait is the great secret of success."

Unceasing effort is the price of success. "Faithful unto death" is our watchword.

There never was a man who could do anything great with divided energies.

Genius is the concentration of every energy into one great master passion.

Stick to your business, and your business will stick to you.—Dr. Wm. Matthews.

The plodder may be laughed at and the brilliant man who accomplishes great things at a leap admired; but we all remember the fable of the tortoise and the hare; the latter, confident of her powers, stopped to rest; the former, aware of his limitations, persevered and toiled laboriously on—and he won the race.

We would not under-estimate genius, but one of its strongest characteristics is perseverance.

A world without a Sabbath would be like a man without a smile, like a summer without flowers.—*Beecher.*

WHAT CAN THE MISSIONARY COMMITTEE DO?

By J. Campbell White, General Secretary, Laymen's Missionary Movement.

One of the greatest needs in the church life of our day is the development and wise use of volunteer workers. If the 200,000 churches of North America are to be enlisted deeply and permanently in missionary activity, a very large force of such workers will be required.

Thus far one of the finest opportunities that has appeared for splendid volunteer service is as members of missionary committees. There are three kinds of these committees, which are need to work co-operatively, in order to reach out to the last church and the last member of each church. These three kinds of committees are:

1. The Missionary Committee in each local church;

2. The denominational Missionary Committee of each district composing a group of churches, whether that district is known as Presbytery, Classis, Association, District or Diocese.

3. The City or County Committee of the Laymen's Missionary Movement.

At the present moment there must be at least a quarter of a million men who are members of one or other of these three kinds of Committees. There is work enough to keep a whole million men busy, if this work is to be done thoroughly among the churches of the United States and Canada. The following condensed outline of the duties of these Committees has been prepared with great care, in consultation with the leaders of many different denominations and is commended to church members generally for their thoughtful consideration.

The Missionary Committee in the Local Church.

1. "Take stock" at least annually and keep permanent records so that the growth of missionary interest and contributions can be measured from year to year. Statistical blanks may be obtained on application.

2. Study your church as a factor in the world-wide propagation of the gospel and plan to lead it out to its highest efficiency.

3. Adopt and carry through a comprehensive plan of missionary education for the entire church. This should include

a. Regular missionary meetings conducted by members of the church (probably monthly).

b. The wide use of missionary pamphlets and books, and the taking of subscriptions for missionary magazines. Every missionary committee member should be a subscriber to Men and Missions as well as to the missionary magazine of his own church.

c. The organization of Mission Study Classes or Discussion Groups at some favorable period each year.

d. An intensive period of missionary instruction through all church organizations once each year, continuing for at least one month preceding the organized personal canvass for subscriptions to missions.

4. Adopt and carry through a comprehensive plan of missionary finance for the whole church. This will involve

a. The official adoption of the weekly missionary offering together with such public instruction upon its advantages as will lead the members generally to use this plan.

b. Supplementing the regular weekly offering to missions by special thank-offerings, preferably at the Christmas and Easter seasons.

c. The organization and conduct of an annual personal canvass of the entire congregation for a weekly subscription to missions, not resting satisfied until all of the members and many adherents have become systematic contributors.

d. Promoting in every possible way the adoption of higher standards of Christian stewardship. Bible Classes, literature, addresses, testimony and prayer will all have a place in such a plan.

e. Promoting among Churches and Christians generally, the practice of giving at least as much to missionary work at home and abroad as they give for the support of the local church.

f. Keeping the Church members from supposing that their "apportionment" is the measure of their duty. In many cases it is only a fraction of what should be given.

5. Stimulate prayer for missions and missionaries on the part of the whole membership. This may be done by

a. Emphasis upon the place and importance of prayer as the most powerful method of work.

b. The circulation of helpful literature on this subject.

c. The circulation and use of prayer calendars.

d. Public prayer for missions in the church services, mid-week prayer-meetings, Sunday school, and all other church meetings.

e. The enlistment of people to pray habitually for some specific missionary.

6. Help to discover the recruits needed for missionary service, at home and abroad.

7. Promote habits of daily Bible study and prayer on the part of all Christians, that there may be the spiritual health and vigor essential for world-wide Christian conquest.

8. Stimulate personal evangelism, as an essential part of Christ's world-program.

9. Hold meetings of the Committee regularly once each month to plan and pray for the largest measure of efficiency. At the beginning of each year a written policy for the coming year, embodying as many of the above lines of work as practicable, should be carefully worked out and adopted by the Committee.

The Denominational Missionary Committee of the District.

(Whether known as District, Presbytery, Classis, Association or Diocese).

1. Hold regular meetings of the Committee to keep in touch with what is being done and plan and pray for larger success.

2. Get a missionary committee appointed in every church, and keep a correct list of their names and addresses.

3. Lead these Committees to adopt such a program of work as is outlined above, and co-operate with them heartily in carrying it out.

4. Hold occasional conferences of the members of the Missionary Committees of the churches of the district, to share experiences and plan for larger things.

5. Subdivide the churches of the district among the members of the District Committee for continuous cultivation and frequent report.

6. Assist each church in the district, that desires it, in holding some special meetings for the benefit of its own members. A late afternoon and an evening session, taking supper together, give opportunity for a most profitable discussion.

7. Keep accurate, permanent statistical records of all the churches in the district, showing the progress from year to year, in their missionary efforts and contributions. Secure report blanks from the Laymen's Missionary Movement.

8. Seek to get every missionary committee member in your district to become a regular subscriber to Men and Missions, as well as to his own denominational missionary magazine. No committee member can attain his highest efficiency without this invaluable assistance.

9. Keep in close touch with the missionary work in other denominations that you may both give and receive as much help as possible. This can be best accomplished through the city or county committee of the Laymen's Missionary Movement.

The City Committee of the Laymen's Missionary Movement.

A similar outline of the work of this Committee has been printed and will be sent free to anyone on application to the Laymen's Missionary Movement, 1 Madison Avenue, New York.

It is believed that either one of these three Committees furnishes an inspiring opportunity for fruitful service to any man eager for a life that will count heavily in the universal propagation of Christianity.

THE PLUNDERING OF PEKING.

By Rev. C. S. Heininger.

Oftentimes I had read in the Proverbs that we know not what a day may bring forth, and many times have had interesting comments on that text, but never have I had such a strking comment on it as my experiences in Peking on February 29 gave me. The background for the rioting which broke upon the city that Thursday night could not have been more quiet and peaceful. Effects are heightened by contrast and certainly the meeting of Yuan Shih Kai's soldiers could not have been timed any better to bring into sharp contrast the bliss of peace and the horrors of war.

In Peking, perhaps more than in other cities, the days of the revolution had been anxious days. As the capital of China, it was a marked place, should the revolutionists succeed in bringing an army to the north or of stirring up the north. Then when it became evident that the emperor must abdicate, Peking with its large Manchu population had been in terror. Certainly there would be fighting then, but all of these dangers had been weathered and now Peking was enjoying a relaxation from the strain. The events of the few days immediately preceding had made the contrast all the more striking. On Monday the missions of the city had held a great meeting at which some two or three thousand were present. This meeting was held as a service of thanksgiving for peace and was entirely in the hands of the Chinese. The great event was the reading of the message from Yuan Shih Kai, the new president of the republic, by his personal representative, Mr. W. W. Yen. This message, in which he spoke of the good work of the missionaries in China, and assured the Christians of religious liberty, was one of the epoch-making documents in the history of the Christian church in China.

Tuesday had seen the reception of the delegates of the southern republic. For them the city had been decked in the new five-colored flag. The Cieu men (or Front Gate) had been opened for their reception. This gate, heretofore, had been opened for the reception of the people's that the people, the true royaltyTAOIN representatives and was left open so that the people, the true royalty in a republic, could walk back and forth through its almost sacred portals. Everywhere there were evidences of the change in China. In the bookstores buttons with the flag of the republic were for sale and pictures of Sun Yat Sen and Li Yuan Hung were for sale along with the pictures of Yuan Shih Kai. These almost made one think China could become modern enough for all the thrills of an American presidential campaign. Certainly Peking had been lulled into slumber. Underneath many wondered if the end could come so soon and many expected further trouble, but no one, it seemed, expected Peking to be terrorized when it was and in the way it was.

I had gone to Peking on Feb. 28 on an errand of peace. One of the principal contributors to our Kalgan Red Cross fund had retired from official life and was at his home in Peking. I had gone to report to him and consult him about the disposition of the balance of the society's funds. The change in the city from my last visit was so marked that I could not but wonder at it and naturally I caught the contagion of hope for new China. But on the evening of February 29 our hopes received a little shattering, but our faith was still unshaken.

That evening, about half past eight, I was enjoying the hospitality of Mr. Wilder, of the American Board Mission, at the compound of the Union Theological Seminary in the north part of the city. This mission compound is nearest to the Kalgan railway station. This fact on the morrow proved to me to be a fortunate circumstance. Suddenly we were interrupted by a student who said there was a firing by the soldiers at one of the city gates about three miles away. When we went out we could hear the shooting and saw the flames of a big fire. The telephone failed to give us any information as the operators fled from the central office near the scene of the trouble. Soon the sounds of rioting came nearer to us and the sky was lit up with the light of several fires, including one very near to the compound. Then we sent up the rockets which had been given the missionaries by the American legation to use for a distress signal, and others went to get out the guns and ammunition. But the signals brought no relief, so the seven guns and three revolvers were handed out among the five foreign missionaries and the Chinese of the place. There was much shooting in the city, but it was to intimidate the people and the casualities were comparatively few. At one time, about five hundred soldiers rushed in front of the compound and two shots were fired into the place. An officer was heard to tell them not to touch the foreigners. Several other shots were fired very close and went into or over the compound, and for once I had the opportunity of hearing the singing of hostile bullets. From the church tower we could see the city lit by the light of a score of fires. One did not need any point of vantage to hear the rush of the looting soldiers as they broke into the shops. The people soon deserted the streets, anl, save for the looters and fleeing soldiers, the city was quiet. About 11o'clock it became evident that we would need to watch all night. So two of us foreigners were left in charge until 3 o'clock, while the others went home, but not to sleep. Every few minutes there would be some shots quite close and they would be out to inquire about that volley. The women and children gathered in one house where we were to make our stand, should the unruly mob of looting soldiers break into the place. Fortunately our fears were not realized. About midnight the telephone service was resumed and the American legation gave us the first news of the condition of the city. The trouble, we then learned, was started by the men of the third division of the Chinese army. The men whom Yuan Shih Kai had brought to Peking to protect the city from a Manchu uprising had turned traitors and were looting the place. We declined the legation's offer for an escort of soldiers to take us into the legation quarters, for it seemed safer not to venture on the streets, and as the uprising had shown no anti-foreign spirit, it was thought our safety lay in remaining quiet. At three the next morning I was relieved from "picket duty." That only gave me more time to wonder what the outcome would be. All seemed that night to think I could not return to Kalgan, but, of course, with my wife and baby there that was the thing I wanted most to do. I knew they were not alone, as a friend and his wife were visiting there, but how wide the trouble would be and when it would end I did not know. Then we thought of the people at home. We knew the cables were flashing the news that would make many hearts anxious again. But in it all the Lord gave us peace of heart and mind.

As soon as the light began to appear in the east there was no need to keep up the pretense of sleeping. We took a view of the city from the church tower as it was waking from its sleep of terror. Soon a detachment of British cavalry came to

Continued on page 12.

From Pastors and People.

Mt. Hermon.

Our pastor, Bro. Lowdermilk, was present at Mt. Hermon May 19th, with vital messages for every one. The morning discourse was on "Church Government," and was presented so clearly and emphatically, that all who heard could easily comprehend each statement. At the beginning of the afternoon service several children were baptized. The afternoon sermon was one of Bro. Lowdermilk's best efforts. The text, Prov. 23:23, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding," was well treated. Our pastor is an intense worker.

The S. S. at Mt. Hermon was re-organized on the installment plan. The officers at the present time, I believe, are as follows: Mr. Charlie M. Neese, Supt.; Miss Addie Nicholson, Sec.

The S. S. has grown rapidly since spring opened, but there are still quite a number of people in the community who should be interviewed by the lookout committee.

Kindly permit me to make a suggestion. There are a great many people belonging to the Methodist Protestant Church who have a very limited knowledge of the nature and extent of M. P. fundamentals. Would not these people be more efficient Methodist Protestants if they were better acquainted with the contents of the M. P. discipline? Somebody has been guilty of negligence along this line. There are people who would buy the discipline if they had an opportunity of doing so. Every Methodist Protestant should own a copy of the church discipline. Are pastors too busy to investigate? What do Class leaders do these days?

S. A. Sharpe, Reporter.

May 21st, 1912.

Fairview Church.

An excellent sermon was rendered Sunday by our pastor, which was much enjoyed by quite a number of people. Much good we think is being done by our faithful pastor and people and may greater success and blessings be ours is the writer's prayer.

Our Sunday school is progressing nicely under the supervision of our Superintendent, Mr. Calvin Garmon, and Vice Superintendent, Mr. John Kiser.

Mrs. Jno. Garman, one of our devoted members, has not been with us in several weeks, due to sickness. May we soon be able to welcome her in our midst again. Her life seems to be one of entire unselfishness for her Master and people.

One of our aged neighbors, Mrs. Gurley, has been called from us by Him who doeth all things well. Our sympathy and prayers are extended to the bereaved family and friends.

Rev. A. O. Lindley and wife are visiting friends and relatives in their home community. Reporter.

Alamance Ct.

Bethel.—As our last report failed to appear in the Herald; we will report a part of it again, so all the members of Bethel Church may know what our missionary society at Bethel is doing. Thankoffering service was held in March. Program consisted of an excellent sermon on missions by our pastor, Rev. W. M. Pike, from the text, "Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." Our position and that of the heathen was described, also our duty to them and how we may fulfill God's command by sending them the gospel of Jesus which was in time past sent to our fore parents.

Collection from those outside our society was $4.00 and from our members $4.25; total amount, $8.45.

Money sent to Br. Treas.	$35.34
Contingent fund	2.80
Calendar money, sent Mrs. Dixon	4.80
Money collected by Miss Forrest	17.87
Total for foreign missions	60.81
Home Missions	17.75
Total Home and Foreign	78.56

This closes the finances of the year up till May. Having changed our annual meeting from March till May as we think we will have a larger attendance in the pleasant May weather. We began our year's work by a Missionary Rally held at Bethel the 3rd Sunday in May. There was an address by our president on Missionary Movements of the last three Decades; and of delegate to the State branch meeting, by Miss Lizabel Foust, who was sent as delegate to the Branch meeting. Sermon by Rev. R. S. Troxler, from the text: "There stood a man of Macedonia, and prayed him, saying, Come over unto Macedonia and help us." Beautifully illustrating the call for help, our duty to comply and God's power given us to witness for Him unto the utmost parts of the earth. The collection amounted to $8.00. For future work of our society we look forward with hope, and trust God's promise to be with us always, even to the end.

Next meeting to be held at the home of Mrs. R. S. Thompson, the fourth Sunday evening in June at 2:30 o'clock.

Palestine, Flat Rock Ct.

Our pastor was absent Sunday attending General Conference and we missed him very much.

Bro. John Dwiggins filled his appointment and delivered an interesting message; his text being John 3:16. We enjoyed having Bro. Dwiggins with us and will welcome him back again.

There was a large congregation to listen to him. We expect our pastor to be with us the third Sunday in June at 11 o'clock. Augusta Tucker.

Welch Memorial.

We were busy last week getting our church cleaned up ready for our special meeting, which commenced last Sunday. We want to thank the North Side fire company for coming down and using the the hose in washing out the church for us, preparatory to putting down the new carpet, which was placed Saturday. By the assistance of some of the men in varnishing the pulpit furniture and some of the ladies in furnishing flowers and potted plants our church was indeed beautiful Sunday. The recess of the pulpit was also covered and the valleys of the main roof painted. We are sorry to say that while all this was being done, our pastor, D. R. Williams, had the misfortune of sticking a ten-penny nail through his foot, but regardless of his being crippled and having to use crutches he preached for us Sunday at eleven, A. M. Bro. J. H. Moton conducted the evening service and will continue to do the preaching for us during the week. The Oak Hill singing class met with our singing class Sunday evening and spent the evening in singing. We had a full house and I am sure they all enjoyed it finely.

Our Sunday school is doing well. We had 106 last Sunday. Rev. F. W. Easter is our sperintendent and we feel that he is a great help to our S. S.

Mrs. D. H. Hiatt.

High Point, N. C., May 21, 1912.

Albemarle.

Our second quarterly Conference was

held on Saturday last at Mt. Elma church. Very few official members were present. The pastor reported the various amounts received on salary as follows: Creswell, $26.00; Woodley's Chapel, $7.35; Rehoboth, $11.61; Edenton, $2.50; Mt. Elma, 30 cents; Mt. Hermon, 25 cents; making a total for the half-year of $72.69. Our stewards were requested to make a special effort during the next quarter, to bring the salary up to date and also in behalf of the General Interests of the church of which we have not yet received one cent. Bro. W. Wiley and C. S. Tarkington were nominated delegates to the next Annual Conference. We sincerely request the prayers of the brethren in behalf of this charge.

A. J. Hyans, Pastor

ORPHANS' HOME.

We at the Home have been very busy of late and perhaps have not reported quite as often as some thought we should. We beg pardon and shall try to be more prompt in the future. School is out and commencement is over and we are being entertained in our playgrounds with a little whooping cough for a change.

Linville and Gaynelle Hepler, Kernersville Church, recently sent a box to the Home which contained some dresses for the children, thread, and 43 yards of cloth. We were made glad twice. Glad to be remembered and glad to get the contents of the box.

Mr. G. O. Rightmyer of Littleton, N. C., sends check for $3.20 which is the tenth part of eight acres of cotton. Says he has planted more cotton and expects to follow the same plan this year. May God bless his efforts as He always does those who obey his commands and surely the giving of one tenth is in accordance with His teachings. We hope others will follow Mr. Rightmyer's example.

Etta Auman.

Treasurer's Report.

Giles Chapel S. S.	$2.15
Henderson S. S.	6.06
Tabernacle W. H. M. S.	9.65
G. O. Rightmyer	3.30
Asheville S. S.	2.00
Mebane Church	3.90
Rehoboth Church	3.10
Fair Grove S. S., Why Not Ct.	1.31
Star S. S.	3.00
Bess Chapel S. S.	2.10
Burlington Church	1.50
St. Paul & Brown Summit	5.00
Bethany S. S., Haw River Ct.	2.00
Denton H. M. S.	1.15
Miss Bessie Wagner	1.00
M. F. Furr, Friendship S. S.	1.00
Total	$48.62

DAVIDSON CT.

We held our second quarterly meeting the 11th of May 1912; the business was done in harmony; the churches were not all represented, it being a very busy time, the farmers planting corn. The nominees for delegates were Bro. J. T. Sexton and Bro. P. L. Walker.

The work is moving along very well. Pray for us. J. W. Hulin, Pastor.

Denton.

We held our second quarterly conference with Pleasant Grove Church on Saturday before the first Sunday in May. Denton and Pleasant Grove were represented. Saltmont was not represented. The usual business was transacted in a spirit of love. Finance is right much behind, but we trust they will come up in the near future. Bros. W. F. Walls and J. B. Glover were nominated for delegate to the Annual Conference. The S. S. reports were right good. We are moving along slowly with our work. We are anxious to get into our new church at Denton. D. A. Braswell.

Pleasant Hill, Lincoln Ct.

We held memorial service at our church last Sunday.

Rev. L. H. Hatley delivered an elegant sermon.

There was a large crowd who came to decorate the graves in memory of their loved ones. We were glad to have Knob Creek Sunday school with us on that day, and welcome all to our church.

We must not forget our beautiful church which wears a new white coat. Rev. L. H. Hatley and Mr. W. M. Warlick applied the paint.

Best wishes to the Herald and its host of readers. Reporter.

UWHARRIE CT.

Dear Bro. McCulloch:

Bro. Trogdon held his second Quarterly Meeting at Canaan the 18th. All churches but two were represented, though attendance was small. Business transacted in harmony. Bros. G. F. Cashatt and Philip Snider were nominated for delegates to the next Quarterly Meeting to be held at Mt. Pleasant. This is Bro. Trogdon's second time to be at his appointments since he was operated on. He was suffering very much and went home and will not be at his appointment to-day. We truly hope that he will get better and be able to take his work soon. We believe him to be a man who is doing his Master's will and pray that the Lord may bless him with health and strength that he may be able to go forth and do his work for God and be a blessing to humanity. But we fully believe if this earthly house of his were to dissolve that he has a home in heaven.

May God's richest blessings rest upon him and his family.

M. N. Morgan.

May, 19th 1912.

CHATHAM CT.

Rev. J. S. Bowman filled his regular appointment at Hickory Grove the third Sunday in May.

He preached an excellent sermon to a large and attentive congregation. His text was found in Romans 8th chapter and latter part of the 9th verse. A lesson that all of us need to think of often is found in this verse. Sunday school is still in progress.

We will begin to prepare for children's day in the near future.

Best wishes to the Herald and its many readers.

Reporter.

May 22, 1912.

RECEIVED ON BROTHERHOOD CALL NO. 12.

Rev. W. R. Lowdermilk three dollars. Previously reported, $95.00) dollars. Total to date, ($98.00) dollars. The time limit provided by the constitution is out, but the constitution provides for the renewal of the membership of those who pay after the expiration of the time limit. It will be no little favor to the Secretary if those who yet intend to send in dues will do so at once as another call is now to be laid.

J. A. Burgess, Sec.-Treas.

BROTHERHOOD CALL NO. 13.

Notice is hereby given to the members of the Brotherhood of the North Carolina Conference of the death of Rev. S. Simpson. Bro. Simpson was a member of the Brotherhood, and the books show that he met every call of the Brotherhood. The members of the Brotherhood are due three dollars each within sixty days of date of this notice.

J. A. Burgess, Secc.-Treas.

5-23-12.

JUST THE IRISH OF IT.

Pat and Mike were obliged to halt their heavily loaded cart to make way for a funeral. Gazing at the procession Pat suddenly remarked: "Mike, I wish I knew where I was goinng to die.. I'd give a thousand dollars to konw the place where I'm going to die."

"Well, Pat, what good would it do if yez knew?"

"Lots," said Pat. "Sure I'd niver go near thot place, at all, at all."

THE WINNER OF THE PRIZE.

Mary and Marie, strangely enough, were sisters and rivals. When the first, wee pink-fingered babe came to the Edwards' home, Grandma Thomas, who sat in her arm-chair from morning until night, distributing smiles and kind words to all who came her way, was the patron saint of the family. She never interfered, never suggested that her daughter-in-law take a new way for doing things, never complained. But on the occasion of naming the baby, when Ione and Ivy and Cecile were rejected as "not good enough for our precious pet," grandma looked up from the tiny white sock which she had begun to fashion for the baby feet and smiled; her face was transformed by a heavenly brightness.

"Call her Ma-ry," she breathed, then added in a tone most prophetic, "she shall be thrice blessed if she bears the name of the mother of our Lord."

Somehow the tone and the words affected the daughter and the babe was called Mary. When the second baby arrived and a few weeks later, a letter from Mr. Edwards' wealthy sister who had apparently forgotten all about them, the family read the last lines with great dismay.

"I hear that you have a new little girl in the family. Name her Marie and I will not only educate her but provide for her future life."

"The idea!" fumed Mrs. Edwards, "two children of the same name in one family! People will think that we are ignoramuses. Money or no money, we'll do nothing of the kind!"

"It would never do to offend Marie," objected Mr. Ewdards. "She probably intends leaving us all her money or she would not have interested herself in naming a baby when they are as plentiful as polliwogs among the connection. We do not want to stand in the children's light."

The last argument was a "squelcher" and consequently the second baby was christened Marie.

Never were two sisters more unlike. Mary shot up tall, slender and saintly, with gold hair, forget-me-not eyes and cream and roses complexion. Her disposition was as sweet and sunny as a day in June. Marie was petite, plump, with coal black hair and eyes which sparkled with fun. She was as quick tempered as her sister was sweet.

The Thomas family adored Mary because of her resemblance to them and supplied her finest bonnets and dresses which the country store afforded. The Edwards Aunt Cecile deluged Marie with finery from all parts of the globe. But there was one thing which the wealthy aunt's money could not buy.

Mary's sunny smiles and sweet ways made every one her willing slave. She had a talent for music, a splendid voice, a gift for poetry and a "leaning" toward literature. Marie could scrub, bake and cook, but she heartily despised these humble accomplishments. One day her opportunity came.

Mary returned from church early one March morning. She was talking excitedly to her father. "The young folks are going to give an exhibition in the Seminary before Easter in the old Tawasup House. They want us to help. They're going to offer a prize for the best cake. I thought you could win, your cakes are so elegant, will you try?"

"I don't know," snapped Mary indifferently, "use two cups sugar for a cent."

"The [illegible] to become one of the [illegible] Mary. "The boys will be delighted if you enter the race. They will be delighted if you enter the race. The [illegible] the way to a man's heart is through his stomach is pretty true. I know I'd rather have a decent meal than to hear a hundred [illegible] or to admire [illegible] pictures, poetry, etc. in art and win. Marie [illegible] help the heathen that's what the [illegible] is for – and win. Ralph [illegible]

Mary [illegible] dismissed. If there was one thing which she could do well, that was to [illegible] Resolutely she set to work. All [illegible] was surprised by [illegible] cake for supper, [illegible] cake for breakfast and [illegible] Saturday Mary [illegible] [illegible] and announced that she was [illegible] Marie [illegible] girls [illegible] sang, whipping cream and creaming butter. The pure white eggs rested [illegible] Whenever you could [illegible] the [illegible] and flying spoon were heard.

[illegible] Marie's choice was a [illegible] made from a very elaborate recipe. Mary [illegible] The competition very calmly. Marie set her lips and said, "I will win, oooo."

"[illegible] Mr. Hamilton, [illegible] in to [illegible] Mr. [illegible]" [illegible] was left to herself, however, Marie dreadfully watched her [illegible] at the stove, turned to [illegible] poured a pail of [illegible] dashed in coal [illegible] and set the pot on the kitchen table, while the woman went to the pump for water. Mary had mixed the batter for her cake, Marie noticed, in a pan exactly like that used. With [illegible] Marie [illegible] Mary [illegible] As the door closed behind the [illegible] Mary ran to answer the [illegible] A twist of the wrist changed the pans and when Dutch returned, Marie was carefully [illegible] the [illegible] and raisins. Blissfully [illegible] the [illegible] Mary [illegible] her face and was [illegible] surprised. At supper [illegible] two cakes stood [illegible]

"Mary [illegible] the excellent rooms cried out with admiration when they saw Mary's beautiful cake. It was as light as a feather spread [illegible] room, as a bride, ornamented [illegible] cones and flowers of icing and encircled by a band of white satin ribbon which was tied in a coquettish bow, it excited the admiration of every one who visited the place that day. Marie's was plain and brown and ugly.

"The proof of the pudding's in the eating," she snapped when one of the girls laughed at her, "when they taste my cakes they'll decide which one is most in short order."

All day, dainties of all sorts poured in. Gorgeous colored eggs, painted goose eggs, gold shells filled with candy sugar, salads garnished with boiled eggs, potato salad trimmed with a collar of eggs, Easter cards, candies and cakes galore testified minutely to the great culinary skill of the women of the congregation. By 8 o'clock that Saturday evening, everything had been sold and a great crowd had gathered to watch the awarding of the prize. Mary, who had been released from waiting on the table, still wore her coquettish apron, but was mingling with the young folks and having a splendid good time. Marie was uneasy and restless. Fully a half hour before time for the decision of the judges found her by the cake counter. At 7:20 she saw Ralph Henderson's black and gold auto drive up to the door. He bowed sniffingly to the young folks and hurried on to join the judges.

Trembling she watched them put first one cake and then another to one side until only the white and brown remained.

"If this is as good as it is pretty it ought to be a winner," laughed Ralph, [illegible] the [illegible] and toward him and sliding it carefully. "If it is [illegible]" Chuckling enviously he [illegible] for the water pitcher.

"I wonder what's the matter with him," laughed the chairman of the committee helping himself.

"It's [illegible] with [illegible] oil and dust with such," said Ralph returning, "pretty things are often deceiving."

"This one is as good as it is beautiful," laughed the chairman, who had hurriedly put the white cake back on the plate and took a piece of the fruit cake. "Try this and get the bad taste out of your mouth."

"Miss Marie," the young man suddenly caught sight of the piquant smiling face behind him, "you've the winner of the cake all right, but I can't say what might have happened if your sister's cake hadn't been soaked with coal oil. She won't care when it's all in the family I reckon."

Even though her heart was filled with gladness, Marie could not [illegible] a scornful hint at her sister. "I think it's about time I was winning something," she said smilingly adorably up into the young

[illegible]'s face. "Mary gets everything, every [illegible] she can play the piano and paint and [illegible] stories and recite. Poor homely Marie is fit for nothing but a [illegible]."

"[illegible] call that a poor a[illegible]" declared the young man [illegible] congratulations of the [illegible] back parlor beside the com[illegible] and threatened off the cakes [illegible] pie a goodly sum. Poor [illegible] listening with mortification crept [illegible] Ralph Henderson and Marie [illegible]. He paused for a moment [illegible] parlor after bringing the girl home.

[illegible] flowers which [illegible] to church the next [illegible] Marie, her red cheeks [illegible] and down-cast. Ralph [illegible] watching her admiringly.

"[illegible] thought housekeep[illegible] accomplishment," he began. "[illegible] to be happy we [illegible] home."

"[illegible] fact on Mary," [illegible] "but she will not [illegible] for is the ornamental. She is [illegible] lazy, idle. Of course I [illegible] it before the crowd in the world, but I can see exactly [illegible] such a conglomeration of everything which [illegible] not be. Dinah [illegible] our house. She [illegible] a cup of salt and flour and [illegible] so that she could not [illegible] Mary forgot [illegible] used the batter to save [illegible] ever hear of such a thing!"

[illegible] light suddenly shone [illegible] Ralph Henderson [illegible] intended to [illegible] "[illegible] night," he said [illegible] "[illegible] night!"

With [illegible] of apology Marie flung [illegible] the room. At the same time [illegible] appeared in the doorway. "I [illegible] [illegible] was a tellin' ye, Misser Ralph," [illegible] "that wasn't a mind of [illegible] in it. Miss Mary's not stingy or [illegible] lazy, she's as [illegible] airth an' Miss Marie's a regular spittire. I seed [illegible] the starch for Mary's [illegible] I always thought o' what [illegible] to do til this very night. [illegible] Marie would do anything to get [illegible] Ain't she a nice un!"

"I am [illegible] glad that you told me [illegible]," said the young man, slipping [illegible] into the old woman's [illegible] "Miss Mary my sympathies."

[illegible] Ralph Henderson [illegible] from [illegible] And [illegible] blessed hundredfold [illegible] the story of the wonderful love which transforms all things. Ralph Henderson whispered softly: "May I come to see you [illegible] and tell you a story?"

And although he did not say another word his eyes told Mary what the story would be, so she blushed as she whispered, "Yes."—*Herald Presbyterian.*

THE HOUSE THAT JACK BUILT.

By James L. Elderdice.

Among the so-called "culminative" folklore verses or stories, the most famous is "The House That Jack Built," known by English-speaking children all over the world. Another tale of a similar sort, little known in this country but popular in England, is "The Old Woman and the Cat." It begins by describing the old woman's anxiety to make her pig jump over the stile in order that she may get home that night, and continues somewhat in this order: She appeals to the dog: "Dog, dog, bite pig, make pig jump over the stile so I may get home to-night." But the dog would not. Then she saw a stick to which she appeals: "Stick, stick, beat dog, make doge bite pig, make pig jump over the stile, so I may get home to-night." But the stick would not. So she proceeds, unsuccessfully, calling on fire, ox, butcher, and rat. At last the cat consents to kill the rat if the old woman will give her a drink of milk. This the cow agrees to furnish if the haycock will give her a whisk of hay. The haycock, without further parley, yields to her wishes, and straightway all the objects in the culminative chain are set in motion.

"As soon as the cow had eaten the hay, she gave the old woman milk, and away the old woman went with it in a saucer to the cat. As soon as the cat had lapped up the milk, the cat began to kill the rat, the rat began to gnaw the rope, the rope began to hang the butcher, the butcher began to kill the ox, the ox began to drink the water, the water began to quench the fire, the fire began to burn the stick, the stick began to beat the dog, the dog began to bite the pig, the little pig in a fright jumped over the stile, and so the old woman got home that night."

But as all folklore tales or jingles have the origin in the dim shades of a distant past, it is not surprising to find that "The House That Jack Built" and "The Old Woman and the Cat" are but counterparts of a parable hymn sung by the Jews centuries ago at the Passover ceremonies in commemoration of the principal events in Jewish history, which are thus set forth: "A kid, a kid my father bought for two pieces of money. A kid, a kid. Then came the cat and ate the kid that my father bought for two pieces of money. A kid, a kid." So in succession follow statements regarding the staff, fire, water, ox, butcher, angel of death, and the holy one whose doings are found in the summing up of the final verse:

"Then came the holy one—blessed be he!
That killed the angel of death
That killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money.
A kid, a kid."

The interpretation of this poem, as given by a famous rabbi in 1731, is as follows: "The kid, which was one of the pure animals, denotes the Hebrews. The father by whom it was purchased is Jehovah, who represents himself as sustaining this relation to the Hebrew nation. The two pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity. The dog is symbolic of the Babylonians. The staff signifies the Persians. The fire indicates the Grecian empire under Alexander the Great. The water betokens the Romans, or the fourth of the great monarchies to whose dominion the Jews were subjected. The ox is a symbol of the Saracens, who subdued Palestine and brought it under the Caliphate. The butcher that killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hand of the Saracens. The angel of death signifies the Turkish power by which the land of Palestine was taken from the Franks, and to whom it is still subject. The commencement of the last stanza is designed to show that God will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land and live under the government of the long-expected Messiah."—Jas. L. Elderdice, in Christian Advocate.

"Thou art a sea without a shore,
Awful, immense Thou art,
A sea which can contract itself
Within my narrow heart:
And yet Thou art a Haven too,
Out on this shoreless sea,
A harbour that can hold full well
Shipwrecked humanity."

In Memoriam.

Death came to the relief of Brother James H. Grissom Thursday evening, May 9th, after a lingering illness of about seven weeks. During this time he suffered a great deal and several times he cheered up, thinking he would recover, but when the chances seemed against him he seemed to be resigned to the Lord's will, and when death came he fell on sleep as a child on its mother's breast. Truly it is worth it all to be able to trust in the Omnipotent at such a time. Bro. Grissom was 66 years of age, and had been a member of Mt. Carmel Methodist Protestant Church for 2 years.

He was first married to Rebecca Finch and to this union were born four children. He was married the second time to Margarette Edwards and to this union were born three children. All his children and his wife survive him, also seven grand children.

For the widow and the little ones left at home we especially offer our prayers and sympathy. No one but those who experience such bereavement know what it means. May the good Lord bind up the broken hearted and we commend them all to Him who notes the sparrow's fall.

The burial services were conducted from Mt. Carmel Church by Bros. J. D. Williams, J. A. Burgess and the writer and we laid his body to rest in the Finch family burying ground to await the resurrection morn. A large number of friends and relatives were in attendance.

N. G. Bethea.

"THEY LOOKED UNTO HIM, AND WERE RADIANT."

I presume that everybody has known some whose lives were just radiant. Joy beamed out of their eyes; joy bubbled over their lips; joy seemed to fairly run from their finger tips. You could not come in contact with them without having a new light come into your own life. They were great electric batteries charged with joy.

If you look into the lives of such radiantly happy persons—not those who are sometimes in the valley, but people who are always radiantly happy—you will find that every one is a man or woman who spends a great deal of time in prayer alone with God. "God is the source of all joy; and if we come into contact with him, his infinite joy comes into our lives."

Would you not like to be a radiant Christian? You may be. Spend time in prayer. You cannot be a radiant Christian in any other way. Why is it that prayer in the name of Christ makes one radiantly happy? It is because prayer makes God real. The gladdest thing upon earth is to have a real God. I would rather give up everything I have in the world or anything I may have, than give up my faith in God. You cannot have vital faith in God if you give all your time to the world and to secular affairs, to reading the newspaper and to reading literature, no matter how good it is. Unless you take time for fellowship with God, you cannot have a real God. "If you do take time for prayer, you will have a real, living God; and if you have a living God, you will have a radiant life."—Rev. R. A. Torrey, D. D.

O. L. STRINGFIELD.

WHO BECOMES ASSISTANT SUPERINTENDENT OF THE NORTH CAROLINA ANTI-SALOON LEAGUE.

Rev. O. L. Stringfield is a native of Sampson County. He graduated at Wake Forest College in the eighties and opened a school at Wakefield in Wake County. For many years this was the most flourishing school in this section of the state. Mr. Stringfield inspired many a boy and girl with a desire to make the most of life. The school building having been burned at Wakefield, he gave up the work there and accepted a call to the Fayetteville Street Baptist Church of Raleigh. From that position, he came to Meredith College in a day when everything looked dark for that institution. He put his very life into the work, and by unwavering faith and consuming earnestness, he succeeded in arousing the Baptists of the state to the importance of building a school for girls which should be equal to Wake Forest in the class of work to be done. To O. L. Stringfield, more than to any other one man, is due credit for the establishment of Meredith College.

Mr. Stringfield, after finishing his monumental work for Meredith College, went back into the pastorate for some years; but his heart was in general work, especially that of education, and so he accepted a call to South Carolina as financial agent of the Greenville Female College. Coming back to this state as the agent for the Baptist Theological seminary, he did fine work in closing up the endowment for that institution. He then went to Missouri as agent of a college there from which place he has recently returned to North Carolina.

Having been an ardent temperance man all his life, his new work will be quite congenial and he will, no doubt, stir the people to whom he speaks. The temperance forces in the state are to be congratulated that O. L. Stringfield is to devote himself to the advocacy of temperance principles. All of his time will be given to field work and his appointments will be made from the office at Wilson, N. C.

In the decade from 1901 to 1910, the death rate from tuberculosis in the United States declined from 196.9 for each 100,000 persons living to 160.3, a decrease of 18.7 per cent, while the general death rate, including all causes of death, declined only one-half as fast, or at the rate of 9.7 per cent, from 1655.0 to 1495.8.

These figures were given out in a state ment issued to-day by The National Association for the Study and Prevention of Tuberculosis. They are based on data abstracted from the reports of the United States Bureau of the Census, and cover the registration area in this country. According to the statement, the tuberculosis death rate has declined steadily since 1904, when it was 201.6. On the other hand, the general death rate shows a fluctuation downward in general trend, but not as steady as the tuberculosis rate. The decline in the tuberculosis death rate in the last ten years means a saving of 27,000 lives at the present time.

In certain cities, such as New York, Boston, Cleveland and Chicago, and in States like Massachusetts, Rhode Island and Connecticut, the decline in the tuberculosis death rate is much more marked than in the country at large.

The National Association says that there are many factors working together to cause the decline in the tuberculosis death rate, such factors as the change in the character of our urban population, increased sanitation, and better housing, but probably as potent a factor as any has been the nation wide anti-tuberculosis campaign. "It may be foretold with considerable certainty," the statement concludes, "that when the effects of the present rapidly increasing provisions for the care of tuberculosis patients shall have become evident, the decline in the death rate from consumption in the coming decade will be even more marked than that in the last one."

MODEST HEROISM.

Israel Greenburg, seven years old, was playing on the string-piece of Pier 21, East River, New York, when he tripped and fell into the water. A woman who saw him fall ran for help, and the first person she met was a neatly dressed man who had come off one of the New Haven boats. The man dropped his valise, ran to the spot and dived into the water. He swam to the boy, and grabbing him, managed to get him aboard a sand barge. Patrolman Myers found the man and the boy on the barge, and asked the man his name. "You don't want my name," said the man. "That isn't necessary. Just show me a place where I can change my clothes. That is all I want." The policeman called an ambulance, and the boy was removed to the Hudson Street Hospital. Then Myers led the rescuer to a seaman's lodging house. He took a

suit out of his valise and put his wet suit into the valise, and went on his journey. Every effort was made at the lodging house to have the man reveal his identity, but he said: "I only did my duty; only a little thing unworthy of any notice in the papers or public praise." It was a beautiful, heroic thing to save a life as he did, but a doubly beautiful thing to be so modest and humble about it. Human nature is such that praise is sought for the most commonplace acts, and in those of heroism there may be a just pride. The modest, manly man did not get his name in the papers nor apply for a medal as would have been the natural or proper edsire, but he knows himself, and God knows him. The modesty Christ taught in acts of charity the man illustrated in his heroic act.—*Christian Herald.*

THE RELIGION OF SPEECH.

Puting away falsehood, speak ye truth each one with his neighbor; for we are members one of another.—Eph. 4:25.

Jesus and James make clear the divine attitude to human speech. Their position is pointed, practical and potent, and the modern science of psychology does not alter, but confirm, the position taken by these inspired writers. Furthermore, experience confirms it.

The one who speaks falsely comes, sooner or later, to act falsely. If one is untrue in speech one will become untrue in conduct. The great trouble with telling a falsehood is becoming false. If one is false to any man, in word, one cannot be true to self in deed.

But the teaching of today is more than this. It sets forth the dangers of uncomely speech and points out the prostituting effect of profanity. "The tongue is a fire; the world of iniquity among our members is the tongue." How many of us have felt the fierceness of this fire, the consuming effect of this flame, this fire and flame of an evil tongue! It was, as James points out, the very fire of hell. "It is full of deadly poison." And this poison is for the one who administers it as much as, often more than, for the one to whom it is administered. Be careful of how you use the tongue. Its deadly fangs lay deep hold upon your own heart and soul while you are trying to fasten them upon the heart and soul of another. Swearing ever and always hurts, injures, depraves the swearer, far more than it does the one sworn at or to.

So likewise of all profanity. The dastardliness and the deadliness of profanity lies just here; it shrinks and shrivels the soul of the profane one.

Of all bad habits, profanity is the most useless and inexcusable. All other bad habits than this have some end in view, satisfy some passion, breed some craving, or desire. Profanity does neither. It has no excuse for being. It is simply born of irreverence and exists in itself as a species of open defiance to God's laws which condemn it. Profanity is a species of irreverence, bigotry, defiance and anarchy. God says, "Thou shalt not take the name of the Lord thy God in vain." Men take it in vain and can give no other excuse or reason or justification for so doing than that it defies God and violates His law. "Swear not at all," says our Lord Jesus. Yet men do swear, and they have no other ground, excuse or justification for so-doing than that it defies the words of Jesus and shows open rebellion against Him.

Men swear because they want to make themselves out that which they are not. They want you to see that they can swear, and thus defy God and do violence to His words with impunity. Swearing, falsehood, profanity, it is a species of human weakness, a manifestation of a rebellious spirit, a declaration of anarchy, the prostitution of the soul, the outward acclaim that God is unwise and His law unjust.

There is nothing that our day needs more than the spirit of reverence. And there is nothing that makes against this spirit of reverence more than the deplorable habit of profanity abroad in the land.

It seems to me that this habit, this spirit of profanity, is on the increase. Good people everywhere need to raise their voices, their pens, their influence against it everywhere; for it is deplorable and is sweeping thousands into wreck and ruin of life, conduct and character.

—From The Christian Sun.

NEW MULTIPLICATION RULE.

I wonder if it is in your arithmetic? It is one of the best rules in all the world, but it is not in all the books. You know the old rule, of course, but this is a great deal more fun. To think of fun in arithmetic! It is a multiplication by division. Does that puzzle you? Perhaps you are saying: "When you multiply, you get more; but when you divide you get less. How, then, can you get more by making less?"

I will tell you the rule if you will promise two things: to try it and then to explain it to somebody. Of course you will try it. For of what use is a good rule if you don't use it? And when you have seen it work, I know you will want to share it. Let me explain the rule by an example, as the books do.

Suppose you have something that is very nice, O so nice! To multiply by this rule just divide it. Gvie some of it to somebody. Then you will certainly have more than you had before; not more of the thing you divided, but more of something which is far better. For it is a peculiar thing about this rule, that it not only multiplies, but it changes the kind. Under the old rule, if you multiply two oranges by two, you have four; but they are only oranges. When you multiply by dividing, you have an orange and the pleasure of sharing, which is certainly much more than just oranges. You get not more orange, but more pleasure And, after all, it is not things that make us happy. Is it not a good bargain to exchange things, just things, for real pleasure? Who would not be glad to have less orange and more fun?—*Christian Guardian.*

A PROPHECY.

Dr. Griffith John, speaking to Chinese Christians on the occasion of his jubilee, concluded with these words:—

"I now want to assume the role of a prophet. Another fifty years and there will be no idols in China. Fifty years and there will be no Buddhist or Taoist priests. In fifty—or shall we say a hundred?—years I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers and all China will be changed. We older brethren will not see this sight in life but we shall look down on it from heaven, and the little ones here tonight will see it and will play their part in it."

HOW TO READ THE BIBLE.

Martin Luther used to teach his children to read the Bible in the following way. First, read through one book carefully, then study chapter by chapter, and then verse by verse, and lastly, word by word, for, he said: "It is like a person shaking a fruit tree. First, shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch and afterwards each twig of the branch, and last of all, looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible."—Selected.

A woman came into a photographer's studio and said to the proprietor: "Do you take children's photos?"

"Yes, certainly, madam."

"How much do you charge?"

"Five dollars a dozen."

"Well said the woman, sorrowfully, "I shall have to see you again. I've only got eleven."—*Ladies' Home Journal.*

...NSUAL OCCUPATIONS.

...th this census is completed, ... classification has been ... subdivided has been put in ... ... is found be the most elaborate ... ever made by the Census ... ... while machinists ... ... under one general ... of them will be classified ... particular work he is do... ... and indus... ... dresses will contain ... This will bring to light ... in what source. ... and a livelihood ... has progressed, there ... classed as "snake men" ... a snake ranch in ... more than seven years ... handling snakes. During ... sold over 150,000 rattle ... the price ranging ... each. They are sold to ... circuses, medical col... ...sts.

... industry one would ... to find persons sub-classed, ... plowers, sluggers, busters- ... and weather makers. ... are. Another man who will ... by himself when the work ... ... Kansas City, ... the smoke of ... He claims that when ... has been hung it ... upon the meat ... smoked in an old- ... house. Such titles as ... gay hat factory, "tobies," ... "clock wallopers," a ... "poucher" in a hat making ... in a clock factory, ... with oysters, ... factory, some of the ... used by the Census ...

... are as many women as ... who pursue odd ways of ... which would ... "ists," were a common ... used, for it is their ... from the de... which they are "employ... ... each day, or as often ... When a grouchy ... complaint of ... or what not, against ... is summoned ... in charge of ... There she is ... before the angry ... summarily dismissed, and ... goes away rejoicing.

... policemen are becoming rather commonplace. We have a woman chief of police in Kansas; a town in Pennsylvania boasts a fair deputy sheriff, who is a college graduate, and Los Angeles was the first city to appoint a woman to its police force.

One woman in Pennsylvania earns her daily bread by raising Persian cats and selling them for $25 to $100 each. She not infrequently makes large sales to wealthy cat fanciers. Still another woman in Maryland devotes her time to pigeon raising, claiming her income from the industry to be about $700 a year.

One of the most unique trades of the entire list, however, is that carried on by a man in Seattle. His business, and a profitable one, too, is to secure the mustaches from walrus killed in Bering Straits and sell them to the Chinese for toothpicks. These stout bristles are plulked from the nose of the walrus by Indians, tied into small bundles and sold by him on the Pacific Coast to agents who ship them to China, where they are in great demand. In an aged bull walrus the bristles are about a foot long and nearly as thick as a lead pencil. Besides being extremely tough, they can, when made into picks, be pushed between the teeth without injury to the enamel. Last year this dealer cleared something like a thousand dollars by his traffic in walrus whiskers.—*Scientific American.*

BIG AND LITTLE BROTHERS.

The Big Brothers, to the number of seven or eight hundred or perhaps a thousand, pick up and brother the lads of the street who get "pinched" and landed in the Juvenile Court. They find jobs for the Little Brothers, which is not so difficult, as most of them are employers of labor or have a "pull" with those who are. They keep the youngsters in the good path and, what is more than bushels of advice, they give them comradeship, affection, friendship, and human love, making them feel that the heart of things is good. And, once more—paradoxically—it seems that, much as the Little Brothers get out of it, the Big Brothers get a good deal more. Take the case of one of them, a bachelor and a banker. He took on a Little Brother and found him a job. Then on holidays he took him to the links and gave him a job of caddying in the open, finding him strong shoes and a sweater for the occasion. After awhile it occurred to him that the youngster needed religious training. So he began to take him to Sabbath school and to church, thus renewing an acquaintance which had lapsed a dozen years before. And, best of all, that Big Brother declares that he has never been so happy in his life.

What a marvelous thing it will be when the Little Brothers of to-day are old enough to become the Big Brothers of to-morrow! Two or three have already done so, though the movement is but six years old. But what will it be when there are thousands? Finally, has one not read a sentence beginning in some such way as this: Inasmuch as ye have done it unto one of the least of these my brethren?"—*Harper's Weekly.*

Continued from page 5.

escort the ladies to the legation quarters, and, best of all, for me, no one opposed my plan of returning to Kalgan. So I accepted the loan of a revolver, and, grip in hand, I started for the station. Soon I found a rickshaw. Fortunately this part of the city had not been disturbed as I found. Here and there were soldiers returning to their posts. The light gave back the courage the night terror had taken from them. However, that day and the next night the looting continued. Some of the people took occasion to finish up what the soldiers had left. Arriving at the railroad station, at first I could not buy a ticket for Kalgan, but then a train was made up for Kalgan, much to my relief. The terminal at Fengtai had been so completely looted that there was no starting of a train from there that day or for several days to come. You can imagine my pleasure on arriving at Kalgan. They were all blissfully ignorant of the danger around them, and it was left to me to tell them of China's new danger.

It is not necessary to tell you of the later events of the plundering of Tientsin, of the terrible fate of Poating-fu and of the efforts of the authorities to restore order. These and many more things your daily papers have told you. Where will it end? Perhaps the foreign power will intervene. If so, there may be many months of interruption to the work of the missionaries. But we hope that such is not to be China's fate. We trust that the new government may have strength to restore order.

Kalgan was in a very perilous condition during the time of the looting. The soldiers stationed here made demands of their officers and for two days official Kalgan feared that the soldiers would break forth and loot. Of course the terror spread rapidly to the common people. The personal courage and influence of their general is probably the only thing that has kept them in order. Kalgan has been very fortunate in again escaping. Several times danger has threatened the city, but fortunately disaster has not overtaken the city.

Pay as you go. If you can't pay, don't go.

PROGRESS OF EDUCATION IN DECADE

Dr. P. P. Claxton, head of the federal burea of education, has just issued his annual report. It contains an unusual amount of valuable information, as it makes comparisons between conditions now and these 10 years ago, showing what remarkable progress had been made in this short period. Few general readers can take time to study this report, but a summary of it here will put you in possession of the main facts brought out. Within the decade the average length of the school year has increased 8 per cent, the attendance 14 per cent, the number of teachers in the public schools 20 per cent, the salary of men teachers 35 per cent and of women teachers 25 per cent, the value of school property 75 per cent, the number of children in kindergartens 40 per cent, the number of high schools 70 per cent and of high-school pupils 76 per cent, and the number of students in college and technical schools 67 per cent.

Meantime the average illiteracy has decreased from 11 per cent to 8 per cent, that among the whites being now 3 per cent and among the negroes 30. According to the census there were 5,500,000 persons in the country over 10 years old unable to read and write; 1,700,000 foreign whites and 2,300,000 colored. Of 25 million children of school age—5 to 18—less than 20 million are enrolled in schools and the average attendance of those enrolled is 113 days a year and the average total school life of a child is 1046 days, or say five school years. Only about one-fourth of the children ever enter high school, eight out of a hundred complete the high school course, and only five out of a hundred receive any higher education. At last all the states have normal schools but the report says that less than half of the teachers receive "adequate preparation for their work." The country schools, it adds, are "particularly unsatisfactory," the buildings often being cheap and unsanitary, the terms short and the teachers poorly paid and overworked, while the courses are ill-adapted to conditions and attendance is poor. In mining and mill districts the youngsters are taken from school at a premature age to go to work. Of five millions of young men and women of college age, only about 200,000 or 3 per cent are in colleges.

There are now 506,000 teachers in the public schools, of whom 21 per cent are men and 79 per cent women; the proportion of men is steadily declining. The average salary of men teachers has risen from $46.50 to $63.40 a month in 10 years and of women from $39 to $50. The number of schoolhouses is 256,000; this number is not increasing much, as many schools are being consolidated. The total value of public-school property has now reached the enormous total of $968,000,000 or practically a billion dollars. The annual school income from state taxes is 63 millions, while 230 millions more is raised by local taxation and the total expenditures for school purposes are now over 400 millions a year. We spent $2.84 per capita of population on our public schools in 1900, and now we are spending $4.45. Every pupil cost the community on an average $31.65 a year. About 400 of our cities now have kindergartens, with 180,000 children attending, but Dr. Claxton points out that there is danger of the kindergarten system in this country degenerating into a merely humdrum primary department of the regular schools, thus sacrificing Froebel's idea.

There are now 10,200 high schools in the United States, with 42,000 teachers and 915,000 students. Of these pupils 43 per cent are boys and 57 per cent girls. The changes with the decade in the subjects studied are significant. Latin is about holding its own, while Greek has practically disappeared; French is on the increase and German much more so; algebra and geometry are studied more than they were, as preparation for technical work; physics is not receiving so much attention, nor chemistry either; English literature, rhetoric and general history show a marked increase—a tendency in the wrong direction, many will say, as being away from the practical; but on the other hand the study of agriculture and domestic economy is rapidly forging ahead and will soon take high rank. In 10 years the number of students in colleges taking agricultural courses has more than trebled. There are about 100 agricultural schools now supported in whole or part by the states, while agricultural courses are given in 2,000 high schools and 100 normal schools. Agriculture is a required subject in common schools in 12 states. Courses in forestry are also making their appearance, while "vocational training" is being favored all along the line. There is compulsory school attendance now in all but seven states. Commisioner Claxton deplores the "lack of progress in musical education;" he says that "the American people are eye-minded and moving-pictures seem to suit their desires better than music;" but they should "be taught to hear the significant things of life as well as see them," he thinks. Great progress has been made in the way of bettering the sanitary conditions in the schools; health is coming to be looked upon as the basic object of education.—*The Pathfinder.*

HOW TO KEEP WELL

THE DRINK HABIT.

Get the drink habit. It will cure [illegible] "spring fever" and make a cool [illegible] mild for you—if you drink [illegible] unadulterated ale. Your [illegible] each spring is due to wi[illegible] of waste in the body which [illegible] moved. Flush them out with [illegible] two quarts of water every day. [illegible] them flushed. Don't permit [illegible] conditions of the body, if [illegible] to drink three or even four [illegible] and eat nothing but fruits [illegible] Have an internal spring [illegible] a week and see how [illegible] you can do your work.

WHAT TO DRINK.

Don't drink anything [illegible] just because it resembles [illegible] criminating. It may be the [illegible] ling water from a [illegible] may be a dilute solution [illegible] deadly bacteria. When [illegible] strange water, ask, "Where [illegible] it is a city public supply it is [illegible] City waters are analyzed [illegible] found polluted the fact is [illegible] cause of pollution removed. It is [illegible] with the old oaken bucket or [illegible] open topped well, beware. [illegible] that these old family wells [illegible] kind and those that are [illegible] water tight with cement, [illegible] drained around the top [illegible] twice as likely to be polluted as city [illegible] and the State rarely [illegible]

ABOUT "MINERAL WATERS."

Don't waste your money on "mineral waters." They may contain [illegible] minerals, odors, tastes, and [illegible] originally or by adulteration, but for [illegible] or ten cents your druggist will [illegible] enough salts and [illegible] of "mineral water." Nine-tenths [illegible] of the so-called "mineral waters" [illegible] hoax—a snare and a delusion. [illegible] these "minerals," of which [illegible] little, into your body, of which [illegible] less? The chief virtue of such waters [illegible] in the fact that [illegible] usually harmless, and people [illegible] of this water that their systems [illegible] out and cleaned and they feel [illegible] is perfectly natural. They would [illegible] equally good or better [illegible] an equal amount of any pure water, and they would have avoided the [illegible] expense. Man in his ingenuity has [illegible] many things to water, but [illegible] additions are useless if not harmful. [illegible] drink ever devised by man is more effective for the slaking of thirst than pure water.

ONE WEEK'S WORK OF AN A. B. CLASS.

Here is the record of the activity of a Bible class in Boston for one week:

Sixty-five members began the week well by being present at the regular session of the class in the afternoon, while forty-two of the men had been to the morning church service. In the evening, sixty of the men sat together at a special service and they sang a song as their contribution to a Sunday-school program.

On Monday night four of the men went to a mission in the city to help in the service, and four more of the men went to the neighboring city of Lawrence to perform the same service.

On Tuesday evening ten of the men helped to conduct a mission service and on Wednesday night fully half of the members were present at a church social.

Thursday night the class held a temperance meeting, and on Friday evening twenty-five of the men were present at the regular church prayer-meeting and many of them gave testimony as to the power of the Holy Spirit in their own lives.

On Saturday night several of the men assisted in a city mission service.

During the week the class made a generous contribution to the fund being raised to defray the expenses of Men and Religion Movement in Boston, and ten dollars were given to a poor and needy family the father of which has been disabled for some weeks by illness. This is about an average week of the activities of this class, which may surely be numbered among the classes that "do things."

THE RESULTS OF AN "INCREASE MONTH."

The leaders of the Adult Department of Sunday-school work in Alabama determined to set aside a certain month as an "increase month" all along the line in that state. Every county and district Adult Department officer was asked to organize at least one class during the month. The result was that the month thus chosen stands out as a record breaker in the history of the Adult Organized Class Movement in Alabama. Fifty-two new classes from twenty-six counties were reported. The value of an "increase month" or three months is that it gives a certain definiteness to the work and sets many people to "doing something" within a given time.

THE MECHANICS OF THE MEETING.

As to the mechanics of the meeting, the methods of carrying it on, these may differ in different societies, and even in the same society from month to month. Its distinguishing peculiarity is the calling of the roll in some form or other, and I think for most societies there is no better way than to make this the feature of the evening, and have each one who responds to his name respond with some brief prayer of consecration, a word of testimony concerning his desire to serve the Lord in the days to come, or a verse of scripture which expresses his thought of renewed allegiance. The response to the roll-call may be infinitely varied. We never have just the same history to thank God for in the past months, or just the same way to express our allegiance for the future, or, even if we do use the same words week after week, it matters little if they express our hearts's deepest feeling.

I think, however, that this roll call should always be conducted in a most solemn and serious manner. It should always be preceded by prayer; at least one and perhaps several brief prayers should be offered that the names as they are recorded on the secretary's book may also be recorded in the Lamb's book of life above, and that the responses may be no formal service, but a general renewal of covenant vows. The secretary should not always begin at the same end of the alphabet, but sometimes with the A's, sometimes with the W's, and sometimes in the middle of the alphabet. As the secretary begins to read the names, I think it is a good plan for him to say as is done in some societies, "let us now renew our covenant with God." After a few names have been read and responses given, a verse of a hymn may be sung, for there are many appropriate ones in our usual collections. There can be seasons of prayer interspersed through the hour, and in many ways the exercises can be made as varied as it is impressive.—Francis E. Clark.

NOTES ON C. E. TOPIC, JUNE 2, 1912.

Subject—Fidelity; Christian Virtues VI. (Consecration meeting). Rev. 2:1-10.

Leader's Talk.

The closest application of our topic to the lives of Endeavorers surely relates to their fidelity in keeping the pledge. The more one goes over the clauses of the pledge the more convinced does one become that every point is necessary to the well-rounded Christian life. There is need today for every Christian definitely to promise his Lord to strive to do whatever He would have him do; there is need for daily Bible-reading and prayer; there is need for clear-cut testimony for Christ; there is need for regular attendance at the meetings of society and church, and for participation in Christian service. Fidelity in these directions will make the kind of men and women that will be a power in the land.

And for this high standard we must stand firm. During one of his great battles a message came to the Duke of Wellington that a certain regiment was sorely pressed, and that unless re-enforcements were sent, it must give way before the enemy. The Duke replied, "Stand firm." "They will be crushed," said the officer. "Stand firm," returned the Duke. "You will find us there," was the answer as the officer galloped away. And the regiment stood firm until the legions of France marched over it and annihilated it.

Let us hear our Master's command, "Stand firm; quit ye like men; be strong."—R. P. Anderson.

Thoughts from Others.

If some one says that he has confessed Christ once and thinks that is enough, let me ask him if he has not received any blessing during the past month which he wishes to consecrate to God, or whether some intellectual material, or spiritual gift has not come to him which he would lay upon the altar of sacrifice. I am sure that no one can live in the right world and experience God's goodness and constant care, without having something fresh and new each month to give back to the Giver of all good gifts. Certainly the consecration service once a month is none too often.

"Bishop Usher, whose sacred chronology is printed in the margin of most of our Bibles, was one time preaching to a great audience in London, when a messenger from the despotic King James commanded his immediately coming to the palace. The preacher replied: "I am engaged in the more important business of the greater King. When I have finished my duty to him, then I shall come." This same spirit, even in attenuated form, applied now would send us to many a prayer-meeting on evenings when we regard an invitation to a social as more imperative. Which is the greater, God or our society leaders?"

The test of fidelity is trifles. Anybody can be faithful to the great trust or on the great occasion. The need is for Endeavorers that will be in their place every Sunday; that do small duties with as much zeal as greater ones. The Sunday school needs scholars and teachers of the present-every-Sunday kind; the pastor needs parishioners that are in their pew rain or shine. Youth is the time to make fidelity one of the chief stones of charac-

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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THE PREACHING THAT MOST HELPS

Some preachers preach science; they help a little some of their hearers, though the scientifically inclined rely little on the pulpit for instruction.

Some preachers preach morals, and help to form in the community correct views of moral obligations. Their preaching has a certain value, though not the highest.

Some preachers preach history, and help to inform their hearers regarding events andmovements of the past. This knowledge of the past is necessary to an understanding of the present, and the preacher is doing a good work when he teaches men what has occurred in the religious history of the race.

But the preachers that are supremely the best are those who bring their hearers to see the need of a divine deliverer from the innate evil of sin and to see that in Christ Jesus God offers to men the very Savior they need. Some preaching may instruct, but the best preaching moves to a sense of the need of Christ, to a living faith in Him, and an early acceptance of Him as Savior and Lord.

—Why do people quarrel? Some are quarreling about property, some about questions of precedence, some about petty offices, that of the president of the United States included. What do you guess it is that makes them do so?

WASTERS.

The world's resources are limited. There is only so much coal in the ground, and at present rate of consumption, it will all be gone in a few generations. The soil on our farms is a precious heritage from the past, but it is washing into the ocean and being used up faster than additions are made to it in many places. As population increases, if the food supply continuously diminishes, the time must come, if the world continues, when there will be widespread famine. Even the oxygen in the atmosphere is being diminished, and fear is expressed that there will be an oxygen famine in the future.

However we may look upon this question of the exhaustibility or inexhaustibility of the world's resources, there is one phase of the matter about which we are all agreed: that is, the individual man has a very uncertain tenure upon life, and can by his own action, shorten his days, diminish his pleasure in living and lessen his usefulness to his fellowmen. If men cannot waste and exhaust the world's resources, certain it is that the individual man can rob himself of his his chance of living and reduce life from a blessing to a curse. Men can become wasters of their own substance.

We are joined to the earth and the earth life through a bodily organism. But by abuse of our bodies we may not only throw ourselves out of right adjustment to our environment, but we may actually sever our present connections. Whatever tends to either of these results is a waster, a destroyer.

The world abounds in destroying agencies. They are offered us in stores. The newspapers advertise them and represent them to be builders rather than destroyers. We have to be on our guard. It takes much caution and much wisdom to select the course of safety and health and life. "There is a way that seemeth right to a man, but the end thereof are the ways of death."

—Rev. C. A. Cecil asks us to say that Children's Day will be held at Julian M. P. Church on the third Sunday, beginning at 11 A. M.

—On one of the intensely cold Sundays of last winter a preacher decided that he would not go to his appointment because he thought no one else would go. Another preacher on the same day decided that he would go, whether any one else was there or not. He found no congregation, but the people of the vicinity heard that their pastor went. The day for the next appointment was also very cold. Both preachers went this time. The one that failed to go on the former occasion found a very small number present, for the people were in doubt as to his coming. The preacher who went on the former cold day found a good congregation, for the people said: "If he went that other cold day, he'll be sure to go today."

—W. F. Stead, the distinguished literary man who perished in the Titanic, was a man of influence among men. It is thought to have been due to his efforts that Mr. Carnegie built the Peace Palace at The Hague. Yet Mr. Stead was once imprisoned and compelled to wear stripes. But he was suffering for righteousness' sake, being imprisoned for a justified attack on the London authorities for laxity in office. After Mr. Stead had served his term, every year on the return of the anniversary of his imprisonment he would don stripes for a day. He might be invited to dine with high officials, it mattered not where he went—he wore a striped suit as a rebuke to the government that had falsely imprisoned him.

—Rev. E. G. Lowdermilk spent last week in Kernersville, preaching a series of sermons preparatory to a revival effort to be made later.

—N. G. Bethea, Jr., aged six, fell and broke his thigh a few hours before his father returned home from General Conference. He cannot understand why he must lie still, and requires much watching, but he seems to be doing well. Bro. Bethea had to cancel a preaching engagement at Kernersville because of this accident.

—Thos. E. Watson has been arrested for mailing obscene literature. He says the objectionable passage was quoted from a copyrighted book published in 1895. He is attacking the Roman Catholic hierarchy.

We, the undersigned, wish to express ourselves concerning the Orphans' Home at Denton. When the locating committee came to Denton last summer and made Denton a proposition which was accepted, we staked our word and honor upon it and went to work for funds to purchase the required amount of land. The difficulties in the way were many, but we worked unflinchingly until each obligation had been met. No one but those connected with it know the sacrifice that was made to raise this $2,200.00, in addition to the building of the new church. But finally, after days of work and worry, the deeds were made and we thought the matter settled. To our surprise a letter was received one day stating that Denton's proposition would not be accepted. Denton, so far as we know, had never made any proposition,only accepted the one made to her. This reminds one very much of our college enterprise. In the beginning, the College, as we understood it, was located and a site purchased. Everything seemed to go well, and if we remember correctly, approximately $50,000 had been subscribed and part paid in when to our amazement the cry was raised: "Where shall the college be located?" That cry has been ringing in our ears all these years, and today we have no college in sight. No one doubts but that we need a college and that the church is able to build, but the trouble is we can't locate it.

We are urged to pray the Lord to send young men into our ministerial ranks. We think if we would quit praying so much and go to work trying to answer our prayers by building up a school and an Orphan's Home, it would be far more effective. All great institutions have been the product of Evolution. If we can't build ideal institutions to start with, we certainly can lay the foundation and start. Other churches locate and build. We could build, but we can't locate.

A charitable institution of any kind takes in rather than gives out, so that from a business point of view the place is not financially benefited. The profit comes in blessings from God because of doing his will in providing for the homeless. Our church is supposed to support the Orphans' Home—not the place.

Denton, as some seem to think, is located in the backwoods of Nowhere, but such is not the case. Denton has a railroad that is improving, and will, sooner or later, be extended to connect with two great railway systems on the South, and it already connects with the Southern at Thomasville on the North. Denton will, in the course of time, be the county-seat of a new county. It is surrounded by a large territory which is practically undeveloped. Our church has a great future here, provided she is properly cared for, but of course her future can be easily blighted. It takes years to build, but only days to tear down.

The children in our Orphans' Home at Denton, need and must have better quarters. No one knows but those intimately connected with the home, how much inconvenience has been endured because of poor accommodations. Miss Auman and Mrs. Page deserve much credit for the way they have managed the home. They have done well, but give them a better building and much more will be done. It is a shame that it takes our church so long to do what ought to be done in a short time. If Denton is the wrong place for the home, then get it away and to a place that will be satisfactory. It is our opinion that it will be difficult to find a place that will make the sacrifice for the Home that Denton has made For two years the school gave free tuition which most of the time would have amounted to $20.00 per month. We were not able to do this, but did so that the home might be started. The presence of this institution seemed to encourage our people and the most of them, we believe have done what they could. They have a clear conscience in this matter and when the home goes from Denton—its birthplace—the people will be sorry, yet will feel relieved of a great responsibility. If it had not been for Denton, the good ladies of our church could not have started this institution at the time they did. It takes faith to manipulate the affairs of an institution like this. If we wait to see fully and clearly the way before we proceed, perhaps we have gone as far as we will ever go. We know God has been in the work thus far or the work would not have succeeded as it has.

We will be glad to make known the details of every step Denton has taken in this matter if anyone desires it. We sincerely hope that something will be done and that the M. P. Church will not remain content with things as they are at present.

G. L. Reynolds,
D. A. Braswell.

A STRAIN ON OPTIMISM.

In last week's "Herald" we were startled on reading a brief article under the above caption, and we find ourselves asking, "Is it possible that Jews and Catholics are to accomplish the final overthrow of this our grand Republic?" Some time ago we read a startling arraignment of the very corrupt status of morals and religion in New York City and we just hoped it was quite overdrawn, but this article only confirms what we had read before. This article was entitled, "A Severe Tribute." Then comes lawyer's opinion: "After the eloquent Delmar had fought for Harry Thaw against every obstacle that could be found he was asked just before leaving New York for his opinion of the city. He gave his estimate in the following lines:

"Vurgar of manner and overfed,
Overdressed and underbred,
Heartless, Godless, hell's delight,
Rude by day and lewd by night,
Bedwarfed the man, large the brute
Ruled by Jew and prostitute,
Purple robed and pauper clad
Roving, rotten, money mad,
A squirming herd in money's mesh
A wilderness of human flesh,
Crazed by avarice, lust and rum,
New York, thy name's delirium."

E. A. N.

OUR FOREIGN MISSIONARY WORK.

Salutation.

The General Conference has again called me to serve as the Corresponding Secretary-Treasurer of the Board of Foreign Missions for the present quadrennium.

During the former term I rendered the best service of which I was capable, and gave more than the usual number of hours and labor to the varied duties of this position.

I now pledge my best thought and powers to the prosecution of our foreign missionary enterprise, and while regretting that important interests of the work at home could not be more rapidly developed, my best efforts will be directed to informing the church and arousing our people to a clearer comprehension of the greatness of the work abroad, and of the sureties of greater success through more liberal gifts.

Dependence necessarily will be on pastors and members for sympathetic cooperation, for the Board and its Secretary are simply delegated by the church to manage its foreign work, and the church, therefore, must provide both the missionaries and the money necessary to sustain them, and the work which is now prospering so grandly under the blessing of God.

Every church member is a member of the foreign missionary society which embraces the entire denomination, and must meet the obligations of membership which include praying and giving for the extension of the kingdom throughout the world.

The present duty is very plain. For 27 years the Board has published, and supplied free to our Sunday schools, a Children's Day service, and the schools hold-

ing the service have made an offering for the foreign missionary work.

While the receipts of the last quadrennium showed a gain, unfortunately, the no. of schools that used the Special Service prepared exclusively for our own schools was less last year than the year before, and the number to date has not increased.

This is a distinct loss to the church, for it means that many schools are not giving the scholars even this much of missionary education, and by thus denying them this which they ought to receive are not being trained for larger service in the church when they assume its responsibilities.

It would be better to have more schools use the service and get less money for a year or two, because the educational features of the Service, its illustrations of workers and work in Japan, its information of what the church is doing there, the messages from the Presidents of the Gen. Conference and of the Board, and other features, are valuable and cannot be found in any other service published.

Samples were sent weeks ago to every Sunday school superintendent we could reach with letter and order card, but many have not yet been ordered.

The service can be had at any time between this and the fall, and there can hardly be any excuse why a service should not be held by the average school.

I plead that you send at once your order for supplies which will be sent promptly and free of cost. Order without delay.

The Japanese Banners.

Remember two silk banners, beautifully embroidered, and made in Japan are offered to our schools: one to the school making the largest Children's Day offering, the other to the school making the largest offering in proportion to membership.

Please give the membership of your school when sending your offering, number of teachers, officers and scholars.

Our schools ought to raise $25,000 this year for Foreign Missions. Every dollar is now urgently needed for land, buildings, missionaries, etc.

Every school should help. Send for your supplies today. Do not put if off.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

—A negro fireman carelessly removed a throttle on a Seaboard locomotive in Raleigh. The result was the engine ran away and eight miles out of the city ran into a passenger train, killing engineer W E. Kirkwood. demolishing both engines, and slightly injuring two other persons.

THE SUFFERINGS OF JESUS.

One of the greatest mysteries of the earth is that of the sufferings of Jesus.

Peter forbade Him, but Jesus would not follow Peter's counsel.

Women wept as he bore his cross; but the angels did not help him carry it.

Why did he not have his disciples suffer in his stead; thus making a vicarious offering? No; he "trod the wine-press alone." Such things were to come on his people, and he went before them. Our heavenly Father knew our sorrows, and gave a captain of salvation, perfect though sufferings, to be a merciful high priest.

But why God's Son?* * * * Our Sons must die, and God spared not his own Son.

Why a heavenly sufferer?* * * * Because heaven sympathises with us.

See him, O sinner.* * * * The wild beasts howl around him. So you may oppose Him.* * * * Satan is in stern struggle with him. So you may be.* * * * He is crowned with thorns. So memory of your sins may pierce your aching head.* * *.* See him nailed to the cross. So you may be bound, and cast out.

If you reject Christ, you must fight your battle alone: for your drinking companions will not help you, nor romping sinners, nor cackling critics.

But Christ is the tree of life, whose leaves are crushed to heal your wounds and bruises. J. J. Summerbell.

DEVELOPED VIRTUES.

It is a significant fact that the successful development of personal virtues which stand out conspicuously in many a life, has been attained under very adverse conditions and circumstances. It is stated by Paul that he had "learned" in whatever state he was, to be contented therein. The virtue of patient contentment did not become developed in the apostle during the days when his immediate surroundings were most pleasing to him. It required no effort for him to be happily contented at such a time. It was easy to be patient and tranquil then. There was nothing in an agreeable situation to induce a development of the virtue of patience, and its attendant contentment. That development came to him when he was undergoing the stress and struggle of adverse tides, during which he was determined to be contented with his lot, to be patient with his portion, to be satisfied when it was naturally easy to be dissatisfied. And there is the virtue of self-control. It is exceedingly easy for even a quick-tempered person to be self-controlled while he is unaffected by influences of an opposing and distracting character. If one could always be entirely free from harassing conditions, both internally and externally, he never could fully develop the virtue of self-control. He must be under due testing in order to have the right opportunity to so exert himself that he will remain self-mastered amid the trial. When others of like temperament would act furious under abuse, the self-controlled one holds himself firmly in check, however meanly he may be treated. He may feel very indignant, and he has a right to feel so, but he controls himself so well that no outburst of passion proceeds from him. This is a splendid type of true temperance. But it is a virtue which is exceedingly difficult for a great many people to develop into a model example. C. H. Wetherbe.

—The General Educational Board of New York has offered $50,000.00 to Meredith College for women at Raleigh, N. C., on condition that the friends of that institution raise in bona fide subscriptions by June 30, 1912, $100,000.

—The great commonwealth of Alabama suffers the shame and humiliation of having a governor whose chief concern seems to be the protection and care of saloon keepers and rum dealers. This man Governor O'Neal, travelled all the way to Philadephia recently to be with and deliver an address to the National Wholesale Liquor Dealers' Association. He must have felt quite at home amongst the liquor "dealers," for whom, and for whose business, we are told he has a special fondness. We have an idea that the sobriety and virtue of Alabama will assert itself at its next election and rid the State forever of the executive who has brought its fair name into such ill-repute.

—The Chicago building in which the National Republican Convention is to be held will seat 11,188 persons. It stands on the site of the old Libby prison which was moved from Richmond to Chicago in the year of the World's Fair.

—We note that Senator Overman is in favor of unseating Lorimer and Senator Simmons is opposed.

—Atlantic City is purging itself from graft in official places.

—Parmalee, "the safest" of American aviators, was killed last Saturday. Few aviators have died of disease, none yet of old age. Wilbur Wright died last week of typhoid fever.

—The last pensioner of the Revolutionary War died a year ago. Over 100 widow pensioners of the War of 1812 are still on the rolls.

—The National Committee of the Republican Party meets in Chicago today to prepare for the Convention on the 18th. There will be a large number of contesting delegations to be heard.

—Rowan County will build a new court house in Salisbury at a cost of $125,000.

A PLEA FOR BETTER SUNDAY SCHOOL ROOMS.

One of the signs of progress in education is improvement in schoolhouses and comfort for the students and teachers. Separate class-rooms work out the problems of discipline as well as class instruction. The increase of numbers forced the consideration of this matter of class-rooms, and the extension and grading of classes demanded such facilities. The spirit of this feature of school progress is contagious, and hence, like good roads movements, it has spread all over the country. I presume no teacher and no community would be willing to return to the old method of hearing different classes in the same room with all grades present. The idea of return to old conditions would seem absurd, and it is almost certain that no such thought will ever disturb present educational conditions. The questions of heat, light, and ventilation come in for their share of value in connection with health and progress. Discipline is easy under convenient physical conditions, and the teacher can give attention to the lesson and class instead of the other students who need watching. The honor system of management has grown up under these improvements, and serves a better purpose in education than the scold and rod method.

The public school equipment has forced upon the church the wisdom, if not the necessity, of class-rooms for our Sunday-schools. Superintendents, teachers, and even pupils begin to feel that each Sunday school class should have more privacy and convenience for lesson work. A separate room for each class is the ideal plan; but where this is impossible some rooms should be provided and this would lessen the proximity of classes and confusion in the main room. The importance of this provision for better work in Sunday schools is apparent to any thinking person who is interested in the work; and there are many schools in town and country that could increase the efficiency of their schools without very great cost to congregations. Many congregations have torn down churches that might have been converted into good Sunday school adjuncts to the new church; and many churches might make additions to the rear of the church for Sunday school uses.

There can be but one objection to such improvements and that is the cost; and yet the cost is the least difficulty. The enlistment of the community in real Sunday school interest is the herculean task that confronts most churches. Very few Sunday schools equal in numbers the church membership, and members of the church make better house-provision for their domestic animals than for their Sunday school children. No community is too poor to house its people in comfortable and convenient church buildings as no farmer is too poor to build cribs for his corn. If the community has the people it is a loss to leave them without church accommodations. The sooner the church awakens to a sense of the necessity and of her obligation to provide Sunday school equipment equal to public school equipment, the better it will be for our country. In almost every church community there could be found one or two men who pay as much tax to support the public school as the whole community spends on the Sunday school. The church can never do her best with such odds against her. Every school should set as its goal class-rooms for classes and the whole community proud of and interested in its school. The average school is a shuffle of feet, a jargon of voices, a confusion of ideas, a glance of eyes, and the absence of spiritual quiet and meditation. It should not be so. The school is worthy of conveniences, comforts, spiritual assistance, and quiet. The class needs a few moments of devotion. The teacher needs the eye, ear, and heart of the class. The half hour ought to be holy. Pray for it. Work for it. And the class-rooms will come and we shall get closer to the Bible and to Jesus. W. W. Staley.

Methodist Protestants Open Edifice At Linthicum Heights.

With special services and in the presence of many visiting ministers and members of the congregation, the new Linthicum Heights Methodist Protestant Church, at Linthicum Heights, Anne Arundel County, was dedicated yesterday afternoon. The ministers marched from the residence of Mr. H. S. Linthicum to the church, where prayer was offered by Rev. George W. Haddaway, after which he delivered a short address.

Rev. A. J. Torrey, a former pastor of the church, complimented the congregation on the progress it had made in having such a structure erected. Among those who were present and took part in the service were Revs. Dr. J. M. Sheridan, E. O. Ewing, the pastor of the church; E. C. Mekosky and S. Colquitt.—Baltimore Sun.

—Murder will out, they say. Certainly wrongdoer is never safe or easy, even in his sleep. Tortured by memories of a murder he had committed in North Carolina, Frank Jones of Detroit talked in his sleep and let fall information which led to his arrest and identification as the guilty one.

—The N. C. Association of the blind is in session in Fayetteville. Henry Easley, of High Point, is president.

—The Armour Packing Co. has decided to establish a fertilizer factory on the south side of Greensboro. Ths will employ nearly 300 people, it is said.

—U. S. troops have been landed in Cuba to help put down an insurrection of negroes, or at least to protect the lives and property of the Americans. Our government has notified theirs that we have no thought of permanent interference.

—Harmon is 66 years old; Taft 55; Underwood 50; La Follette 57; Clark 62; Wilson 56; Rosevelt 54. Wilson was born in Virginia, Clark and Underwood in Kentucky, Taft and Harmon in Ohio, and Roosevelt in New York.

—We heard this week of another nonagenarian: Mrs. Nancy Hanner, of Guilford County. She is the mother of our worthy brother, Jesse Hanner, of Tabernacle Church. She passed into her 91st year on the 16th of last March.

—Mrs. Robert Causey, of Tabernacle, died quite unexpectedly last Friday night, having been sick only a little while. She was the good mother of Bros. J. W. and Jas. A. Causey, and had reached the advanced age of 85 years. She was buried on Saturday, Rev. C. A. Cecil conducting the funeral service.

—Count Tolstoy once said:

"All happy families resemble one another; every unhappy family is unhappy after its own fashion."

Is not this true of individuals also. Happy souls are much alike, unhappy ones dissimilar and unhappy after their own fashion.

—An exposition for the purpose of promoting the conservation of our natural resources is to be held in Knoxville, Tenn., in September and October, 1913. Gifford Pinchot is president of the Advisory Board.

Among buildings planned are a corn palace, to be erected in co-operation with the boys' corn clubs of the South and formed of ears of corn covering a framework, and a model concrete residence of colonial style to be used as the women's building. In this latter structure such exhibits as pertain to domestic science, child welfare and the like will be shown. Another prominent feature will be a model farm about five acres, containing cottage, a barn, a sanitary dairy, portable hog and poultry houses, modern fences, and the most approved furnishings, tools and machinery. It is planned that one of the state experiment stations will work the farm according to the latest scientific methods. This will be a most valuable object lesson to visiting farmers.

HE KNOWS.

I can not always trace the onward course
My boat must take;
But looking backward, I behold afar
Its shining wake,
Illumined with God's life of love; and so
I onward go
In perfect trust that He who holds the helm
The course must know.
I can not always see the plan on which
He builds my life;

For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with His good plan
My life agrees.
I can not always know and understand
The Master's rule;
I can not always do the task He gives
In life's hard school;
But I am learning by His help to solve
Them one by one;
And when I cannot understand, to say,
"Thy will be done!"

Gertrude B. Curtis.

THE MAN WHO PRAYS.

The man who prays is a man who's clean,
A man with a manly heart, withal,
To know that a cry from a life obscene
Will find no answer to greet its call.
The man who prays is a man who tries
To live his life as he lifts his prayer;
To learn the lesson that round him lies,
To take some interest in right, and care.

The man who prays is a man who feels
That unless he lives in the proper way
There is no use, as he bows and kneels
To lift his hands unto God and pray.
For, what is prayer from a life that's stained
With daily evil and unaccord;
Or how can it merit the blessing rained
From out the bountiful hand of the Lord?

The man who prays is a man who strives
With earnest purpose from day to day
To live his life so there still survives
Some meaning and reason for him to pray.
The man who prays is the man who sees
That he whose life is a daily sin
Can only ask pity, upon his knees,
Can only be sad for the might have been.

—The Bentztown Bard.

Every careful householder will see that his home is properly screened. In spite of this precaution flies will invade houses. Should thep do so no mercy must be shown them. They should be killed whenever Should they do so no mercy must be shown they have come, but one thing is certain, they have come from no clean place. There is not one chance in a million that they have not come from a manure pile, a garbage can, a privy, or a sick room.

The royal road to health leads not by the way of big pills or little pills, purgatives or patent medicines, but by the homely road of correct habits.

AN OPEN LETTER TO THE WOMEN OF THE SOUTHERN PRESBYTERIAN CHURCH.

By One of Them.

We cannot, if we would, ignore the fact that we have a share in the responsibility that rests on our beloved Church, for the raising of the foreign Mission Debt, but—what are we going to do?

"Pray," you say. Yes, pray as we never prayed before for anything outside of our personal affairs, that is, pray more earnestly, and with stronger faith; but while prayer moves the Hand that moves the Universe, we cannot study God's methods without seeing that He means us to do as well as to pray.

Well what are we to do? Go round begging people to give? No.

Give the value of our winter hats? Well, that is a good suggestion, especially for those whose hats cost ten dollars and over, but, dear friends, there is something else that we can do, and the writer earnestly believes that God is calling us to do that very thing—the practice of habitual self-denial especially in dress.

There are many who are obliged to deny themselves many things, but the denial of which we speak is the deliberate doing without something which we are abundantly able to get, and putting that money into he Master's Treasury—just now on that debt.

The rich are called to this as well as those who are comfortably off, and can you not see how quickly we could do our share, if we acted on this plan?

Let us illustrate: Here is a handsome coat suit valued at thirty dollars, or thirty-five. You could get it, and you would enjoy it, too—texture, finish and all, but—that Debt hanging over our Church—you would not enjoy wearing it! You find one at twenty, or twenty-five and while it is not as handsome, you take it, and you have ten dollars to put on the Debt, and, somehow, you wear a smile in your heart that makes up for the lack of style in your suit. This is, of course, but one of the many forms of self-denial possible to use if we are ready for them.

Oh, friends, let us try this. Let our Mission Circles be also Self-Denial Leagues.

Under God there is no more effectual means of building up and strengthening Christian Character than in the habitual practice of self-denial.

There is no merit in it. It is not to be done as a practice, but it is the glad giving up of a lesser good for a greater. The quiet expression of our love to the Master. Church's burden we have borne.

David set us a good example when he said: "Neither will I offer burnt ocerings unto the Lord of that which cost me nothing."

No, dear friends, here is an opportunity for us to prove the sincerity of our love to our Church, and our sympathy with those who have borne the weight of this responsibility.

Let us do it cheerfully and without letting our left hands know what our right hands are doing.—*Presbyterian Standard.*

"If you wish to do the best possible thing for your sermon, have it followed by an appropriate hymn and an earnest prayer."

—Dr. Harvey W. Wiley, the pure food champion, who was formerly chief of the Bureau of Chemistry of the Department of Agriculture, has received an offer to become chairman of the Boston Board of Health at a salary of $7,500 a year.

—After a bitter and hard fought campaign the entire Citizens' ticket, including Judge Ben B. Lindsey, won the election in Denver last week, against the combined forces of the Democratic and Republican city organizations, by a plurality of 20,000.

—The Presbyterian General Assembly, in session last week struck the name of Secretary Wilson of the Agricultural Department at Washington from the list of delegates to the Pan Presbyterian Council, to be held in Aberdeen, Scotland, because he accepted last summer a vice presidency of the Brewers' Congress at Chicago.

—The first prize, $87,500, for a design for a federal capital site for Australia, has been awarded to an American, Walter B. Griffin, of Chicago. The new city is to be located in what is now a wilderneess at Canberra, New South Wales. The plan is of the radial type, similar to that of Washington.

OUR BIBLE SCHOOL.

Lesson for next week, Psalms 108-115.

David's prayers for vengeance on his enemies have occasioned surprise and difficulty. Alexander Maclaren says: "The attempts to attenuate the difficulty, either by making out that the wishes are not wishes, but prophecies of the fate of evildoers, or that the whole is a Messianic prediction of the fate of Judas or of the enemies of Christ, are too obviously makeshifts. It is far better to recognize the discordance between the temper of the psalmist and that enjoined by Christ than to try to cover it over. * * Divine retribution for evil was the truth of the Old Testament as forgiveness is that of the New." Mr. Maclaren regards the maledictory psalms as expressing righteous indignation and not personal malice.

From Pastors and People.

Yadkin College.

In our last week's write-up of the commencement exercises we regret having omitted one of the most important features of the day. For several years the forenoon of that day has been given almost exclusively to contestants for the Walser medal, which is also generally known to be given by the Walser brothers of Lexington, in honor of their grandfather, Mr. Henry Walser, who founded the college about fifty years ago and whose picture occupies a conspicuous place on the rostrum on that occasion. Vance Stockard Garrett, son of Rev. J. N. Garrett, was the successful contestant this year, making the fourth great grand son of Mr. Henry Walser who has won this honor.

Rev. Mr. Garrett is very despondent over his slow recovery and earnestly desires the prayers of friends and brethren of the Conference.

We gladly welcome home our young M. P. girls and boys, from their respective institutions of learning. Miss Kate Lee Owen was the first to arrive, having graduated with distinction at the State Normal, Miss Lucy Belle Totten, of G. F. C., Greensboro, also returned on that day. She leaves this week to attend the Y. W. C. A. conference which convenes at Black Mountain, Wednesday, 5th.

Sammie Hartley, from the University, arrived Saturday P. M. Frank Owen, Roland Totten, who stayed for commencement, are expected home this week.

Our Sunday school is getting on nicely under the supervision of Mr. M. F. Phillips. The Easter service was much enjoyed and was a source of pleasure as well as profit. Haven't fully decided on the date for Children's Day service yet, but we expect to have a good one all right.

We are all much pleased with our pastor's new wife and wish for them a long and happy voyage through life.

Lincolnton.

Dear Editor:

Allow me space for our May S. S. report, which was: 1st Sunday, attendance, 61, col. $2.22; 2nd Sunday, attendance, 94, col., $2.48; 3rd Sunday, attendance, 118, col., $3.75; 4th Sunday, attendance, 91, col., $2.70.

The interest in S. S. is splendid which the good collections will show. We have had our examination on the next ten lessons on Teacher Training, which was above the usual, the lowest being 88.

We are preparing to have Children's Day about the 5th Sunday in June if we can get ready. Bros. Elmore and Hoke have their nice 8-room dwellings on lots adjoining church property almost complete and have moved in, and are helping out in the church work.

Success to the Herald and its many readers.

D. B. J.

Mt. Lebanon, Randleman Ct.

We began our special meeting Sunday, May 19th, and closed Monday night, May 27th, Bro. D. A. Braswell came to us Monday night of the 20th, and remained with us till the close. He did some as earnest and faithful preaching as I have ever heard. We had a good meeting; 8 joined the church and several were reclaimed and the church greatly revived.

Bro. Braswell made many friends while here. It was indeed a treat to our people to have him with us. The days with the pastor, in this his first meeting, were full of rich and pleasant experiences. We were sorry when he had to leave, but he made us glad when he told us that he would come and spend another week with us in October.

J. B. O'Briant.

June 3rd, 1912.

Rehoboth, Granville Ct.

There were many things to make us glad yesterday—the bright day, the full attendance at Sunday school and church, the orphans' collection, the interesting Sunday school lesson and the good sermon. We always think Mr. Bethea's sermons are good, and yesterday his sermon on prayer was one of the best he has ever given us. It was a special service for the old people, but the sermon was equally helpful to the young. We have an "old folks' day" once a year and make it a point to invite those who are not regular attendants at church. The old hymns are used and enjoyed. The Orphanage collection amounted to about $3.70. Our Children's Day service will be the fifth Sunday afternoon. The songs and recitations are all good and everybody is interested in it. We hope to have Rev. J. D. Wilkes to address us at that service.

Our special meeting begins the second Sunday in July. We will be glad to have Mr. Gerringer with us again. We like his earnestness in revival meetings. There is much work for us to do that week and we expect a great revival.

Nathaniel Bethea broke his leg last week and it was almost a serious accident. He was unconcious for some time. Dr. Harris thinks he will be all right in a few weeks.

We are trying to organize a County S. S. Association in Granville. Our township convention will be July 6th and then is the time we want to organize. Mr. Bethea promises to help us, and too, we hope to have Mr. Long, the State secretary with us. This is certainly a broad field for work of this kind and we are going at it with the intention of making it a success. It is interesting to read about the General Conference and to hear the delegates talk about it. Mr. Bethea promises to tell us more about it.

Hattie Harris.

June 3, 1912.

Winston.

Dear Bro. McCulloch:

As this writer is the newly appointed reporter for our Winston church, our graceful predecessor having resigned in consequence of having arduous duties in other directions, we take this first opportunity of giving you a brief record of our present movements, etc.

Our church trustees are still making haste slowly as regards the remodeling of our present edifice, but at their last meeting a few evenings ago, plans for the work were submitted to a committee and bids for the same to be solicited and then the bids shown to trustees for approval or not as the case may be.

Our church services are interesting and inspiring. Our pastor labors to and succeeds in giving us most excellent sermons full of deep thought, and shining out clear and distinct is his earnest desire to glorify God in all he says or does. This fact alone would make any minister of the gospel a success. Our music is fine. Our congregations fairly good, a number of young men attending most of the services and giving devout attention to the Word. Bro. Taylor and his good wife visit a great deal and minister in many ways to the sick, the poor, and the afflicted in our midst, and are just as optimistic as circumstances allow them to be, and they are universally beloved.

Our Aid Society is to be entertained at the handsome new home of Mrs. Hutchins on Patterson Ave next Tuesday evening. We are looking forward with pleasure to that event. Our Aid Society here has always been a grand success.

Reporter.

THE POSTAL CARD.

W. P. Kennett, Editor.

The General Conference.

For a few numbers of the Postal Card we shall write chiefly of the General Conference.

En Route.

At 12:48 A. M., May 17th, in ompany with Revs. T. J. Ogburn and George W. Holmes, we left Greensboro, for the city of Baltimore, the seat of the General Conference. Our first effort was to get a little sleep, on the train, in which Bro. Ogburn succeeded admirably, but in which Bro. Holmes and I failed signally.

When the morning dawned we were beyond Lynchburg, and rain having fallen during the night, the hills, mountains and green fields, with herds of cattle and flocks of sheep, together with here and there a beautiful country home, on some elevated place and numerous smaller homes dotting the hills and valleys, presented to the eye a very entrancing view.

The further we traveled the more fertile and highly improved the land appeared to be, until finally we came in sight of the nation's capital. The first indication of our near approach to the city, was Arlington Heights far to our left, beyond the Potomac and high up on the mountain side. On the dome of the main building the flag of the United States floated in the morning breeze. Presently we seemed to turn to the right, and were running almost along-side of the Potomac, with the city in full view. The morning mists from the river had not all been dissipated, and there glistened upon the buildings, the monuments, the beautiful parks, the almost innumerable lines of electric wires a morning freshness that was beautiful to behold. The old adage came to my mind: "God made the country, man made the town," and usually it is added, "God's job is best." However I am not sure but a combination of art and nature is more beautiful than either separately, at any rate the city was beautiful beyond comparison that morning.

At Washington we had only time to change cars, and in about one hour we had made the run, and were in the Union depot in Baltimore. Boarding a St. Paul street car, we soon arrived at the Conference room, and listened to a strong sermon—the opening sermon by Rev. A. L. Reynolds, D. D., of Ohio.

(To be continued.)

Philadelphia, Greensville Ct.

Dear Herald Readers:

I will attempt to say a few words for our Lord and His work. I am so glad that He has been so faithful to us in our religious work, and wish He could be with more of us. Hope in the future that He can say we have fought a good fight, come up higher. We were sorry it was necessary for our pastor to be away yesterday. But as he was called away, he asked Bro. William Allen to fill his appointment. He gave us a very interesting talk which seemed to be enjoyed by all. We are always glad to have Bro. Allen with us in our church and homes. We hope it will be so that he can be with us in our meeting this summer.

We are moving on very nicely with our S. S., and are also planning to hold Children's Day service in the near future. May God help us with our work. Next Sunday, after school, we will hold prayer service, which we do every second and fourth Sunday. We will ask as many as can and will to come out and take a part with us. I'm sure it will do all good.

Mr. W. A. Rawlings, one of our last year officers who has been ill for some time, departed this life last Wednesday afternoon. He had been faithful in his church and many other good works during the past. He was a member of the M. E. Church and had been for several years. He leaves a loving wife, three children, a sister, a brother and many others to mourn their loss. I will close with best wishes to the Herald readers.

Yours in His name,

Beatrice Chambliss.

Reidsville Church.

Well, we are arranging to begin to build soon. Several times the way was dark and very discouraging, and one of our darkest hours I received a 'phone message from Bro. Geo. S. Kernodle saying to hold till he saw me. The Lord had laid his hand upon Him and I stopped to see him and his good wife, and to my delight he said, You shall have a chure. in Reidsville. He said, Go on and do all you can and I will round it up. He and his wife said we do not want any debt left on the church. So now we have arranged to commence as soon as the material comes. Bro. Geo. S. Kernodle, Bro. Geo. Williams and our foreman, met yesterday and decided where we would place the church. We are praising the Lord for His wonderful love, and are thanking all for their interest. Now if you have promised any help or want any hand in our church in Reidsville, let it come. Since Bro. Kernodle and wife have said "so much," we feel that we want to do even more, and I am glad to say many are like me in this. If you have promised any thing to the church it was a promise to the Lord. It is bad to promise man, but awful to promise the Lord and fail. We intend to push it to completion and dedicate it in the next few months. Let your donation come, or you will be too late, and lose your blessing. Please do not wait for a personal appeal. It will be acknowledged through the Methodist Protestant Herald. I want to thank the Lord and all who have held my hands up and who are going to do it till it is done, and then on.

At the funeral Sunday or before we left the house a good sister said: "Really, are you going to build in Reidsville?" I said "Yes." She said, "Please ask my pastor for my certificate at once, I want to join."

We want any amount from 5 cents up; we want many to have a part in it.

One more thing: we have a beautiful location, good residence section and on one main St., and close to N. & S. main—and close in. Please pray for me. The mental and physical strain has been great. I am so glad of the help Bro. Kernodle, Bro. Geo. Williams, Bro. John Hutchinson, Bro. Dave Carrell, Mr. Rube McCollum, Mr. Alex Sands, Bro. Thompson, Bro. June McCollum, Bro. Fletcher Hutcherson, Bro. Lewellyn Summers, Bro. Tom Wray, Bro. James Turner, Bro. Pegram, Bro. Clarence Butler and others, and many faithful good women for their interest and support. Fraternally,

C. E. M. Raper.

Burlington.

As there has been no report from Burlington in the Herald for quite a while, I will endeavor to make a report, telling of some of the happenings in our church and Sunday school. Many things have happened since the last report was made, but I will mention only a few items which I trust will be interesting to the readrs of the Herald.

Last Sunday we had 201 in Sunday school and the offering amounted to $3.27.

We are glad to report that the work on our annex is progressing nicely, the foundation having been laid, and it is honed that the addition will be completed and ready to occupy within two months.

Rev. R. M. Andrews, our able Superintendent of the Sunday school, was absent from us last Sunday. He preached at North Main Street M. P. Church in High Point in the absence of their pastor, Rev. A. G. Dixon, who is assisting Rev. G. L. Curry in a series of meetings at Graham.

We were glad to have visitors from High Point in our Sunday school and preaching service Sunday morning. We were also pleased to have with us Bro. B. M. Cates, of Florida. Bro. Cates was one of the charter members of the Meth-

odist Protestant Church in Burlington.

Rev. L. W. Gerringer, who is spending the summer at his home near Ossipee, was a pleasant visitor in our town last Friday.

Some of our people have been attending the special series of meetings at the Methodist Protestant church in Graham, which have been in progress for several days. Bro. Davis, our pastor, preached for Bro. Curry on Monday night of last week.

Miss Mabel Harris, of Henderson, is visiting her sister, Mrs. R. M. Andrews.

Mrs. C. R. Way and little daughters, Thelma and Sadie, left Saturday for an extended visit with relatives in Greensboro and Randolph County.

Bros. J. E. Moore and R. G. Hornaday are the nominees for delegates to represent our church at the next Annual Conference.

On last Thurs. our church was saddened by the news of the death of our faithful member, Brother Alex Johnson. Bro. Johnson had been in failing health for some time, and after all medical aid and human hands could do failed, he was called from earth to reward. The funeral was conducted by Bro. Davis, and the remains were laid to rest in the City cemetery. The deceased brother leaves a wife and several children. We extend our heartfelt sympathy to the bereaved ones.

President Swain is expected to visit our church on next Thursday night, June 13th. C. B. W.

June 5th, 1912.

Mt. Carmel, Granville Ct.

Last Sunday report as follows: total enrolled, 109; total present, 52; total collections, $1.39.

Distributed Children's Day Literature last Sunday. Expected to be had some time during this month.

Are pleased to have attend our S. S. now, and perhaps will attend for two or three Sundays yet, Mr. John C. Cruikshank, Manager Engineers Camp, who are surveying and locating the Eastern Carolina R. R. from Castalia to Henderson. Also others of the camp.

Wish to mention the collection of Class No. 4, taught by Miss Gladys Faris. Are collecting more than any other two of the school. W. Polk Garrett.

June 4, 1912.

Welch Memorial, High Point.

Our special meeting closed last Sunday night, June 2nd. Rev. Mr. Moton labored faithfully with us to the close; he preached with power, declaring the whole counsel, and his efforts were blessed with many newborn souls. There were 39 conversions and reclamations. There were 19 accessions to our church and there are more to join later; the church was greatly revived and the Christians did good work, and it made our hearts sad to have to close it with so many yet unsaved that seemed to be interested, but Bro. Moton was worn out and our pastor was engaged to East Winston this week.

The Piedmont Total Abstinence Union met at our church last Sunday evening at 3 o'clock. Rev. Enos Harvey made a splendid talk on strong drink.

Mrs. D. G. Hiatt, Reporter.

High Point, N. C., June 4, 1912.

Rose Hill, Monroe Ct.

On account of an epidemic of measles throughout our town and community, our Sunday school has been somewhat poorly attended, but it has now livened up to a certain extent. Our pastor filled his regular appointment the third Sunday and preached a very forceful sermon.

Rev. J. W. Quick preached his first sermon at Rose Hill Sunday to a large and attentive congregation. Subject, "The prodigal son's return." It seems that Bro. Quick knew just what we needed. May the Lord bless him in his work and that he may be a God's light on earth in saving lost souls. May he never get discouraged, but keep in view his future reward if he is faithful to God's bidding.

We are going to organize a C. E. Society on Saturday night before the third Sunday in this month. Let all be present that can and especially the young boys and girls.

With much love to the readers.

Robert Turner.

Pine Grove, Oak Ridge Ct.

The second quarterly conference met at this place June 1, 1912. The attendance was good. Bro. Swain preached at eleven o'clock A. M. and after service they had a sumptuous dinner, which was appreciated by every one present. Afternoon, Prof Holt reported from the Baltimore Conference, which we all were glad to hear from, and we had with us also Bro. Taylor, and he gave us a lecture on Sunday school work. His speech was appreciated very much and then they the quarterly conference was afterwards.

Our Sunday school is still growing and we hope it will continue to do so.

Mr. Benn Fipps is intending to teach a singing school at this church, and therefore we expect a great interest in our music. This of course determines in a large measure the life of a service. We hope all that can will attend.

We were glad to have with us again on Sunday Bro. Swain; he preached an excellent sermon at 3 P. M.

Mrs. Fitts died at her home near Kernersville, N. C., May 15th, 1912, aged 80 years, 11 months, 13 days. Her funeral was conducted by her pastor, Rev. W. R. Lowdermilk, in Pine Grove Church May 16, 1912. She was a member of the M. P. Church at Kernersville. She was a faithful Christian, and loved by all who knew her.

She was a great sufferer for some time but she bore it all patiently. On the 15th her relief came to her. God called her spirit home. A large concourse of people gathered at Pine Grove where she was laid to rest. May the grace of God that sustained this dear sister in sickness and in death sustain the loved ones, for we all will some day go to the silent city of the dead never to return.

Mary Cook.

Friendship, Stanly Ct.

We held our children's day service last Sunday and everything went along nicely. The children acted their parts well, which showed that they had been trained by competent persons and the collection was twenty-one dollars and eighty-three cents. Our pastor, Mr. Reynolds, made us a short talk on mission work. Our Sunday school is moving on nicely. We had 91 scholars present Sunday; collection, 46 cents. The members of our church have decided to get gas light, which will be a great help. Miss Anna Mason is improving, but slowly.

Our special meeting begins the first Sunday in August. We hope to hear from our class leaders soon. Mr. Martin Furr was with us Sunday. With best wishes to the Herald and its readers.

Reporter.

Rockingham.

The fourth Sunday in May we began our protracted meeting at PeeDee, continuing eight days, with Bro. L. H. Hatley as help. The battle was a hard one, many adverse circumstances and conditions, both in and out of the church to be overcome. Eight professions and six additions are part of the results. The church members who attended seemed to be much encouraged. We hope effects will be abiding. The best meeting at Pee Dee in quite a while. All were delighted with Bro. Hatley and his preaching. Pray for Pee Dee, as it is having a struggle. More at another time. J. F. Dosier.

Half the men and women who complain of sleeplessness have done nothing to entitle them to the use of "Nature's sweet restorer."

And about the fly nuisance.. Are you taking any sort of practical interest in its suppression? If not, why not?

GENERAL CONFERENCE EXPENSES.

The editor is requested to publish again the entire list of assessments for expenses of delegates to General Conference both as an acknowledgment to those who have paid and as a reminder to those who have not. The entire amount is not sufficient to reimburse those who went, to say nothing about their time. We trust that all may be paid in soon, so that I may make a division among those who went as delegates. Each delegate will please send me a statement of his expenses for railroad tickets. Pullman fares and cost of meals are not to be included.

	Due	Paid
Alamance	10.00	9.13
Albemarle	2.00	
Anderson	3.00	
Asheboro	6.00	6.00
Asheville	3.00	2.50
Buncombe	3.00	2.50
Burlington	8.00	8.00
Caroleen	3.00	
Cleveland	11.00	
Concord	5.00	5.00
Davidson	6.00	4.25
Denton	2.00	2.00
Efland	3.00	1.00
E. Winston & U. Ridge	2.00	2.00
Fairview	5.00	5.16
Flat Rock	9.00	9.00
Forsyth	7.00	7.00
Gaston	2.00	
Gilburg	1.00	1.00
Graham & Haw River	2.00	2.00
Granville	9.00	9.00
Greensboro	14.00	14.00
Greensville	5.00	
Guilford Ct.	6.00	6.00
Halifax Ct.	8.00	8.00
Haw River	9.00	9.00
Henderson	15.00	15.00
High Point	$11.00	$11.00
Ivy	3.00	
La Grange	3.00	3.00
Lebanon	3.00	3.00
Liberty	10.00	
Lincoln	10.00	10.00
Littleton	10.00	
Mebane	4.00	4.00
Mecklenburg	3.00	
Mocksville	4.00	4.00
Monroe	3.00	
Mt. Hermon	10.00	10.00
Oak Ridge	10.00	9.40
Orange	3.00	3.00
Pinnacle & Mt. Zion	7.00	7.00
Randleman Ct.	10.00	7.00
Randolph	10.00	8.06
Richland	10.00	
Roanoke	10.00	
Rockingham	2.00	
St. Paul	2.00	2.50
Saxapahaw	5.00	5.00
Siler City	3.00	2.23
Spring Church	5.00	
Stanley	9.00	
Tabernacle Ct.	13.00	13.00
Thomasville	3.00	1.00
Uwharrie	3.00	
Vance	8.00	6.82
Welch Memorial	1.00	1.00
Why Not Ct.	10.00	10.00
Winston Church	10.00	10.00
Yadkin College	10.00	10.00
Yarborough	5.00	

J. F. McCulloch, Treasurer.

A BITTER WARNING.

The American public has been horrified at the spectacle of a prominent young clergyman, the pastor of a large city church, being executed as a murderer. Clarence V. T. Richeson paid the penalty on May 20 at Boston for the crime of killing a young woman who supposed that he was engaged to marry her. Of all the distressing thoughts which crowd upon the mind in the presence of such an utter wreck of what should and might have been a useful life, none is stronger and more insistent that the regret that a successful and influential church should have been so negligent as to engage as its pastor a man who had already left behind a trail of dishonor.

The present seems to be an occasion in which the utmost frankness of speech is not only permissible but obligatory. The whole church of Christ has suffered reproach. And it is to be earnestly hoped that out of the horror of this wretched episode there may come an added carefulness on the part of all churches, denominations and religious leaders, in allowing men to take up or continue the sacred work of preaching the Gospel. It must be remembered that eloquence and a plausible manner, and often what seems like religious fervor, cannot be trusted as proofs that the man who has all these gifts is sincere. A minister's whole career should be a matter of open history, and no church should trust its spiritual welfare and victories to any man before looking up in closest detail the facts of his character and conduct. Neglect on the part of church officials to inspect the lives of clergymen and evangelists, failure to insist that spiritual leaders be men of real spirituality and the highest honor, may result, as it has resulted here, in irremediable disaster.—Christian Herald.

—Mis Virla Coble, of Liberty, has gone to the mountains for a few weeks' rest.

—We were pleased to have Prof and Mrs. Cox (formerly Miss Nora Coble) in our congregation at Grace Church last Sunday morning.

—Margaret Elizabeth Sangster, poet and author, died this week, aged 74.

—S. A. Blackburn, flagman, was killed by an overhead bridge near Lynchburg.

—"Pure Food" Wiley spoke at Trinity College commencement. He was greeted with applause, and caused a laugh by saying he was always grateful for applause at the beginning of a speech, for he might not have any at the end. He told the young graduates not to think the world is waiting to honor them. He said the greatest handicap that can assail a young graduate starting out in the world is that of wealth. He emphasized good character as the first thing to be aimed at. He favored woman suffrage, but added that woman's first place is in the home.

—U. S. Senator Nixon, of Nevada, died of spinal meningitis in Washington, aged 52.

—Give the toads a chance. They are great insect destroyers and are said to be worth $5.00 a piece. Don't kill them, but let them live and multiply.

—The attitude of the Roman Catholic Church toward woman suffrage has been laid down definitely and unmistakably by Father Matthew A. Taylor, priest of a leading Catholic church in New York, who dismissed Miss Aimee Hutchinson, a teacher-clerk in the parochial school of the church, because she marched in the recent woman suffrage parade. In dismissing her (according to Miss Hutchinson's own statement in the New York Times), he said: "The woman suffrage movement is the next thing to Socialism and I cannot countenance it." His course in the matter has caused a great stir in suffrage circles, the leaders of which regard Miss Hutchinson as their "first martyr" for the cause. They characterize the priest's course as carrying the religion of Rome into politics with a vengeance.

—Our entire church should appreciate the important part Rev. and Mrs. Geo. S. Kernodle are taking in planting our cause in Reidsville. When others were about to despair, they came forward and said, Go ahead, we will see you through. This infused new courage, and now Bro. Raper is able to announce that the church is to be built very soon. Three cheers for Bro. and Sister Kernodle!

During the summer months, especially, we should drink an abundance of water. Many people make the mistake of drinking too little water at all times. But in warm weather more water is needed to keep body functions properly working and to maintain physical health and vigor.

Now is the time to suit your diet to the season. From now on until the coming cold weather you will need less meats and rich gravies and can make larger use of fruits and vegetables.

A Double Burial.

How shocking! How sad! How sudden!

Bro. Pinkney Summers died June 1st, 1912, aged 71 years, 3 months and 22 days. Sister Julia F. Summers died June 1st, 1912, aged 70 years, 8 months and 28 days. They were married Sept. 1st, 1868. They lived together as man and wife 43 years and 9 months. Sister Summers was a Stewart before she married. She was taken with quick pneumonia last Monday. She has been in failing health for some years and her constitution was not sufficient for the late attack and about 10:00 P. M., June the 1st, she went to the spirit land. She had been a consistent member of the Methodist Protestant Church since a youth. When they told her companion his faithful wife was dead, he knelt by her bed, and he was ripe for the grave, and the shock was too great for him and the good Lord let him go with her about two hours later. He joined the M. P. Church also about 30 years ago. They loved their church, were faithful to her. Seldom did they miss going, and only when one or both were unable to go. They were good neighbors. They leave to mourn their loss: Nannie Carrell, Maggie Richardson, J. P. Summers, Charlie Summers, Louallen Summers, several grandchildren and I feel especial mention should be made of the two, Robert Turner and sister, Bessie, whose mother died while they were young, and they have remained with them till death has dissolved the home. Let us say to all that read this, keep yourself in readiness, for the Master calls at an unexpected hour. Bro. Summers was in Reidsville Sat. in usual health—before midnight he and his wife both were dead. Who will be next? No telling.

Pall-bearers for Bro. Summers, oldest men: A. J. Jones, Alex Troxler, Fletcher Stallings, J. M. Beville, J. M. McIntyre, William Diamond.

Sister Summers: J. M. Jones, Horace Jones, E. H. Matherson, Steve Ware, Rube McCollum, Tom Amis.

Flower bearers: E. M. Redd, Willie McCollum, J. C. Turner, Crawford Huffines, R. P. Richardson, Harvey Hill, John Wheeler, W. A. Marlen and Onnie Milloway. There was one of the largest congregations ever seen at Mispah. They were laid side by side to await the trumpet sound. Funeral by their pastor, Rev. C. E. M. Raper.

Mrs. Fitts.

By the request of her sister, Miss Bettie Satterfield, I will write in remembrance of her. I never knew her in her young days, but have known her for the last 40 years. My nearest neighbor except seven years. She and her husband bought property in Kernersville and moved there for seven years, then came back to their old home some twenty-three years ago. May 16, her spirit took its flight to the One who gave it.

She lived to a good old age, just a few years of eighty.

Sister Fitts professed faith in Christ near forty years ago, joind the church at Pine Grove until they moved to Kernersville, then moved her membership there to the M. P. Church, where she remained a faithful member until death. To know her was to love her; leading a Christian life, loyal to her church, a good neighbor. How we shall miss her! She leaves one half-sister, Miss Bettie Satterfield, four half brothers, an aged husband, to mourn their loss.

One Who Loved Her.

Hattie Hinshaw departed this life May 23rd, 1912, aged 17 years, 10 months, and 18 days. Funeral services were held in Mt. Lebanon church May 25th, conducted by her pastor, assisted by Rev. D. A. Braswell. Hattie joined the M. P. Church at about 12 years of age, she and her elder sister joining at the same time. The latter preceded her to the glory world about 5 years ago. She had been sick all of this year. Her pastor visited her soon after coming to this work and found her very poor in health. We were quite sure that she could not be here long. We questioned her about her relations to God and found out that she was resting in faith in her Saviour.

Hattie was a girl of sweet disposition and was loved by all who knew her, especially by her girl associates. She leaves a father and three brothers. To these we feel impressed to say, let Hattie's God be your God. J. B. O,Briant.

June 3rd, 1912.

Solomon Trogdon Redding died May 22, 1912, aged 84 years, 5 months and 11 days. He was converted and joined the M. P. Church at Redding School House, now known as Charlotte Church. Later he joined at Gray's Chapel where he remained a member until the founding of Bethany Church of which he was one of the founders. He was a trustee from the founding of Bethany church until his death. He leaves his wife, who is ripe for heaven. They walked side by side for more than 60 years in this life and seemed always to be perfectly happy together. He also leaves one son, Joe Redding, two daughters, (Mrs. Jesse Julian and Mrs. Rena Hinshaw) all living in or about Millboro, N. C. Following these there are 23 grand children and 7 great grand children.

It was the writer's pleasure to visit Bro. Redding one time in his home. We found him to be a man of strong Christian character. One who did not worry over trivial things, saw and enjoyed only the best there is in life. He commanded the love and respect of his fellowmen. His life was worthy of example. Funeral services were conducted by the writer in Bethany Church, May 23rd, and his body was laid to rest to await the summons from above. Bethany Church has lost one of its oldest and best members. the community a good citizen. The bereaved ones will miss him most of all, as he was a faithful husband, a loving father, and a very affectionate grand father. Grandma, do not grieve. It will not be long. Today we weep, but soon we shall rejoice with him in the glory world.

J. B. O'Briant.

June 3rd, 1912.

Allen-Easter.

Mr. Elisha Allen and Miss Addie Easter, both of Davidson County, were married on the afternoon of June 1st, at the residence of H. L. Powell, Rev. H. L. Powell officiating. Miss Addie is a loyal member of Lexington Methodist Protestant Church. She is a most excellent young lady. We anticipate for them a joyous passage down the stream of life. They will make their home in Lexington, N. C. Mrs. H. L. Powell.

Lexington, N. C., June 5, 1912.

BROTHERHOOD CALL NO. 13.

Notice is hereby given to the members of the Brotherhood of the North Carolina Conference of the death of Rev. S. Simpson. Bro. Simpson was a member of the Brotherhood, and the books show that he met every call of the Brotherhood. The members of the Brotherhood are due three dollars each within sixty days of date of this notice.

J. A. Burgess, Secc.-Treas.

—Sidna Allen was called in court here on Monday, to be tried for perjury. He did not respond. Request will be made that the forfeited $5,000 be added to the reward for Allen's capture.

—No man ever made so much money out of a business that he knows so little about on the witness stand as Mr. Rockefeller.—Balto. Sun.

—Dr. F. R. Harris visited General Conference for a day or two.

—Bro. W. P. Pickett took his son to Baltimore for examination and attended part of the General Conference.

PROSPERITY EARNED BY GIVING.

Dr. A. V. V. Raymond, pastor of the First Presbyterian Church of Buffalo, New York, and formerly President of Union College, tells of an experience of his early ministry which emphasizes the value of sound principles of church finance.

On leaving the seminary, he became pastor of one of the old churches of New Jersey. A little later he was married, and soon afterwards he and his wife decided to offer themselves for foreign missionary service. On consulting with the board he was told that there was no chance of his being sent then, as there were so many other applications ahead; it was suggested that while waiting he might take charge of a new home missionary enterprise in New Jersey. This he did resigning his pastorate for the purpose. Going to the new field, he found a church already organized with about 60 members. An old church building had been bought, the entire cost of which had been assumed by the Home Mission Board; the furnishings were secured by means of a chattel mortgage; in other words, the new church organization was in possession of property for which it had not paid one dollar. It had assumed obligations of $1,500 for sexton, organist, choir, coal, etc., over and above what it would be necessary for them to pay for pastor's salary. To meet these obligations, the only provision made was from pew rentals, amounting to $500, the balance to be made up by renting the church building for concerts, various entertainments and by a large fair which the people were planning to hold

When the new pastor and his wife understood the situation, they felt that a great deal depended upon their action. If this was to be a true Church of Christ, it should be based upon truly Christian principles. After prayerful consideration, a meeting of the officers was called and the proposition submitted, that if the would pass a resolution refusing to authorize or sanction any fairs or festivals, for the purpose of raising money for the church, the pastor would agree to receive whatever might be left over, after all their expenses were paid, provided an offering should be made monthly for the benevolent and missionary work, commencing with foreign missions the next month. The officers considered this suicidal and laughed at the idea of giving for foreign missions, when the church had no money for itself. They, however, at length yielded to the firm position of the pastor. "Imagine my surprise," he writes, "as well as that of others to find over $125 on the plate at the first offering." After explaining the whole situation from the pulpit and announcing the result of the officers refusing the authorizing of fairs, festivals, etc., there was an immediate response, far exceeding expectation. Within one week $1,000 had been offered voluntarily by people not belonging to the congregation, while others took pews and gave pledges for church support. At the end of the year, all bills had been paid, the pastor received $2,500 salary, and the chattel mortgage of $2,500 had been lifted. The contributions of the church to missions and to local philanthropic causes were generous—between $1,000 and $2,000. The church became self-supporting within a year, became an aggressive force in that community and the world, just because Christian principles were applied from the outset.

This church has been steadily and increasingly prosperous since that time and it now maintains a large number of missionaries at home and abroad.—*Men and Missions.*

A LEAF FROM EXPERIENCE.

By Sai Saito, Yokohama, Japan.

One day I heard one of the missionaries say that some one in America had asked, "How are the Japanese children taught to worship their gods?" In answer to this, I will write some of the things that I experienced in my youth.

I am sure there are some parents who teach their children to worship their gods, but many of the children are influenced more by their actions. I am one who received training from my parents' influence. When I was a very little girl, I saw my father and mother worshipping every day before the family Buddhist shrine, and I thought I would worship, too, as they did. My elder brother and sister did not care at all for doing such things, although of course they were taught not to be impolite before the shrine.

Every morning, when I got up, I washed my hands and face clean. Then going before the shrine in my house, I sat down nicely, clasping my little hands, and made bows only, not knowing how to pray.

I also noticed that mother offered the sacred fire and food every morning, before we ate our breakfast. There were two rice bowls and one teacup, specially made for the family shrine, in which she offered the food every morning, taking it away after we had our own. Then she put out the light carefully, with a fan, and never used her mouth-wind for fear of defiling the light.

Whenever we had some new fruits or canes, mother never allowed us to eat them before they had been offered to the shrine. If there were only a few, we children had to wait until the offerings were taken away and given to us.

There were offerings to our ancestors as well as to Buddha. There was a register of the dead members of the family in the shrine. It had in it the dates from the first to the last day of the month. Turning it over every morning, we could not forget the days of ourr ancestors' deaths, and on those days we always made some entertainment which pleased them, but never used for the feast any flesh of animals, birds or fish.

It is believed that anybody who dies righteously will become a Buddha, so we treated the dead ones very carefully and respectfully. I am glad now to see them treat dead ones that way, because I think it shows that we have some hope of a future life, and are not like beasts and insects.

I think you have already heard that the Japanese believe that there are eight millions of gods. That shows how great a number we have to serve, but they are not all worshipped at home. There are two gods at least, that are worshipped at every home. One is Daijin gu, the ancestor of our emperor, and the other is either the Buddhist or the Shinto shrine. In one or the others of these are the names of our ancestors, according to the family religion.

Every child, from babyhood, has charms in a beautiful little bag called *mamori ginchaku*, which is hung around the sash, so that he will not be hurt or injured.

For the school children, there is the god Tenjin, whose name was Sugawara Michizane. He was made a god because he had been a learned, righteous and diligent man in the service of an emperor. If we want to be learned we must worship this god. Older girls also have a guardian god in their *obi-age* (sash holder), so you see we have always gods with us, wherever we go.

I am glad that Christianity, which was imported from your country, has had a great influence over us, so that many of the Japanese, though not yet Christians, are getting very much like Christians in their thoughts and actions.

One day in school, when I was a very little girl it happened that some one lost a block of ink, such as we use for our writing. Suspicion fell upon us all. Then the teacher said, "Well, I will see about it. I have a paper amulet and I am going to let you all swallow a little piece of it, so that I may know who has stolen the ink. On those who did not steal, it will have no effect; but the one who did will vomit blood."

Oh, how frightened we were! But on hearing the condition, I felt easy. Then the teacher brought a cup of water in one hand and the amulet in the other. As soon

as he came, one child began to cry frightfully, and handed him the hard ink block, which was hidden somewhere in his sleeve.

Thus we ignorantly feared and obeyed gods and charms in former times. I see at present a great difference in human hearts. Advancement of education has made most people fearless, and they have accordingly become wayward. Many educators try to lead their pupils to good by telling them of the virtue of His Majesty, but they cannot see any good result from it. I have heard many people say that the minister of education is very anxious to lead the students to faith in the gods so that they will have high motives to be true men and women. So, using this opportunity many priests and Shintoists have lately begun to work more earnestly to spread their teaching.

But only God, who is the Maker of the universe and the Father of all humanity, can make us true men and women through his Son, Jesus Christ.—*Woman's Missionary Friend.*

THE OWL'S ADVICE.

"What a disagreeable day!" asserted the Butterfly, as it rested with its wings flattened together upon a rose-leaf.

"Yes," agreed Miss Honey Bee, "although I am always busy, and used to working in all kinds of weather, I confess that I like a sunny day best."

"But rain is good for worms," broke in Robin Redbreast, who had just pulled up a fat, juicy one from the lawn. "On a dry, sunny day I might have worked an hour, and then only have secured a thin, stringy one that was hardly worth pulling up."

"The Robin is right," croaked a Toad, that was flattened upon the ground cooling itself in the moist earth. "I have to build myself a hiding-place when it is hot and dry, or else back down into the ground. I think a rainy day is delightful!"

"Well, I guess you wouldn't think so if you had wings and the rain glued them together as it does mine," grumbled the Butterfly.

"I confess that I cannot fly as well on a rainy day," conceded the Robin, "but I get a nice bath without the trouble of hunting for a bathing tub."

"Yes, the rain pounds my back considerably, but it washes the dust off and gives me a good appearance when it clears off," the Toad admitted.

Just then an Owl with a loud hoot joined in the discussion. He was perched in a tree overhead and had been an attentive listener.

"People call me wise!" he cried out, with a flap of his wings to secure attention, "I have always noticed that it takes two kinds of folks to make a world—the satisfied and the dissatisfied; and I have always observed that what is good for some is just the opposite for others, and that what some folks enjoy others dislike. I have also noticed that those persons who try to make the best of their surroundings are the happiest."

After this somewhat lengthy speech the Owl was silent, and nothing could again induce him to join the conversation.

"Perhaps if I were to try very hard I might be able to separate my wings," the Butterfly averred; and in a few minutes she had settled upon another bush, and in making the attempt had discovered that her wings were not as helpless as she had imagined them to be.

Miss Honey Bee, also, made a tour of the garden, and in so doing found out that flowers are sweeter when rain-washed. So all agreed to follow the Owl's advice and try to cultivate a spirit of contentment.—Helen M. Richardson, in Zion's Herald.

MISSIONARY EDUCATION MOVEMENT.

The Tenth Southern Conference will be held on the new property of the Blue Ridge Association for Christian Conference and Training, near Black Mountain, North Carolina, sixteen miles east of Asheville. (Railway station is Black Mountain, North Carolina; post-office, telegraph, and telephone office is Blue Ridge Association, Black Mountain, North Carolina.)

This is the opening season of this magnificent property and signalizes a permanent home for the Blue Ridge Conference.

The dates are June 25 to July 4.

Correspondence should be addressed to the Secretary of your denominational mission board or to the Missionary Education Movement, 156 Fifth Avenue, New York.

Expenses.

On receipt of the application blank, further information will be given if desired.

An enrolment fee of $5.00 is required of each delegate to help defray the program expenses of the conference.

The cost of room and board is as follows:

One in a room	$20.00
Two in a room	15.00
Three in a room	12.50

If persons desire special accommodations, these can usually be arranged at a slightly advanced price.

Delegates remaining less than the conference period will be required to pay 50 cents per day above the conference rate.

As far as possible, all rooms are assigned in accordance with the desire of delegates, but no reservations are made until the enrolment fee is received.

To register as a delegate, fill out the application form and send at once with the enrolment fee of $5.00. *In every case make this fee payable to the Missionary Education Movement, 156 Fifth Avenue, New York,* and send in a New York postal order or draft. If personal checks on banks out of New York are sent, please add ten cents for exchange. Send fee at once.

Reduced rates on the Southern Railway.

A PRAYER.

__ __ __ __ (With variations)

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo, it was Jesus standing there,
He smiled and said,
"Be not afraid."

"Lord, thou hast conquered death we know,
Restore again to life," I said.
"The one who died an hour ago,"
He smiled and said,
"She is not dead."

"Asleep, then, as Thyself did say,
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away,"
He smiled and said,
"She does not sleep."

"Nay, then, though haply she do wake
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled and said,
"She is not gone."

"Alas! too well we know our loss,
Nor hope again our joys to touch,
Until the stream of death we cross."
He smiled and said,
"There is no such."

"Yet our beloved seem so far,
The while we yearn to feel them near,
And so with Thee we trust they are."
He smiled and said,
"Lo, I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep nor wander far away?"
He smiled and said,
"Abide with Me."

Author not known.
Selected by
Victor P. Hammer.

SEVEN TONS OF BIBLES SHIPPED.

About the middle of May the American Bible Society made a shipment from its headquarters at the Bible House, New York City, which is listed among its records for a single day's sending out of the Scriptures. Over seven tons of Bibles were shipped at that time. Thirty-one cases were in the form of unbound sheets, printed in the Zulu language. These were shipped to London, England, where they will be bound and sent on to South Africa for distribution. The remainder of the shipment was destined for Columbia and Brazil. These Bibles were complete in every way and

were printed in Spanish and Portuguese. The Society is preparing for work among the sailors who will pass through the Panama Canal. It is already represented in Panama, but will enlarge its work as soon as the canal opens. Through the canal it also plans to do larger Bible work on the west coast of South America.

NEW FLAMELESS FIRE.

Professor W. A. Bone, Liversay professor of coal and gas and fuel industries at Leeds University, told of his discovery of a flameless heating process that will have a marked effect on the industrial and domestic heating plants of the world. After prolonged and painstaking experimentation he announces that he has installed his process of heating in a number of institutions at Leeds, and with complete success. Professor Bone's technical statement amounts briefly to this: that coal gas or vaporized oil applied to a redhot, porous solid under the new method produces an intensely glowing flameless wall of fire which gives a temperature so great that difficulty has been found to discover a material which will stand the heat. Professor Bone figures that about half the gas consumption which has hitherto been necessary to obtain a given temperature will suffice under the new process. He declares that it is the cheapest method of producing steam which has yet been devised. Among the purposes to which the discovery may be aplied is cooking, in which a porous diaphragm can be used; heating in furnaces, the raising of steam in multitubular boilers, and the melting of metals as for instance, newspaper type. As professor Bone is one of the best known and highly respected authorities on the subject in the world, it is likely that his recent discovery will receive the most careful attention. The new process may be in the interest of industrial economy.—Christian Herald.

—Passenger—Why are we so late?

Brakeman— Well, sir, the train in front was behind, and this train was behind before besides.—Punch

—A large woman took the strap in front of the small man. The small man arose with a flourish of politeness. "Take my seat, madam," he said with a bow. "Oh, thank you very much," she replied, and turned toward the seat. Then smiling genially again, she asked: "Which did you get up from?" —*San Francisco Chronicle.*

—Two great-great-great-grandsons of Thomas Jefferson will be in the Georgia delegation of the Democratic convention at Baltimore. They are J. Randolph Anderson and Hollins N. Randolph.

FIGHTING ONE'S SELF.

(From the Columbus (Ohio) State Journal)

The Bentztown Bard is a philosopher as well as a poet. Here is one of his fugitive stanzas:

When it comes to a fight,
In this world of pelf,
The only real fight
Is the fight with one's self.

The philosophy of this is that there is more in a man's self to fight than there is in anybody else, and if everybody attends to that little conflict and crushes the enmities lurking in and about himself, the general good will be advanced. The more vindictive a man is the more he has to overcome in himself. Just watch and see.

—A very absent-minded professor was busily engaged in solving a scientific problem when the nurse hastily opened the library door and announced a great family event. "The little stranger has arrived, Professor."

"Oh?" said the professor.

"It is a little boy," said the nurse.

"Little boy, little boy," mused the professor. "Well, ask him what he wants."—Woman's Home Companion.

—Al Falfa—Did the cyclone last week damage your barn?

—Timothy Hay—I dunno. I ain't found it yet.

—"What makes you think the baby is going to be a great politician?" asked the young mother, anxiously.

"I'll tell you," answered the young father, confidently; "he can say more things that sound well and mean nothing than any kid I ever saw."

—Mrs. Candle—what makes that red spot on your nose?

Mrs. C. —Glasses.

Mrs. C. —Glasses of what?

DANGERS OF SPITTING.

"Ninety-five per cent. of our consumption," says the North Carolina State Board of Health, "comes from careless spitting, coughing and sneezing," particularly on the part of the consumptive, but also from people who are apparently healthy. "Spit is frequently laden with deadly disease germs, particularly that of consumptives.

"When one coughs, spits, or sneezes, a great multitude of tiny drops of spittle are violently expelled from the mouth and nose. The largest of these drops can be readily seen. A large number of smaller droplets can be found if a mirror or piece of glass is held before the face when coughing or sneezing. A tremendous quantity of still smaller droplets are discharged in the form of an invisible spray or mist, which floats about in the air for some time. Scientists have found that when a man coughs, spits, or sneezes in a large hall or room where the air is quiet, these tiny, invisible germ-laden droplets will float in the air for a distance of 25 to 100 feet. These tiny droplets, in the from of mist or spray, may be breathed in by other people, or they may settle on objects with which they come into intimate contact, such as food and clothing. Viewed in this light, such conduct is at least impolite. Furthermore, it is dangerous to the public at large to have careless people actually coughing, sneezing and spitting germ-laden matter into their faces even if it is invisible and in the form of fine mist."

The best spring tonic—spring air and pure spring water. Take it every day.

Don't make a junk shop of your stomach.

—General William Booth, of London, the venerable founder and head of the Salvation Army throughout the world is pronounced totally blind from the effects of an operation for cataract which was not successful.

—Of 450 candidates for the ministry in the So. Presbyterian Church, 192 came from country churches, 171 from towns, and 87 from city churches. Of these candidates, 321, or nearly 75 per cent., came into the church before they were sixteen years of age, and 115 between fifteen and twenty.

—The Wilmington Star says:

"North Carolina has 125,000 cotton mill operatives, and we do not produce enough butter and milk to keep them from buying more than $1,000,000 worth of dairy products made in the North and West."

Think of our rich meadows and fertile pasture lands and golden grain fields—and yet in spite of all that these are doing for us we send away a million dollars a year to buy dairy products. That is worth thinking about.

—There be people in the world who say that converts to Christianity in foreign lands are few and far between, and that missionaries are not doing much. That is talk from sheer ignorance. Bishop Thoburn says he can remember when the Methodists in pagan India numbered 13. Today they number 262,836 and the annual average increase is 12,500. This illustrates something of that growth which is everywhere manifest in heathen lands.

—Mr. Clarence Poe was united in marriage to Miss Alice Aycock at Raleigh on the evening of May 29th and immediately left for New York from whence they sailed for Europe Saturday, June 1. Mr. Poe is widely known as the distinguished editor of the Progressive Farmer and author of several very popular books, while Miss Aycock is daughter of the late ex-Governor C. B. Aycock, and is said to be worthy in every way of her distinguished late lamented father.

Use sticky flypaper in the house. Swat all the flies that escape it.

VALUE OF A JUNIOR SOCIETY.

I would not under estimate the value of the senior society of Christian Endeavor, yet I venture the remark that this branch does not hold the great possibilities that are contained in the Junior and Intermediate Endeavor work. If every church in our land had an active Junior society, fifteen years from now that would have a militant force of church and Sunday school workers that would sweep this world for Christ.

Information as to methods of organization for carrying on the work of the Junior society may be had from the United Society of Christian Endeavor, Tremont Temple, Boston, Mass. Here is a great opportunity for service for young women of ambition and energy in our churches. Note some of the testimonials below as to what Junior societies have meant to boys and girls and the churches in which they worshipped:

Mrs. Charles Hutchison, Junior field secretary of Ohio, wrote to a number of Junior graduates asking them what Junior Christian Endeavor had done for them. The replies make interesting reading from every point of view.

"A church without a Junior society," says one, "is like a nation without schools." One might say, without trade-schools, without laboratories. "It is twenty years since I attended my first Junior meeting and I can truthfully say that not a day has passed, since that time, that Christian Endeavor has not been a help to me in my daily life."

Another: "I gained confidence from the other children through Christian Endeavor training, and very soon I was able to do many things that older people will not attempt." This writer emphasizes the knowledge of the Bible gained through Bible drills and through memory verses learned in the society.

Many tell of the way in which the habit of prayer and Bible-reading has been formed; how fear was overcome, and how they were taught how to do things for Christ.

One points out four things done in the Junior society that no other church organization does in the same way; first, the Juniors get a working knowledge of the Bible, are taught not only to memorize it, but how to use it; second, they are led directly into service through committee work; third, they are led to prepare and deliver little addresses which grow, of course, with growing intelligence; and fourth, they are taught to pray in public.

Once more: "Through the Junior society I joined the church at twelve years of age, and the Junior work has been the foundation of all my work as teacher in Sunday school and Christian Endeavor."

Finally here is an interesting extract: "Junior Endeavor helped me to pray in public. I was not accustomed to speak my prayers aloud, not even before my mother. But nearly every Junior is able to offer a prayer without being conscious of the people around him. * * * Junior Endeavor taught me to give my money freely. * * * Sunday school is important, but it is not like the Junior Society. The children do not take part in it; the grown-up people do that. Why is it that these Sunday school scholars do not want to teach classes later, and why do many of those that try fail? I think it is because they have been depending on older people to do the work, while they are in the habit of listening. Junior Christian Endeavor teaches us to listen and to work at the same time."

Wanted—Leaders Who Will Press Forward.

He (or, of course, she) may be the least obtrusive of Endeavorers, quiet, gentle, unassuming; but he brings things to pass. Things are accomplished in that society. Above all, the true leader follows his Leader. You know the game the boys play, called "follow your leader." Through thick and thin over hill and dale, through hedges and over walls, they go, as they follow. So, metaphorically, the leader, Christ. He runs "in His steps." He seeks Him always in the quiet morning watch and he is seldom at a loss where or how to go during the day.

Dear friend, is your society ailing? I hope not; but, if it is, this is one trouble, I am confident; you are leaderless. The remedy is to find a leader, or many leaders; to be yourself the leader who shall follow the Leader. Write up this requirement high, and keep it in view until your society takes on new life and power.—F. E. Clark.

NOTES ON C. E. TOPIC, JUNE 16.

By Charles A. Hines.

Subject—"The Duty of Being Pleasant."

Psalms 133:1-3.

"I've made it a practice to put all my worry down in the bottom of my heart, then sit on the lid and smile."

The above quotation from Alice Hegan Rice author of "The Cabbage Patch," seems a pretty good text to use in connection with the scripture lesson for this meeting. It indicates that worries can be kept down and cheerfulness kept up. If it is possible to do so, then it is our duty to do it. Note that the topic is "The duty, etc." Cheerfulness is a habit; so is being grouchy. Either can be cultivated, and, like most wrongs, grouchiness is the easier to develop.

Too many people endeavor to excuse themselves for mean dispositions by laying the blame on the Lord. True, all people are not born alike, but our dispositions and habits are largely a matter of early environment, training rearing, and the process of our own cultivation of that which is best or worst in us. It is just as fair to say that an inclination to get drunk or steal is inherent in us, as it is to say that our disposition is a matter of nature.

Look pleasant and be pleasant, even when you do not feel that way. It is not easy, but it is the right thing to do. Some one says, "Why act a lie?" My friend, you act a much bigger falsehood when you speak crossly to one whom you love because you are mad about something with which he is not connected. You act that which is supremely false when you cause him to feel that you are mad at him, and hurt him unnecessarily.

Vsitors to Japan tell us that Japanese parents cause their girls to practice smiling before mirrors, and thus a pleasing countenance is cultivated. Oh, if we could have a mirror thrust before our faces when we have scowls upon them, would it not have a wholesome effect? There are men who actually feel that in their homes they must put on a mean look, a nasty disposition and a general air of both fault-finding and importance. The members of that household may attend the man's wants, fear him and obey him, but none of them will admire, respect or genuinely love him.

Did you ever go down the street with your head thrown back, a smile on your face, a gleam in your eyes, and a hearty "Good morning" for every one you met? Try it sometime and you will find that pier. It has been will said, "Keep sweet the whole day will be sweeter and hap- until ten o'clock, and the rest of the day will take care of itself.

Thoughts From Others.

"If you can't be a sun, don't be a cloud."

Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possion.—Victor Hugo.

"If that man is a prominent Christian, then give me an everyday heathen with a good temper!" said a young man emphatically the other day. His criticism was fair and deserved. The ill-tempered Christian is responsible for making religion despised, just as far as he can manage it, which is sometimes pretty far, alas!—Forward.

The time to be cheery and bright is when other folks are down in the mouth.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p. m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:10 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 235 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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It doesn't take much grace to take sunny views of life when everything goes well. The time when it takes a whole heart full of love to see the bright side is when shadows lie thick everywhere and the way seems shut up with a thick, black-brier hedge. If you can be cheery then, you are in just the right place and doing the work God wants you to do.—Edgar L. Vincent.

It is a poor excuse for gruffness to say, "I am always sincere, and cannot seem pleasant when I do not feel that way." We have no duty to display to the world our disagreeable moods; but we have a vtry positive duty to conceal them. If we do fall into the sin of feeling disagreeable, the least that we can do is to confess it to God and hide it from our friends. God wants us to add to the joy and beauty of the world, as a life-habit.—The Sunday School Times.

Some day when you feel so depressed that it seems impossible to be a cheerful Christian, try repeating the following lines by R. W. Gibson:

I am happy today and my whole heart sings,
The world is so full of such beautiful things!
Work and friendship and beauty and love,
Nature below and God above.

For Daily Reading.

M.—A merry heart, Prov. 15:12-14.
T.—Suppressing unpleasantness, John 16:1-4.
W.—Cheer in trial, Acts 27:21-25, 36.
T.—Songs in captivity, Acts 16:22-25.
F.—A singing heart, Eph. 5:18-21.
S.—The soft word, Prov. 15:1, 2.
Sunday, Topic.

—Bro. S. S. Cox is here as a juror in federal court, though he would prefer to be at home on his farm this busy season. The violators of law cause a sight of unnecessary trouble to other and an endless amount to themselves.

—There was one lady member of the General Conference, Mrs. Anna Wilson, of Illinois.

—Bro. J. L. Hardin, of Liberty, is quite sick. It is feared that he has Bright's Disease.

—Rev. J. B. O'Briant is credited with five dollars paid for our Endowment Building.

—Ohio's delegates to National Republican Convention are 34 for Roosevelt and 14 for Taft.

—An epidemic of infant colitis is reported from Kinston, N. C.

—Floyd Loftin committed to memory 3,050 Bible verses for a Sunday school prize.

—Elon College commencement came this week, also Trinity's and others.

HOW TO KEEP WELL.

THE DRINK HABIT.

Get the drink habit. It will cure your "spring fever" and make a torrid summer feel mild for you—if you drink Adam's pure, unadulterated ale. Your sluggish feeling each spring is due to winter accumulations of waste in the body which should be removed. Flush them out with not less than two quarts of water every day. Then keep them flushed. Don't permit these sluggish conditions of the body, if you have to drink three or even four quarts of water and eat nothing but fruits and vegetables. Have an internal spring housecleaning for a week and see how much more easily you can do your work.

WHAT TO DRINK.

Don't drink anything and everything just because it resembles water. Be discriminating. It may be the purest, sparkling water from a mountain spring, or it may be a dilute solution of sewage and deadly bacteria. When encountering a strange water, ask, "Whence came you?" If it is a city public supply it is usually safe. City waters are analyzed monthly and when found polluted the fact is published and the cause of pollution removed. If it is the well with the old oaken bucket or any other open topped well, beware. Analyses show that these old family wells—the open top kind and those that are not walled up water tight with cement, covered and drained around the top—are more than twice as likely to be polluted as city waters, and the State rarely analyzes these wells.

ABOUT "MINERAL WATERS."

Don,t waste your money on "mineral waters." They may contain certain salts, minerals, odors, tastes, and colors, either originally or by adulteration, but for five or ten cents your druggist will give you enough salts and minerals to make a barrel of "mineral water." Ninety-nine per cent of the so-called "mineral waters" are a hoax—a snare and a delusion. Why put these "minerals," of which you know little, into your body, of which you know less? The chief virtue of such waters rest in the fact that these "minerals" are usually harmless, and people drink so much of this water that their systems are flushed out and cleaned and they feel good. That is perfectly natural. They would have felt equally good—or better—if they had drunk an equal amount of any pure water, and they would have avoided the taste and expense. Man in his ingenuity has added many things to water, but as a rule these additions are useless if not harmful. No drink ever devised by man is more effective for the slacking of thirst than pure water.—*N. C. State Board of Health.*

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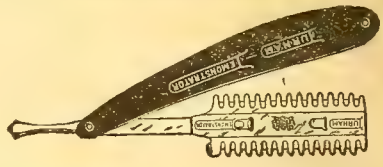

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Reference, Editor of Herald.

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MY LADY.

By Helen A. Walker.

I know a lady in this land
Who carries a Chinese fan in her hand,
But in her heart does she carry a thought
Of her Chinese sister who carefully wrought
The dainty, delicate, silken toy,
For her to admire, for her to enjoy?

This lady has on her parlor floor
A lovely rug from a Syrian shore;
Its figures were woven with curious art—
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not even one little thought—ah, me—
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed,
The frabric soft was in India made.
Will she think of the country whence it came,
Will she make an offering in His name
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor, and sad, and forlorn,
To those who know not that Christ is born?

—Woman's Work for Women.

A CHRISTIAN MARRIAGE CEREMONY IN CHINA.

Written by Mr. Heininger.

Yesterday I had a very fine trip to perform a marriage. The village where the groom's parents live is seventeen miles west of here—the road is what you might expect in China, especially in the hilly part of China. As we are alone here I was anxious not to be away from home at night. So I managed to take the early train on the new railroad west of here and put my horse on the train, too. From the first station west of here I had a ride of six miles then to the village where the wedding was. It was a new part of the country to me. I had never been over eight miles in that direction. The sight of the many, many villages, small cities with three and four hundred families in them, many of them, and all without any Christian preachers or teachers made me long to just work day and night. The portion of this country that can be tilled is thickly populated. We followed a river valley and there we found an especially large number of villages. I was surprised to find the bridegroom at the station to meet me as I had expected to find the road by inquiring. Of course his presence was very welcome. At the railway station where I got off I had a little visit with the station master who is interested in Christianity. Then we went on to the place for the wedding. Here I received a very cordial reception from this family of Christians. The guests soon became very friendly too. I doubt very much if anyone there save myself had ever seen a Christian wedding. I expected to meet my bookseller there, but probably on account of the stormy weather he did not get there. So I had to explain the whole ceremony to them and go ahead with it all alone. And indeed we got along with it very well. I trust that the newly married couple may have as much happier a wedded life than the ordinary Chinese as the beginning with a Christian ceremony is more correct than the Chinese way of worshipping heaven and earth. The young bridegroom is a promising boy and seems to be an exceptionally earnest Christian. He has never had many opportunities to study Christian teaching, only having had one year in the missionary school. The home of these people far away from all of the same faith bore witness to their belief in Christ. On the wall hung the ten commandments which one of the sons had written out. On the front gate were pasted some questions and answers from the catechism. Even a foreign missionary must admit that their selection of these was more evidence of zeal than of a knowledge of what was most appropriate to select. Yet the zeal is the most important thing. If a person has zeal he can obtain the knowledge, but how to get zeal into a whole lot of people who know a good deal is what puzzles me. I think all of you in your missionary work will say the same thing.

The ceremony was performed at eleven o'clock and after that we had dinner. It was unusually good food to those Chinese but I fear you at home would scarcely have appreciated it. I had an opportunity then to distribute a few tracts and talk a little with some of the people about Christ. One young man, a consin of the groom was especially interested and asked to be enrolled as an inquirer. Indeed such was the interest that you can be sure it will not be my last visit to the place.

The bride comes from a heathen family. She was only a girl—just sixteen. Perhaps I was the first foreigner she ever saw, but if so, she managed to overcome her fears sufficiently to go through the ceremony. I hope that she can have opportunities of learning more of Christianity in that home and that she too may believe in the Christ. The bridegroom was the older—twenty-four. Early in the afternoon I started back to Kalgan. The ride coming back was not all pleasure, for the wind blew a gale and at this time of the year when there is dust everywhere that means the dust gets all over you and into you everywhere. But it was a pleasant ride bringing me over a new road with its town or village every two miles and many others side of the road. I wonder when the gospel will reach all of these people. It seems that it cannot do so for a long while unless we all do our duty. It is hard to think of so many villages within a few hours' ride of our home and all of them without the gospel. Not a one of the villages I passed through had a Christian in it save just the one where the wedding occurred and even there they had no preacher or teacher or chapel, just one lone family of believers. But conditions will change and that rapidly in the near future. At least that is what we are working for and praying for.

MOTHERS, LOOK OUT FOR YOUR DAUGHTERS!

The white slave brutes are dressed up as angels of light and are picking up the fairest, most beautiful, and most innocent girls of our country and selling them in their dens of vice and crime, from which they never get out alive. They are kept drunk. Five years is the average life, but many live only five weeks in these dens. Look out for them! The United States penalty for the white slaver is $10,000 and five years in the penitentiary. —The Missionary Voice.

BOOKS FOR A JAPANESE PREACHER

A letter comes to us from Japan containing an order for a list of books for a young Japanese preacher. The list comprises such books as "Faith and Its Psychology," "Philosophy and Religion," "Christian Ethics," "The Theology of the New Testament," "St. Paul's Conception of Christianity," etc. This young man is just beginning his ministry. He is one of the recent graduates from the Theological Department of the Kwansei Gakuin. His salary amounts to $10 per month, and out of this he proposes to pay $2 for books. He is even remaining unmarried for the time being in order to save money with which to buy books. —The Missionary Voice.

"The great social ideal of Christianity is still only partially realized by us. But we do not have it at all unless we have it for humanity, and it can be made to prevail anywhere only by being made to prevail everywhere."

"How good a man's God really is will be shown by the man's eagerness to make Him known to all the world."

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E. Winston & U. Ridge	2.00	2.00
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Winston Church	10.00	10.00
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J. F. McCulloch, Treasurer.

—Bro. J. L. Hardin was operated on yesterday.

—We regret that Bro. S. V. Pickens is still unwell. The following, taken from a published report of Decoration Day in Hendersonville, shows that his neighbors do not forget him and are glad to honor him:

"But a note was lacking which rendered the harmony of the occasion incomplete—caused by the absence of that much beloved and loyal veteran, Col. S. V. Pickens, and his estimable wife, who was the the first and at all times faithful president of the Margaret Davis Hayes Chapter U. D. C. It was largely through the efforts of Col. Pickens that the monument to the Confederate dead was erected here. Ill health rendered his presence impossible on this occasion and it was a wistful look cast in the direction af his vacant chair, accompanied by a feeling of general regret for his and Mrs. Pickens' absence. In all the years past they had seldom, if ever, missed a reunion or gathering of the veterans and their presence was sorely missed on this occasion. As a mark of personal esteem, at the close of the exercises at the monument, 32 of his "comrades in arms," accompanied by a committee of Daughters composed of Mrs. Eunice Posey, Miss Lane and Miss Mae Lucile Smith, marched in a body to the Pickens' home and offered words of comfort and good cheer to that one so sorely afflicted and his devoted and faithful helpmeet. It was an affecting scene as the white-haired old veteran received his guests, the sacredness of which will not soon be effaced from memory. After receiving from Capt. Wofford an armful of roses sent in the name of the Daughters of the Margaret Davis Hayes Chapter, the old soldier, threading his way in and out among his guests, with words of good comradeshipe, slipped into the hands of each veteran and Daughter a silver dollar as a memento of the occasion and mark of esteem toward those who shared with him a boundless love and veneration for the Lost Cause. As the good-byes were said there was a perceptible tightening of the cords about the throat and the silent fervent wish of those present sped upward that time might deal gently with the old soldier and that he be spared for other earthly reunions, but if in the wisdom of the great Commander he be summoned to answer the last roll-call before another reunion of the Watt Bryan Camp that his passage be made very easy and his reunion with the comrades gone before be rendered perfect.

—Those charged with the murder of Myrtle Hawkins have been acquitted.

—Congressman R. C. Wycliffe, of Lousiana, was killed in Washington by a Southern Ry. train. He was watching one train, and run upon by another.

—Dr. A. H. Johnson, Dentist, had the misfortune to lose his barn by fire last night. His horse and buggy were burned up. The doctor and family were away at the time. Neighbors did what they could, but the fire had too great a start to be extinguished with the means at hand.

—The fierce contest between Taft and Roosevelt goes on in Chicago before the National Executive Committee. This committee is hearing from contested delegations and deciding nearly all in favor of Taft. Fraud is charged on both sides. To what a low plane has political maneuvering fallen!

—Two more aviators have fallen to death—Lieutenant Hazelhurst and A. L. Welch. The airship was of the Wright type. The machine was being tested for use by the War Department. Welch was considered the greatest flier of the Wright company since the death of Parmalee, killed a short time ago. It is becoming increasingly evident that the dangers of aerial navigation are as yet by no means overcome.

—Two hundred clergymen representing the federated churches of Chicago met and gave approval to Dean Sumner's proposal that ministers shall require a certificate of health as well as legal marriage license before consenting to perform a marriage ceremony. Dean Sumner declared that the marriage of diseased and degenerate persons should stop, and that the ministers must take the initiative in the reform.

—Baltimore has 8,000 vacant houses Some one has proposed to take down the "For Rent" signs during Convention week, regarding them as bad advertisement for the city. Baltimore, like some other places, has outbuilt the increase of population.

—Judge Foushee fell in a dead faint while presiding over the hearing of the Myrtle Hawkins murder trial in Hendersonville. He was carried to a hotel and recovered rapidly.

—Rev. H. L. Powell begins a special meeting at West Lexington church this week, in which he is to be assisted by Rev. J. W. Hulin, of Denton.

—Prof. Pender returned from Denton to Mebane this week. He speaks hopefully of school prospects at Denton.

—Mr. Short, assistant cashier of the Southern Ry. Co. in Greensboro, and Miss Maud Hunter, daughter of Rev. A. L. Hunter, were married yesterday at her father's home in Pinnacle, Rev. S. W. Taylor officiating. The bride and groom at once departed for a bridal tour, expecting to visit a number of northern cities.

—Bro. J. L. Hardin has been taken to St. Leo's Hospital for an operation. His pastor, Bro. Troxler came up to see him

on Tuesday, and expects to return and be with him during the operation, which will be a serious one. Let his friends pray earnestly for him.

—Raleigh Hunter leaves the Journal in Winston to take a position as linotype operator in the Christian Advocate Office, Greensboro. He prefers to work in the the day time.

—We acknowledge the courtesy of invitations to the commencements at Adrian College and Western Maryland College, both of which came this week. Dr. Wilbur preached the baccalaureate sermon at Adrian and Dr. Lewis at Westminster.

—Special meeting begins at St. Paul next Sunday, to continue two weeks. The church members are interested, as well as the pastor, and we hope the meeting wil be a good one.

—Dr. Harvey W. Wiley, former chief of the United States bureau of chemistry, declined the city of Boston's offer to become chairman of its board of health.

"My experience in the last few years as chairman of the board of food and drug inspection which consisted of two persons besides myself, has had a strong influence on me," Dr. Wiley wrote. "I could not contemplate myself again in the condition through which I passed in the last few years. My idea of a health officer is that he should, within the statute, have unrestricted freedom of action, and be responsible for the results."

Dr. Wiley carefully explained that he meant to cast no reflection on the other members of the Boston board.

—There are more than 6,000,000 illiterates in the United States, and one in seven of all children between 10 and 14 are not in school according to the Child Labor Bulletin, a new quarterly revview issued to-day by the National Child Labor Committee. 29 States do not care whether children can even read and write when they permit them to go to work, and "there are a million children to-day under the age of 16 years who are employed in the various industries of the country, in addition to another million in agriculture, only a part of whom are assisting their parents on the farm."

—"In four states: Ohio, Oklahoma, Illinois and Michigan," Florence Kelly says, "there is now provision made to lift the burden upon the widowed mother by giving her, as her right and not as the dole of a private charity, an allowance out of public finances on condiion that she stay in her home and keep her children at home and in school as the State requires." As Jean Gordon of New Orleans puts it "Certainly the mother does as much for the country in rearing her children as the veterans did in killing her sons."

—Several hundred gallons of beer and whisky were poured into the public square at Martinsburg W. Va., by members of the Women's Christian Temperance Union.

The intoxicants, confiscated by county authorities at various times were sold at public auction by the sheriff. The Women's Christian Temperance Union secured the lot for $240 and then dumped it into the streets. As the women poured the liquor away constables stood guard..

—Efforts are being made to introduce in this country the culture of the nanmon tree of China, whose timber is the most valuable the Chinese have. This tree is of the laurel family and is slow-growing; its wood is very hard and takes a beautiful polish, being favored by the rich Chinese for coffins. It is believed that the climate of our Gulf states would be just the thing for it.

—By the decisive vote of 740 to 37 the Ohio constitutional committee gave its sanction to woman sufferage, and decided to put the issue up to the people at the elecion next November.

—The Socialists flew the red flag above the stars and stripes over their headquarters at Muscatine, Iowa, on Decoration Day. According to press reports an old soldier climbed up and pulled it down, cheered by a large crowd.

—Mrs. Letitia Miller of San Rafael, Cal., kept complaining of her stomach and at last the doctors operated on her the other day. This is what they found she contained: 108 hairpins, 55 open safety-pins, 21 broken pins, 5 prune-pits, 23 buttons, 3 collar-buttons, 13 nails, 3 screw-eyes, 40 tacks, 1 wire staple, five teaspoons, 1 piece of string, 280 small pins, and other unidentified pieces of junk which brought her total stock in trade up to 1097 distinct articles. These facts are from official report made to the state board of health. She is now feeling better.— Pathfinder.

—The agricultural department is displaying the danger signal to the farmers of the country against the cotton-worm pest, known generally as the army-worm. There was an epidemic of this pest last year and it is expected it will be worse this year. In the South the worms attack mainly cotton, while in other sections they feed on fruit-trees mostly. A dose of arsenate of lead, at the rate of two pounds to the acre, is recommended as being good, or rather bad, for these little "varmints." The poison should be mixed with a liberal quantity of something like plaster, ashes or fine dry earth, to dilute it and make it go farther.

—Little Emma Deckman of Olean, N. Y., has been troubled with a peculiar cough for some time, and the other day she coughed up a large lizard. She drank from a stagnant pool at a picnic last year and it is believed she swallowed a lizard egg and that it hatched in her stomach. It has often been denied by scientists that such an animal can live in the human stomach, but reports of people coughing up snakes and other reptiles come in from time to time nevertheless.

BROTHERHOOD CALL NO. 13.

Notice is hereby given to the members of the Brotherhood of the North Carolina Conference of the death of Rev. S. Simpson. Bro. Simpson was a member of the Brotherhood, and the books show that he met every call of the Brotherhood. The members of the Brotherhood are due three dollars each within sixty days of date of this notice.

J. A. Burgess, Secc.-Treas.

Treaurer's Report, Orphans' Home.

Giles Chapel S. S., Richland Ct.	$2.75
Canaan S. S., Guilford Ct.	1.35
Cedar Falls S. S.	40
Henderson Boys' Mission Band	6.03
Asheboro	14.50
Star S. S., Why Not Ct.	2.00
Rose Hill S. S., Monroe Ct.	4.00
W. Lexington S. S., Yad. Col. Ct.	5.01
Shiloh S. S.	2.18
Friendship S. S.	1.06
Yadkin College S. S.	.65
Bethesda S. S.	2.05
Bess Chapel S. S.	2.23
Asheville S. S.	1.00
Fair Grove S. S., Why Not Ct.	2.23
Rehoboth S. S., Granville Ct.	4.28
Union Chapel S. S.	1.00
Total	$52.72

Spring Hill.

Our minister was with us Sunday at his regular time and delivered an excellent sermon. We are all glad for him to be with us. Our Sabbath school is doing very well at this time. We want you all to pray that it may get better. We need the prayer of all good people. There will be a children's day service held at our church the second Sunday in next month. We invite you all to come and worship with us. Minnie Craven.

Reporter.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Psalms 116-118.

A SACRIFICE TO SCIENCE.

A jolly young chemistry tough
while mixing a compound of stuff,
Dropped a match in a vial,
And after a while,
They found his front teeth and one cuff.

—Success.

From Pastors and People.

Dabney.

Dear Herald:

As the writer hasn't seen a letter from Dabney, Harris Chapel, for some time, he will write a short letter to let you know that we are not dead yet. No, and lacl a lot of it. If you could have come to Dabney yesterday to church, Sunday, June 9, I mean and walked in church about 11:30 o'clock and seen the crowd that was in church, you would have thought that the big meeting was going on. That's what I call it—big meeting. We have different names for it, but that was a big meeting Sunday. The house was filled up. Bro. J. A. Burgess preached one of the finest sermons we ever listened to. Everybody praised it, said it was fine and it was a good sermon. Bro. Burgess is a fine man, also preacher. We like him fine. He sticks to the Bible and preaches the gospel truth. I heard a man say that he could have listened to him preach an hour longer, and, by the way, he was a Baptist, too, but a good one. Everybody praised the sermon. Well, they couldn't help it, it was so good and to the point. He hews to the line, let the chips fall where they will.

We are trying to get a new organ for the church. Well, we need it. This one is badly used up. The ladies had an ice cream supper for that purpose. They raised $18.51, and took up a hat collection Sunday to finish it out. We will get the new organ.

Have a very good Sunday school now. It's hard, it looks like, to have a Sunday school at Dabney. Why is that? One reason is that we don't pull together. Let's get right and stay right. Well, some of our young people are coming home from school now. Miss Jewel Glover came home from the Oxford College. Mr. Leon Glover is home from Warrenton High School. We are glad to get them back with us.

Our special meeting will begin the 2nd Sunday in July. That's the big meeting I am talking about. Fried chicken and ham,you know. With best wishes to the readers of the Herald. Very truly,

Jas. B. Burroughs, Rep.

High Point.

The work here has been somewhat interrupted because of the absence of the pastor. During the last four Sundays I have been away, three of them. On the first Sunday of my absence, Rev. D. R. Williams and Rev. J. H. Moton filled the pulpit. On the second one, the annual sermon at school closing was preached at which time all the churches in town closed. At night there was no preaching at our church. And on the third Sunday of my absence, Rev. R. M. Andrews, of Burlington, came and preached at both hours. These brethren all have my most hearty thinks for their service. On one of the above Sundays I preached in Washington, D. C., another in Baltimore, and the third one was given to Bro. G. L. Curry and his people in a revival service in Graham.

For two or three Sundays our Sunday school was off some. The attendance was as low as 136 one Sunday; but last Sunday it was up to 202. Rev. T. L. Garrison, of Texas, was with us last Sunday morning and preached a most splendid sermon from the text. "Where there is no mission the people perish." He took an offering for the Westminster College of Texas. As a result of his sermon we have determined to hold a "Methodist ProtestantDay" service on the fifth Sunday in June at 11 o'clock. All the Methodist Protestants of High Point and our Methodist Protestant friends around High Point are invited and urged to be present.

It is the purpose of the pastor to preach that morning from the text, "Your old men shall dream dreams, your young men shall see visions."

On next Sunday at 11 o'clock a special service is to be held under the auspices of the Woman's Home Missionary Society in the interest of the Orphans' Home.

A. G. Dixon, Pastor.

High Point, N. C., June 10th, 1912.

Mt. Carmel, Granville Ct.

Bro. Bethea preached interestingly and instructively Sunday, last, on "Standing Still" in the church. By this, again obligations were brought to memory that were long forgotten.

Attended service at Henderson Sunday night, enjoying much the sermon by Bro. Williams. It is great to hear Bro. Williams and to see him while hearing him adds much to the gratification of the occasion. The expression on his face and the enthusiasm is great.

Our Children's Day Service is to be the fifth Sunday night of this month.

W. Polk Garrett.

June 11, 1912.

Eden, Halifax Circuit.

Rev. J. E. Pritchard filled his first regular appointment at Eden Sunday, June 2. He gave us an inspiring and uplifting discourse which was listened to by a large and appreciative congregation. Bro. Pritchard comes to us from Westminster Theological Seminary where he graduated in May. Halifax Circuit is fortunate in securing such an able leader for its people. He has taken hold of the great work that Bro. Gerringer began last year during his vacation, and is rapidly carrying it forward to maturity.

For some time we have been planning and working to secure sufficient funds to beautify the interior of our church by adding new pews, carpet, etc. Sunday, after the service in a few appropriate words Bro. J. W. Hardee explained the needs of the church to the members and in a few minutes the subscriptions amounted to something over eighty dollars, over half of which was paid at once. The remainder we hope will soon be collected, as we desire this work on church to begin at an early date.

Mr. Jno. Wynn is at home from Trinity College, spending his vacation. We were glad to have him worship with us Sunday.

Since the last report from this place, our church has sustained the loss of one of its most consecrated members. Mrs. Ann Neville. We feel that she has crossed the river and awaits on the other shore, there to welcome us home. God in His infinite wisdom has also taken from our midst Sisters Dora Parker, nee Daniel, and Allene Howerton. We miss these in our church and community.

Our Sunday school is moving on nicely, more interest being shown than awhile back.

The special meeting at this place begins the first Sunday in August. Let us pray that this may be a great ingathering of souls, and a glorious revival of the church.

Spring Church.

Our pastor, Bro. Ashburn, was present here last Sunday afternoon, with vital message for every one. He delivered an excellent sermon, using as a text Gen. 5:24. His discourse was presented so clearly and emphatically that all who heard could easily comprehend each statement. The congregation was not as large as it should have been, but owing to a great epidemic of measles, several were kept at home.

Bro. Ashburn also filled his appointment here last fourth Sunday morning, and we also had the pleasure of having with us, Hon. W. M. Powell, Chairman of the board of Greensville County Sunday-school. He gave quite a good and interesting talk on Sunday-school, which was highly enjoyed by all. The next convention will be held at Independence M. E. Church the fifth Sunday in this month.

Our Sunday school has grown very rapidly since spring opened, it is just progressing nicely under the supervision of our devoted superintendent. But there are still quite a number of people in the community who should be interviewed by some one. I am glad to say that we are expecting to have our president to preach for us next fourth Sunday at eleven o'clock. We are hoping for a nice congregation to be present, as it has been some time since Dr. Swain preached for us.

We are preparing for children's day, and planning on having it the fourth Sunday in July. We will also have our annual picnic here the fourth of July. We cordially invite one and all to be with us. Refreshments will be served, of which the proceeds will go on the parsonage.

The ladies of our church, or the Band of Willing Workers, has promised to pay the sum of $62.25 on the parsonage,"and won't you Herald readers who feel interested over the matter lend a helping hand?" Yours for Christ,

Nannie Massey.

June 11, 1912.

Ivy Circuit.

Our pastor, Rev. S. B. Stephens, gave us one of the best sermons last Sunday morning on the subject of national amendment, or who should be president of the United States, from the text, Ps. 33:12: "Blessed in the nation whose God is the Lord." Such a sermon has never been listened to by the people of this country. Dr. Stephens showed us that during a political campaign the people withdraw their worship and suffrage from God, and worship man. He showed us that Egypt and Rome had been depopulated by their unwise worship and were driven to feel the power of the sword, by neglecting God. This sermon was listened to by the largest congregation that ever gathered at the Methodist Church in Democrat, and the people sat spellbound while Dr. Stephens discoursed to them on how to make a blessed and happy nation, and the way they should vote. I would not be saying too much when I say that Dr. Stephens is a preacher of far too much ability for the salary he receives from Ivy Circuit. He is a man with wide range of knowledge far more than the average, and can give perfect satisfaction to any city or college congregation. In short, we can say that the influence he exerts both in the pulpit and out commands so wide an audience and moves upon the people with such good results that it can hardly be estimated. We are sorry Sister Stephens is not here with her husband. She could be of so much help to him. As we have been told, she is a model lady. Our pastor has added more valuable members to the churches on this circuit than have been added before in the last five or ten years. In fact, Pensacola Church has by far outdone itself and is now the leading church on the circuit.

But we are in fear that Dr. Stephens will leave us at Conference, knowing he is in demand at other places that can give him a much better support than this circuit. Our Sunday schools were never as well attended, and with such interest as now. He has made more repairs on the parsonage and some of the churches than have ever been done before, spending by far more money for the work done on the churches and parsonage than the whole circuit pays him salary. He has placed by his superintendency the finest system of water in the parsonage, going up the mountain over two thousand feet, to a fine spring, bringing the water to the parsonage through a galvanized pipe, putting the same under ground some three feet True, Mr. Editor, we are much pleased with our pastor and hope to keep him another year. Our congregations are increasing all the time, people of other denominations attend our preaching services. As I hope to report to you something from our work here I beg to remain. Reporter.

Henderson.

Friday, Saturday, Sunday were cool enough for winter clothes and fire. Today is, but birds sing and the sun shines. We have had three accounts of the General Conference from our pastor and the other two delegates our Conference was partial enough to send from this church. Bro. Williams spoke most of Methodism and Methodist Protestantism in Batlimore. He said he was told there's not a clock in a Methodist Church in that city—that preachers preached as long as they wanted to and congregations were responsive and said amen and nodded and shouted approval in various ways, showing old fashioned religion to be flourishing there.

The other accounts dwelt on the subject of church union, and that without expressly saying so in so many words the General Conference arranged for it to "die the death."

So many of our people will be pleased at this, that to them for it alone the General Conference will be worth while. Dr. Lewis defeated for President because he was supposed to favor union. Yet they warmed up toward the "United Brethren" to unite with them. But "when the word gets round" among the people I believe that will fail. And we heard of the appearance of manners and culture and eagerness to speak of the men composing the body and of the progress and growth of our church in the West and South West, and of the lively contests over the election of the general officers of the church. The agent of our College in Texas came by and preached to us and took a collection. Now it is all over and our pastor is preaching to us regularly as before and we are preparing for our best Children's Day on June 23.

T. T. H.

Monday, June 10, 1912.

Stanly Ct.

Bro. Reynolds filled his appointment the second Sunday in June with another good sermon. He brought his wife and children with him. We were glad to have Sister Reynolds and the little ones with us and hope they will come again. Bro. Reynolds is always at his appointment. He does not believe in disappointing his members; he is one of the faithful few. Mrs. Cora Hunter and little Fred, from Concord, are visiting relatives around Love's Grove at this writing. Hope all our members will take our church paper. Let us all pray for each other and by doing so help each other along.

Daniel Little.

Cid, Uwharrie Ct.

Dear Herald:

Since I last wrote to your valuable paper death has visited the home of Bro. O. A. Gallimore and taken him away to the land of rest. He died May 29th, almost suddenly. He was taken with a stroke of apoplexy at five o'clock and lied at 8 o'clock. He was laid to rest at Jerusalem on the 31 of May. A large audience of sorrowing friends. Rev. Joel Trogdon conducted the funeral exercises. He leaves a wife and seven children, four boys and three girls, all grown and married but three. He was a member of Cid M. P. Church, and a highly respected citizen. He was a good worker and will be greatly missed in the church as well as around his fireside. He was 78 years old. He always testified that he was ready when the summons came and the last time he spoke in Cid Church he said it would

not be long. Bro. Gallimore was our Sunday school superintendent for several years. But age had made him too feeble for the past year to serve us. We extend our deepest sympathy to the bereaved family, and may God's richest blessings rest on his wife and children and may they prepare to meet him in heaven.

Owing to circumstances, Bro. Trogdon did not get to fill his appointment at Cid Sunday. We were very sorry. But we are glad to say that Bro. Harris Hill did fill it and made a most excellent talk which we all enjoyed, to a large and attentive congregation. We feel glad that we have laymen on the work that are able to fill vacancies.

Our Sunday school is progressing nicely. We have right large congregations considering we have so much opposition close by.

The members of Cid church and the Sunday school passed a resolution of respect in honor of Bro. O. A. Gallimore.

Reporter.

Fair View.

Bro. John Alexander preached at Fair View last Sunday. He preached a good sermon which we all enjoyed. We had a large attendance. We would be glad to have him come and preach for us again. Pro. Alexander is a faithful member of the Presbyterian Church at Harrisburg.

Our Sunday school is still increasing. We are glad to see the people take interest in the good work.

We are expecting to have a Children's Day at Fair View. Bro Calvin Garmon has ordered the literature.

We are also expecting to have a Christmas tree at our church. I think the people would take more interest in the Sunday school, the children especially. We have never had anything to make the children interested in the work, and I think a Christmas tree would be nice. Our next preaching day will be the third Sunday at 3 o'clock. Bro. Lindley has been doing faithful work; he has been preaching just as faithfully as he could, it seems.

Miss Bessie Blackwelder, one of our members, and Mr. Zeb Cochran were happily married last Saturday night at one of the bride's friends, at the Hartseh Hill. We wish them both a long and happy life. The little infant of Mr. and Mrs. Walter Blackwelder has fever, but it is better now.

Also the infant of Mr. and Mrs. Dolph Miller has been sick. There will be prayer meeting at Mr. Julius Yates' next Sunday evening at 5 o'clock. Everybody is welcome to attend all of these services. Good wishes to the Herald and readers.

Carrie McCall, Rep.

Hobbs' Chapel.

Last Sunday was our preaching day. Our pastor, Bro. Ashburn, was away visiting his daughter. We understand that she is sick, and hope she may soon recover. We were very glad to have Bro. William Allen to fill our pastor's appointment, as he was away. Bro. Allen gave us a good and strengthening talk from the fourteenth chapter of St. John. He based his talk on the first and second verses: "I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

He said, Christ was the vine; we were the branches, and God was the husbandman. If we Christians bear fruit, by attending Sunday school and preaching, always having some work to do, and abide in Him and His words, ye shall ask what ye will and it shall be done unto you. If not, we are as withered branches gathered by men and cast into the fire and burned.

Come again, Bro. Allen; we would be glad to have you here on Children's Day.

Dora Pair.

June 3, 1912.

Winston.

At a recent meeting of the Woman's Missionary Society of the M. P. Church of Winston, the following officers were elected:

Mrs. W. B. Speas, president; Mrs. J. R. Cummings, Vice-president; Miss Rosa Reynolds, Recording Secretary; Miss Eleanor L. Orrell, Corresponding Secretary and Treasurer.

The regular monthly meeting of the Society was held Wednesday evening, June 5th, at the church, with an attendance of twenty. The program consisted of missionary papers and music.

The Society, under the presidency of Mrs. Speas, is growing in membership and attendance.

Cor. Sec.

Spring Church and Greensville Circuit, President's Appointments.

Matthews Chapel, Thursday, June 20, 11 a. m.

Wesleys, 3 p. m.

Philadelphia, Friday, June 21, 11 a. m.

Hobbs, 3 p. m.

Ebenezer, Saturday, June 22, 11 a. m.

Spring Church, Sunday, June 23, 11 a. m.

Lebanon, 3 p. m.

W. F. Ashburn.

—Work on the new church has been commenced, reports Bro. Raper from Reidsville.

HALIFAX CIRCUIT.

Having visited all of the appointments on this circuit, I will now try to give my impressions of the work. On May 8th I left Westminster for my first charge After a quiet night on the Chesepeake Bay with no fears of a second disaster such as happened to the Titanic and arrived in Norfolk and took the train for Littleton, N. C. I was met at the depot by Bro. N. M. Harrison and was conveyed to his hospitable home at Brinkleyville. I did not feel like a stranger here, having helped in a meeting last year. On the second Sunday in May, although the day was an unfavorable one, I found a very good congregation here at Bethesda church in Brinkleyville. The people were very appreciative and seemed hopeful of good things for the year. On the third Sunday I found a splendid congregation at Lee's Chapel. The Sunday School at this place had been discontinued during the winter, but it was decided on that day to reorganize. Here too the people seemed glad to hear the word and were very appreciative.

On the fourth sunday the appointment at Ringwood was met. The congregation there was larger than usual, so I was told After the service some of the brethren suggested that they buy a new organ for the church and within a few minutes a large part of the money was in sight. On the afternoon of the same day a large congregation greeted the new pastor at Union. We hope to have some good things to report from this place before the year closes. At Eden the first Sunday in this month an unusually good congregation was present and all seemed to be filled with the spirit of helpfulness. By public collection we raised the president's salary and the assessment for delegates' expenses to General Conference. Then Bro. J. W. Hardee took charge of the service and $80 was pledged toward the new pews. About $60. was already in hand and it is the intention to raise the amount to $200. and have the new pews in place and the walls re-calcimined by the 1st Sunday in August. Last Sunday brought us to Bethesda on the second round. A house full of people were there to engage in the communion service. One feature of the srevice was the use of the new individual communion set which was bought while Bro. W. L. Harris was pastor, but had never been used owing to Bro. Harris' death. At this service five persons, who were received into the church last year while Bro. Gerringer was pastor, were baptized.

The second quarterly conference was held at Union on Friday, May 24th. The business was transacted in a spirit of harmony. Bros. J. W. Hardee of Eden church and B. F. Lewis of Union were nominated

as candidates for delegates to the annual conference.

Representatives of the Denton Orphanage have been appointed at the different churches and we hope to hear from them during the year. Arrangements have also been made for collecting the assessments for general interests. This month has been set aside by the pastor as church extension month and it is hoped that the entire amount assessed can be raised this month. At Bethesda a large part of the church extension assessment was raised last Sunday.

The people of Bethesda have also painted and partially furnished two rooms in the parsonage and the pastor is now comfortably located in the parsonage.

If any more loyal people than these can be found this writer would like to see them. Although I have been here only one month Bethesda church has paid almost half of its entire assessment for Pastor's salary. The other churches have done well also along his line. Everywhere I have been the people have given me such a hearty welcome that I feel perfectly at home. Our especial thanks are due Bros. N. W. Harrison and J. H. Vinson for their kindness in getting the pastor located.

In few words I would say that I am especially pleased with the outlook and am hoping for large things. Bro. Gerringer who served this work so acceptably last summer will be with me in several of my meetings and will find a hearty welcome among this people. I find that the name of Rev. W. L. Harris is a household word in this charge.

With best wishes to all who are striving for the advancement of His kingdom, I am Fraternally,

J. E. Pritchard.

THE POSTAL CARD.

W. P. Kennett, Editor.

THE GENERAL CONFERENCE.

Our Home.

I was very much pleased to find that my Conference home, was to be with a former North Carolinian, to whom I had given a letter of transfer, from our Kernersville church, some twenty years ago to a Methodist Protestant church in Balimore. This brother is Dr. A. W. Totten a son of Rev. J. H. Totten. Dr. Totten married a Baltimore lady and they have a pleasant home at No. 1410 West Lombard Street. Dr Swain was my fellow guest and Dr. and Mrs Totten gave us a most delightful time, not only in the way of generous entertainment in their home, but by showing us the sights of the city, by day and by night.

At The Market Place.

On Saturday night they took us through the City Market, the largest open market in the United States. It is three blocks long and a block wide. There were thousands of people in the market gathering supplies for Sunday; and the abundance and quality of the food supplies were simply wonderful. The finest beef, and the most artistically cut that I have ever seen—lamb—pork—bacon hams and all kinds of meat, on every side. Fish of all varieties, and almost of all sizes crabs alive and crabs deviled. In the midst of the market we met with brother Holmes and his host. Bro. Holmes was intently examining a box of live crabs—these crabs like some church members never move forward, but always backwards or side wise. In the vegetable department there were vegetables of every kind and of the finest quality. One is impressed with the fact that the people in a great city can live on the very best the country affords, provided only that they have the money to pay for it.

Shadowing Two Men.

In passing through the market Drs. Totten and Swain led the way, and Mrs. Totten and I followed. It reminded me of detectives shadowing two men—we did not wish to loose them, and yet there was so much to attract attention that occasionally we would lose sight of them, in the seething mass of humanity—but Mrs. Totten seemed to possess the qualities of a good detective, and in a moment she would have them spotted, and so we shadowed them through the meat market, and could have arrested them at almost any moment.

The Conference.

Twenty years ago I attended my first General Conference. The contrast between the Conference then and the now, was very pleasing. Not only has the church grown as indicated by the size of the conference, but it seemed to me, that there was a great improvement in the personnel of the Conference. Every session was of interest, some intensely so, and to the writer it was a great Conference.

Bethany, Randleman Ct.

Bro. O'Briant filled his appointment here yesterday; preached, as usual, one of his helpful sermons. We have the best Sunday school in many years. We held memorial services and mothers' day second Sunday in May. We will have and Children's Day on fourth Sunday in June. We take up collection for Denton orphans in S. S. every fourth Sunday. Collection last fourth Sunday was about $2. Could not more of the schools do this? It is not much, but every little will help. In the death of Solomon Redding we lost one of our oldest and best members; he was always so cheerful. Pray for us that this may be our best year yet.

Reporter.

Burlington.

We had 225 in Sunday school last Sunday, an increase of 24 over the Sunday preceding, and the offering amounted to $4.34. We are hoping to have 250 present next Sunday.

A junior Philathea class was organized in our Sunday school last Sunday. Miss Margaret Davis was elected teacher and Miss Elon Heritage assistant. This class already had a good membership, and now that the organization is perfected, it will doubtless grow larger. A Junior Baraca class will be organized next Sunday among the boys from 10 to 15 years of age of our Sunday school.

A blackboard has been placed in our Sunday school by Bro. J. H. Boon and will be very helpful to the school.

The church choir was re-organized last Wednesday night with Bro. R. M. Andrews as leader, and met Sunday afternoon for practice.

Rev. Mr. Garrison, who is traveling in the interest of a Methodist Protestant College in Texas, spent some time in our city last week, and was to speak at our night service on Sunday night, but arrived too late to do so. C. B. W.

June 12, 1912.

Hickory Ridge, Forsyth Ct.

Our pastor, Bro. T. A. Williams, filled his appointment with us the second Sunday at 11 o'clock. His sermon was very inspiring. He made it plain to us that we should do the work God has given us to do, and not wait for others to do it for us. We know and feel that every one has his own work to do.

We were expecting our S. S. Convention to be held some time in July, but it has been decided to hold it the fifth Sunday in June in order to give every minister in the township an opportunity to attend. We extend to all a cordial invitation to be with us on that day. We have purchased some new pulpit chairs for our church, which we hope will add much to the comfort of our church.

Our S.S. is progressing nicely. The Little Stamp System, which we introduced in our school early in the spring, is proving to be a success. A number of our pupils have made a clear record to this date. We are expecting Bro Hinton to assist Bro. Williams in our special meeting which will begin the second Sunday in August. Pray for us that we may have a good meeting, and that we may not wait until then, but that we may begin now to work.

Success to the Herald.

Annie Sullivan.

June 12, 1912.

Other church reports on page 13.

DIED.

Causey.

Our hearts were made sad when the death angel in his journeyings to and fro through the earth, entered the home of Mrs. R. D. Causey and claimed for his victim the beloved wife, mother, and grandmother, Mrs. Mary Jane Causey, aged 85 years and 9 months. She was married to Mr. R. D. Causey in 1852; her maiden name was Miss Mary Jane Hendrix; to this union eight children were born; five sons and three daughters, one son having preceded the mother to the glory world. She was converted when a little girl and joined the church at Tabernacle, in which she was a firm believer. Her funeral was conducted by her pastor, Rev. C. A. Cecil, and her body was laid to rest in the family burying ground to await the resurrection morn, when the sea shall give up its dead and all who are in their graves shall come forth to hear their sentence from the great Master, those who have done good to enter into joy eternal, and those who have followed the downward path until it led them to their wreck and ruin, to eternal punishment.

Grandma, as she was familiarly called, will be greatly missed, not only in her neighborhood and surrounding community but the aged and crippled husband is left, while his life partner with whom he took the vows at the sacred altar to love and honor until death should part them, has gone and left him. We would say to him trust in God and it will not be long before you too can join her where parting will be no more, although we feel so keenly the great loss, yet we can but think how happy her spirit is now, rejoicing with those dear relatives and friends who have preceded her to the home above, and when we think of this we cannot wish for her to be with us again, battling and toiling with the hard problems of life that daily confront us.

When the children and grandchildren visit the old home, no more will they see the dear old smiling face, nor hear the kind words that were always her greeting, nor will they ever hear again the words of hope and encouragement that she always gave to the down-hearted. Dear mother, grandmother and aunt, you have gone from our midst, but we trust that your good, honest life may be an example to help us to live more nobly and when time has been spent and all our labors are finishtd that we may meet you around the throne of God where parting will be no more, is the wish and prayer of her loving niece.

Frances B. Lineberry.

Eller.

Adam Fields Eller, aged eighty-three years, went home to God on May 31st, 1912. He had lived all his life near Weaverville in Buncombe County, where he was honored and respected by all who knew him. He was a son of John A. and Elizabeth Eller. He was a brother of Rev. Joseph P. Eller, a minister of the Methodist Protestant Church, who was known over a great part of Western North Carolina as a man of great worth in bettering the moral stamina of the people.

Bro. Eller in 1857 married Miss Sabray Caroline Penland, who survives him. To them were born seven children, only two of which are living.

In 1877 he united with the Methodist Protestant church in a log school house near his home and afterward was one of the prime movers in building a church which was named Clark's Chapel. This church was supplanted by a still better one a few years ago under the pastorate of Rev. Geo. L. Curry, Bro. Eller doing part in this also.

Bro. Eller has held all the offices of his local church. He was delegate to the Annual Conference a number of times, and has been a licensed exhorter for thirty-four years. He was good help to al his pastors, especially in revival work. His earnest appeals to the unsaved were often wonderfully blessed and many have been let into the better life by his ministrations.

He was also used of God to influence a number of young men to enter the ministry, among them being Rev. J. H. Moton, of the N. C. Conference, M. P. Church.

The high esteem in which he was held by those who knew him was evidenced by the large gathering at his funeral. Revs. Lyda and Warren, of the M. E. Church, and Fogleman and Williams, of the M. P. Church all made talks, after which his body was interred with Masonic honors.

Apples the size of green peas were among the horticultural curiosities observed by one of our agricultural explorers during a recent trip through Northern China and Manchuria. He describes the productiveness of the trees as "something marvelous.' The bright red fruits are eaten fresh or dried, or made into preserves, by both Russians and Chinese. So hardy are the trees, which are of the "crab" family, that it is thought they would thrive almost anywhere in the northern United States; and as ornamental plants, when loaded with thousands of the tiny scarlet apples, they would be very effective.—Sel.

CHRISTIAN STEWARDSHIP.

H. A. Taine says of Paradise Lost: "This Adam entered Paradise *via* England. An M. P., an old Oxford man." So our religion entered the United States *via* Palestine. Its language, forms of thought, modes of action, are all Oriental. The soul may be divine, but the body is of the East. We must know what the writers of the Bible meant when they wrote of stewards, if we would understand the word.

A steward was a house-manager, usually a slave, he had the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age.

He was responsible to his master; being property he could not own property; owned, he was not an owner. It was counted of a steward that he be faithful. Abraham sent Eliezer, of Damascus, his steward, to seek a wife for Isaac, the camel he owned belonged to his owner, the jewels he carried, the money he used were not his. He was property, not proprietor. He returned with the young woman and was content if his master was satisfied.

That incident gives background and color to stewardship. The truths we deal out are revealed for use, not speculation; we call men strictly to account if they pervert truth. Truth is not the only treasure given us for distribuiton. We put truth on an island surrounded by a sea of divine ownership; we let money wander foot loose. We discipline men for false teaching, but pass silently by the perversion of trust funds for personal use. The money spent by Christians for the kingdom is a small per cent. of the wealth in the churches. The maxims taught, the habits followed, have accumulated immense fortunes in the hands of Christians. Of this Christ gets a small beggarly portion. Cities, mountains, shores are burdened with palaces owned by Christians; automobiles on land and yachts on water speed the citizens of the kingdoms in search of pleasure; Christian work is hindered, generations in heathen lands come and go untouched by the truth, because we shrink from stewardship.

We talk of being bought with a price, say we are not our own, then claim to own property, and use it quite aside from Christ.

What would Abraham have done if Eliezer had used his master's wealth to get a wife for himself, taken the woman into Egypt and founded a family, leaving Isaac to watch and wonder?

If a man is bought by the blood of

Christ, then his belongings belong to his Master, and it is simply his duty, and should be his delight to earn, save and spend for the glory of the house he is a part of, and steward over.

Gehazi caught the leprosy when he used his knowledge as a slave to enrich his own fortune. Achan was stoned to death because he perverted trust funds. Ananias and Sapphira were smitten because they lied about money. Let us profit by their failures. The Bible teaching about stewardship applies to money as well as to truth. We need not only orthodoxy, but orthopraxy. Truth taught as revealed, truth lived as commanded.

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

—*Men and Missions.*

MY MASTER.

I had walked life's path with an easy tread;
Had followed where comfort and pleasure led;
And then by chance in a quiet place
I met my Master, face to face.
With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in lifes mad race,
When I met my Master, face to face.

I had built my castles and reared them high,
Till their towers had pierced the blue of the sky;
I had sworn to rule with iron mace,
When I met my Master, face to face.
I met Him and knew Him and blushed to see
That His eyes, full of sorrows, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away;

Melted and vanished, and in their place
I saw naught else but my Master's face;
And I cried aloud: "O, make me meet
To follow the marks of Thy wounded feet!"
My thought is now for the souls of men.
I have lost my life to find it again,
E'er since alone in that holy place
My Master and I stood, face to face.—
Author Unknown.

THE INFIDEL'S SERMON TO A PREACHER.

Never shall I forget the remark of a learned, legal friend who was at one time somewhat skeptical in his views. Said he to me: Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellowmen to turn unto Christ and receive salvation at His hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, do you not act as if you believed your own words? You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we never would carry a single suit.

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—*Peter Stryker, in The Gospel Banner.*

HIGH TRIBUTE TO MISSIONARIES.

Recently Baron Kanda, head of the higher commercial school in Tokyo, at a reception and dinner given in honor of Mr. Russell and Mr. Hamilton Holt, of New York, said: "Let me in this connection pay a humble tribute to that noble band of American missionaries and teachers who have consecrated their lives to the cause of the moral and intellectual elevation of our people—that noble band headed by the late lamented Dr. Hepburn, who with the crown of over four-score years and ten, but with a still brighter one of his immortal work left in the hearts of his pupils here, has recently gone to his well-earned rest. He has left behind him not a few pupils who have since risen to posts of great importance in the life of New Japan, among whom I may point with pride to my honored friend, the president of the Bank of Japan (Baron Takahashi), present to-night. But there are many Hepburns, Verbecks, Browns and Williamses, the lasting influence of whose labors it is impossible to overestimate. And I am glad to say that this noble band is constantly recruited, and is ever swelling, whose influence is deeply stamped upon the rising generation and will be felt indirectly through generations to come."—Missionary Review.

Multiplied thousands of Chinese have abolished the queue, the Chinese silk cap, and now have short hair and wear a foreign style of caps and hats. Many dress altogether in foreign costume, while some wear only foreign headgear and shoes. In many places all the males have been forced to discard the queue; in some places it is left optional. All the teachers and students and all the servants in foreign employ here are now queueless. So are many men and boys who have no connection with missions and foreigners. The native Christians have led the way in this innovation.

MAKING THE WORLD LESS QUEER.

A call came for an unmarried minister to go to a very hard and poor station up among the mountains where only $250 a year could be paid. But no one could be found to go. The other places, a little less hard, had claimed all the unmarried men. Hardtown seemed doomed to be left entirely without a pastor.

But a noble young fellow—who shall say the heroes are all dead?—and his wife—the heroines are not all dead either—heard of the situation and their hearts were touched. He volunteered for the place, and, with many misgivings the bishop consented.

All went well for a while, The little wife knew marvelous economies and the people though so poor were so kind. Winter came on but there was wood in plenty and the money for Edward's new overcoat was nearly saved—then they would be snug and tidy for the year. And best of all, God's blessing was upon the work, the church was prospering. But sickness came, and the very shadow of death hung over the brave little minister's wife.

Then the Boston Deaconess Hospital doors swung open and the sorely stricken ones came freely to its blessed shelter. Railroad expenses? Ah, there was the precious overcoat money—what a good thing that the coat had not been really bought. So the two came—the one to the hospital and the other to the home next door. There were anxious days but there was skillful surgery, the shadow slowly lifted, and health crept slowly back,

The surgeon had come to know the young husband well, meeting him by the bedside of his wife. One day the surgeon said to the deaconess in charge:

"Do you know, there is a very odd thing about Mr. Rasmus. He never wears an overcoat. Here in December, too!"

"I think he hasn't got any coat," replied the deaconess, frankly. She had noticed it also.

"I think so too," said the doctor. "Hang it all, it's too bad. This is a queer world. Here I've got three. I started in the winter with two good ones, and the other day happening to fancy an ulster that I saw, I just bought it. Didn't need it at all. Funny isn't it, that things are not arranged a litle more evenly in this world. I've no doubt that young fellow's a better man than I am any day."

The deaconess said nothing. But that afternoon, a big package came for Edward

Rasmus. It was—not an old overcoat—but a fine new ulster.

The surgeon had tried his hand at evening things up a little, making the world a little less queer.—*Deaconess Advocate.*

TO EXPLORE AMAZON VALLEY.

Some time this summer a big steam yacht will nose her way out of New York harbor, turn her prow toward the south and on the yacht will be six men, and with them members of the crew, each of whom will probably realize that it is a toss-up whether he will ever return or be claimed as prey of the perils that wait for him.

One of the six men will be Algot Lange, chief of the expedition, which for three years will penetrate the Amazon Valley. The University of Pennsylvania museum recently decided to send an expedition into this vast territory to study the haunts and habits and tribal characteristics and divisions of its estimated 400 indigenous native tribes.

A leader was found in Algot Lange, who a little more than a year ago, returned from the very country, whither he had been lured by the promise of unrivalled adventure, and whence he had returned, fever ridden, stricken in body, but with his appetite for adventurous exploration unsated.

To a reporter for The World, Lange who is only 28, of Danish descent and a graduate of the University of Copenhagen, yesterday told of his plans for the expedition, and of the conditions with which it would have to deal.

"The territory into which we shall probe," he said, "is to my mind, the most wonderful in the world. There is no river like the Amazon. So mighty is its current that its fresh water untainted by salt flows 150 miles out at sea. A fresh water tide is felt 800 miles inland from its mouth. In the wet season the headwaters rise 75 feet,. putting under water a valley one-third the size of the whole United States. At Iquitos, a town in Peru, 2,500 miles from the mouth, the river is two and a half miles in width, and is 200 feet deep. The Lusitania could navigate with comfort for 3,000 miles from the sea—to within 300 miles of the river's source in a small lake in the third range of the Andes—nearly to the Pacific coast.

"The Valley of the Amazon, if titled, could support the entire population of the earth. Settlements are eight hours journey apart. Yet some day, I am certain, Brazil will be the center of commercial attention.

"Our expedition will have as its home a comfortable yacht, about 100 feet in length, 14 feet beam and of shallow draught for navigating the tributary waters as far as possible. I will have five assistants, one of whom will be a motion picture camera operator. We will live aboard the steamer which will be screened from the attacks of mosquitoes. Tinned food will eke out the supply of game for the table. When a point is reached where the yacht must be left the moving picture man and myself will take a canoe until we come to the villages. It is when meeting with the natives that we will be called upon to use every art known to strategy and diplomacy.

"If the natives see us before we see them, we may never live to tell what happened to us. They are armed with the deadly blow-gun which propels a dart about the size and very like a hatpin with sufficient force to penetrate solid oak to the depth of one inch.

"The slightest scratch from one of these darts means death that no antidote can stay. If hit and even scratched only one simply goes to sleep in a painless paralysis. These darts have an effective range of 150 feet, and as the density of the jungle effectively hides one six feet away, it readily may be imagined that any native with hostile intent and a blow-gun might nip our exploring ambition in the bud. I have had made a body protector of aluminum plates, and as the natives aim for the trunk this may serve to give me immunity.

"However, if we see them first, and I hope this may always be the case, we will lay down all arms and use every form of pantomime and sign language to announce our peaceful intentions. Once among them we will study their habits, learn their traditions from their patriarchs, and taking moving pictures of their life. First taking films of animals in motion, developing them and reproducing them to the natives, we will gradually induce them to submit to being photographed.

"Some of the native tribes seem to possess a high grade of intelligence. I know of one tribe that employs a system of wireless telegraphy. For miles and miles, between the settlements or villages, at intervals are erected arms from which are suspended wooden bars of highly resonant quality and tuned to varying pitches like a scale. When word is to be sent from village to village, certain combinations of notes are struck upon these tune bars, formulating a certain message. The harmonic signal is caught by the operator at the next post and transmitted to the next operator beyond until the word has traversed the entire distance.

"As for the cannibals, I know of but four tribes that practice the revolting habit of eating each other. And this is not done for the sake of the meat, but is more in the nature of a symbolic religious rite. They roast and eat only the palms of the hands and the soles of the feet of their enemies slain in battle. This, they consider, prevents the spirits of their enemies from pursuing them or laying hands on them.

"Of the hardships we shall necessarily endure and of the perils we shall encounter I know well from past experiences. Of all the hazards to be met with, I place first that of sickness. Every man that accompanies me is certain to contract sickness of some kind, no matter how hardy his constitution. That is a foregone conclusion. There are two kinds of mosquitoes which can bite through canvas leggings. One kind causes malaria. Another gives yellow fever. They bite from sunset until sunrise and the female of the species is deadlier than the male.'

"Then, when daylight comes, another army of malicious insects swarms to the attack where the mosquitoes have retreated. There are 17 kinds of biting ants, all giving transient fever, but one—and that one, the tocandera, black, an inch and a half long, and from which natives get poison for their darts, gives a permanent fever. Then there are the sand flies and the jiggers—the jiggers that dig under one's toe-nails and can not be dislodged. Nor must the pium be forgotten. Every bite leaves a little hemorrhage, which later turns black. The piums bite until one's hands and face have turned black from the thousands of hemorrhages. They will not bite twice in the same place.

"The next hazard is met in bathing. Alligators every one knows of, but one usually knows of their proximity. Water snakes, stinging rays, several varieties of fish, some or all of which are sure to lurk in every pool, render bathing, or even washing one's hands, something better left undone or at least undertaken with more than caution.

"Trees that are apt to fall on one in the jungle, or falling from a river bank, are apt to crush a canoe. I place as the peril next in order. After this peril I would place that met in approaching the natives and that encountered in meeting the jungle denizens, the wild boars, jaguars and the like.

"But despite all these dangers, there is a fascination about the jungles, with its luxuriant foliage and its wild life, that grips you. Knowing as I do of the perils, discomforts and hardships that await me, and from which I can not possibly escape, but which I must endure and suffer, I look forward to the Amazon valley as I did on my previous expedition. The Amazon may eventually 'get me,' but I will have lived!"—Daily Paper.

Temperance, indeed, is a bridle of gold; and he who uses it rightly is more like a god than a man.—Burton.

THE WONDERFUL GYRO-COMPASS.

The invention of the magnetic compass, supposed to have been first made in China and brought to Europe from there in the 14th century, has been a great thing in its way, for without it navigation would be a difficult and dangerous matter. But the magnetic compass has vital defects and something superior has long been sought. The magnetic needle of course points not to the true pole but to the magnetic pole, some 56 degrees of latitude away from the true pole, and moreover this magnetic pole is constantly shifting in a very complicated way. When land surveys are made by the compass certain allowances and corrections have to be made for them according to the year in which they were made, and mariners have to be posted constantly as to the wanderings of the magnetic pole. It was this variation of the compass from where it should have pointed theoretically which so puzzled Columbus and made his crew think they were bound for some diabolical regions of magic where even the laws of nature were no longer in force. Then with the introduction of iron and steel ships. The behavior of the magnetic compass again became eccentric, for the needle was subject to these local influences.

The Carnegie Institution at Washington now has a ship at sea which has no iron-work on it, engaged in investigating this matter of magnetic variation.

We can therefore see with what interest the new Sperry gyroscope-compass, or gyro-compass as it is called, is being watched. Our navy now has five of these new compasses, trying them out under the most rigid conditions. As they cost $10,000 apiece they are not the sort of compass that the average man will be carrying around as a watch-charm, nor will even ordinary vessels be able to afford them. But their cost will no doubt be reduced as they become more common. The instrument is an American device and is considered the best thing the world has yet produced in this line. It is especially suitable for use on warships for it need not be placed on the exposed deck or bridge but can be placed anywhere in the hull of the ship, where it will be entirely protected from shot and shell. Indicators connected with it by electric wires are placed on the bridge and elsewhere so that the officers can at all times see how the ship is pointing without actually going to the compass.

The gyro-compass is based on the principle of gyroscopic action discovered by Foucault the great French scientist in the 17th century, namely that a body once set spinning will keep its axis in the same permanent direction. This is illustrated in the scientific toy known as the gyroscope top. The axis of a gyroscope, when not interfered with by other forces, will assume a position absolutely parallel to the axis of the earth. The reason for this is not understood but the fact is known. In the gyro-compass the spinning mass is kept rotating at a speed of 9,000 revolutions a minute and at this speed its axis becomes parallel to that of the earth and stays there irrespective of every ordinary disturbance. The rolling and pitching of the ship has no effect on it, nor does magnetism affect it, and no matter how many twists and turns the ship makes, the axis of the gyroscope points faithfully to the true celestial pole. It gives one almost uncanny feeling to behold his instrument always pointing to the same place in the heavens in spite of every change in its position, as if it were wholly independent of its local surroundings and yielded only to superior always. The Germans have been experimenting for some years on a similar instrument but the American invention is claimed to have various points of superiority.—Pathfinder.

Midway, Haw River Ct.

Sunday was our regular prayer meeting day. A very good crowd out and the meeting was conducted by Bro. G. R. Wright. Our S. S. is still doing very well. June 2 there were 70 present; col., $1.44, June 9, 68 present, col., $1.23. We are now trying to make a little money for the orphans at Denton. We are glad to have Mr. George and Miss Ada Bloome in our S. S. again after being away in school all winter and spring. We feel that they will be a great help to us.

We were also glad to have Mr. A. C. Dixon, of Greensboro, who has been visiting home people for the past week worship with us last Sunday.

Ella E. Apple, Reporter.

Reidsville, N. C., June 12, 1912.

Graham and Haw River Tidings.

On last Friday night the revival which had for two weeks been in progress in the Graham church came to a close. It goes without comment that Bro. and Mrs. Dixon, our principal help, did most efficient work. Bro. Davis, of Burlington, Bro. Holmes, of Saxapahaw, and Bro. Garrison, of Texas, each preached a most excellent sermon during the meeting. We were surely glad to have all these good workers with us and to say the least their efforts were appreciated by both pastor and people. It is impossible to know definitely as to results, but it is safe to say that between 25 and 30 accepted Christ either as converted or reclaimed. So far 17 have joined the church. Some of these, however, were received by letter. It is to be hoped that more of these converts will yet join the church.

Last Sunday was a good day for Haw River. Good congregations both morning and night. Communion service was observed at the morning hour. At this service six members were taken into the church.

Both Graham and Haw River are now supplied with individual communion services. We are well pleased with the individual service. It is to be hoped that all our churches will soon have individual services. They are indeed so very desirable and the aluminum goods, which are preferable, are by no means expensive. Our Graham service consisting of two trays, with 72 glasses, base, cover, 2 bread plates, wine filler, baptismal bowl, and two collection plates, including transportation charges, only $26.12.

Geo. L. Curry.

Corinth, Littleton Ct.

We had children's service the first Sunday. Had all day service. Miss Nellie Sledge made music in the morning and Miss Lillian Roger in the evening. Mr. Ledbetter made a talk about Sunday-school work. The church was beautifully decorated. Mr. Sledge was up here visiting his sister at Mr. Green Bobbitt's. Second quarterly conference met at Littleton Saturday before the third Sunday. All churches were represented but one, Weavear's Chapel. Messrs. E. A. and Tom Carter were made nominees for Annual Conference. Our Sunday school is growing in interest and in number. Miss Fannie Barnes was elected teacher of Class No. 1; Miss Nellie, Class No. 2; Miss Julia Carter, Class No. 3; Miss Mollie Carter, Class No. 4. We will lose two of our teachers soon, one before this reaches the press. Miss Carter will become Mrs. Pittman, and Miss Sledge will go to her home near Louisburg. Mr. Neal and Miss Mary Willey were in this section last week. I failed to say that the offering for foreign missions was about $7.00 on Children's Day.

I reported for my cousin, Fannie Barnes, this time. This is first time I ever wrote for publication; am 14 years old. Go to Corinth S. S. every Sunday, almost, with Cousin Fannie.

Your new friend,

Alvin Willey.

(Thank you, Alvin. I hope you will write again.—Editor).

—The Presbyterians in general assembly voted to rescind the action by which Secretary of Agriculture Wilson was chosen as a delegate to the Pan-Presbyterian council at Aberdeen, Scotland. This because of Wilson's attendance at the brewers' congress in Chicago last summer

A "WHATSOEVER" EXPERIENCE.

For Junior Superintendents.

The unruly boys, overflowing with animal spirits, were placed by a Junior worker in Victoria, on the whatsoever committee of the Junior society. No girls were admitted to this committee; it was to be the boys own.

Curiously enough, the work that interested them most was visiting sick people. Each was given ten or fifteen cents to buy some small gift for the person he was scheduled to visit, and often they supplemented this gift with articles from home.

One day consulting at a shop window about what to buy, one suggested a bottle of tomato sauce, "It goes well with bread and butter even if you have no meat," said one of the boys sagely.

When they arrived at the home of the old man they were sent to visit, one of them said, "We've brought you some things from the Junior Endeavor society,—a bottle of tomato sauce; hope you'll like it."

"Why, laddies," said the old man, "that's a real answer to prayer. Some one gave me some cold meat this morning, and I have been asking the Lord to send me some tomato sauce to eat with it. I thank you, and now I will thank Him."

The boys never forgot it. They were careless and rowdy, but this experience made an impression that could not be effaced. It helped to make God real to them.

A SOCIETY THAT LOST FIVE YEARS

The Old First Congregational society, Cleveland O., has just celebrated its twenty-fifth birthday which might have been its thirtieth.

Before the arrival of Christian Endeavor there was a union young people's meeting in Cleveland. Under the leadership of Dr. H. M. Tenney the Old First young people's meeting organized with a constitution and rules, adopting, according to the church archives, the name of Christian Endeavor. This was probably in the winter of 1882.

NOTES ON C. E. TOPIC FOR JUNE 23.

By Charles A. Hines.

Subject—"Reading That is Worth While," 1 Tim. 4 3-15.

This is such a valuable asset that it is a great pity that much of it is spent by both youth and age in reading books that entertain merely and do not instruct. In an age when thousands of printing presses are running night and day and turning out every conceivable sort of literature, one should be careful to rea dthe best, for no one can have time to read all.

It is gratifying to know that the sales of the Bible far exceed those of any other single book, yet we cannot shut our eyes to the fact that it is not studied and read as thoroughly as it should be. There is tendency to read books about the Bible and diluted commentaries rather than the original word. Much time should be spent in reading the book ourselves. "Search the scriptures, for in them ye think ye have eternal life." Read other books and doubts are cast upon our faith.

It matters not whether you read an article that is purely instructive, or whether you read a story that is intended to amuse or inspire, if it does not move you or set you thinking, it is not worth while. Reading that makes you think takes hold of you and becomes a part of you; it becomes an influence in your life for good and inspires you to better things.

"No one can be called well educated who has not at least an elementary knowledge of the Bible," said Professor Black of Boston University, "because 40 per cent of the allusions used in English literaure are taken from its inexhaustible storehouse of truth. We have never had a great English author who was not fairly saturated with the Bible." If the Bible has proven to be at once the storehouse and fountain from which the authors of "reading that is worth while have nourished the world, why should we not give it first place in our reading?

Read Edward Howard Griggs's delightful book, " The Use of the Margin" and you will learn how fragments of time may be turned to good account. Arnold Bennett has something good to say, and he says it in a unique manner, in How to Live on 24 Hours a Day." When you have read these two books, which you can do in a suprisingly short time, you will be strongly inclined to "give attendance to reading." Ten minutes' reading each day would mean five or six books a year, says *The Classmate*. Suppose it would mean five books a year, and the year's reading included two histories, two biographies, and one book of poems. The result would go far towards making the achievements of the year valuable as life-builders.

Hints on Worth While Reading.

1. Biography is worth while reading, for you are in company wih noblest lives, and they inspire you to attempt greater things.

2. History is worth while reading, for it teaches you of the events, development and experiences of time that is past

3. Reading just for pastime may be worth while reading, if only for recreation Never read what is not worth remembering.

4 The book of all books is the Bible, and yet strickly speaking it is not a book at all. but a complete library, and mightily worth while.

5. Among the worth while books the Bible is first. The many books of the Bible, each one in its place, have made possible all other good books in the modern World.

6.The new life generated within us by the reading of good books has made material for histories, travel, exploration, accounts of heroism, liberal giving, and various other matters.

7.The great nations of today are the nations that have followed the path blazed out by the sword of the Spirit. The new life in some of the old empires is due to the influence of the Bible.

8. Whosoever acknowledges himself to be a zealous follower of truth must of necessity make himself a lover of Books and not only a lover of books, but a consistent student of worth while books and magazines of the day.

The Week's Novelty.

At the opening of the meeting distribute slips of paper and pencils, and devote five minutes to the making of lists of books that the Endeavorers have read that they remember with the greatest pleasure. Ask them to be honest in their making of lists and put down, not what they think they ought to have enjoyed the most, but what they actually did enjoy the most. Those lists wiill not be signed. They will be gathered and handed over to some older person who is the wisest reader you can find, and at the same time a good speaker. While the meeting is going on he will be reading these lists and marking upon them the points upon which he wishes to comment. At the close of the meeting he will take fifteen minutes to talk about the lists, brining out their good points and telling how they might be improved; that is, how Endeavorers may raise the standard of what they really enjoy reading. A. R. W.

Daily Reading.

M. Reading that elevates——Ps. 19:7-11
T. Books that need study——Ezek. 2:8-10
W. Books Christ read——Luke 4: 16-20
T. Reading with attention——Neh. 8: 1-3
F. Memorizing——Matt. 4: 4, 7, 10
S Books that build——1 Pet. 2: 1, 2
Sun. Topic.

—Our State has 439,804 young people under twenty years of age in Sunday school. A splendid army, isn't it? But just think of the 656,123 young people under twenty out of Sunday school. Whither are they tending? Let no effort be spared to bring them in.

WANTED.

A first class singing school teacher for two or three months. Will give him regular work for this length of time or more, if we can get the right kind of man, Anyone wishing to answer this ad., write Rev. H. W. Braswell, Shelby, N. C.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

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CHURCH UNION VAGARIES.

All recognize the value of harmony and cooperation among men. It would be criminal intentionally to do anything that would cause strife among brethren. But believing as we do that a division of the church into branches is best both for the purity and effectiveness of the church, we cannot but view with displeasure efforts to reverse the natural and proper order. And when these efforts are due to manifest misconceptions or misinterpretations of Scripture, it is time to speak a word of protest. There come to mind a number of church union arguments used in favor of special church union schemes that appear to us to be founded in misconception.

We have repeatedly heard our Lord's words of prayer to the Father, that his followers may "be one as we are one," used in favor of the organic union of two or more churches. That seems to us clearly a perversion of our Lord's language. Was Jesus a Unitarian? Did he mean for us to understand by the words "one as we are" that the Father and the Son are one identical person? We Trinitarians do not so understand it, and yet some of us quote these words in favor of reducing two churches to one identical organization. We believe that the oneness of the Father and the Son is a oneness of purpose, a perfect harmony of spirit, and that this is the oneness among His followers for which He prayed and which is so desirable. Division into branches is not inconsistent with the spirit of unity. All the members of the church of all denominations can join in singing

"We are not divided,
All one body we,"

if all are truly joined to Christ; for then all are part of His one body. But some seem not to be satisfied with union with Christ: they want to reduce the whole church to subjection to one human head. That is the great cause of the trouble: little usurping human heads lift themselves up and aspire to the authority that belongs only to Christ. They seem to forget Christ's own plain words: "One is your master, even Christ, and all ye are brethren." And—"All authority hath been given unto me in heaven and on earth."

Much of this striving after organic union we believe to be due to a desire for uniformity—uniformity in church ceremonies and services. There may be great inspiration to some in the thought that all are singing out of the same hymn book and perhaps singing the same song at the same time, but to us dreary monotony is a more undesirable thing than pleasing variety. History teaches the futility of efforts to bring about universal conformity with prescribed usages. God has made men free and the Gospel makes them freer, and the attempt to catch and hold men in ecclesiastical nets will ever result in failure.

One of the most shocking and outrageous misconceptions that we have heard expressed is that it would be doing service to sacrifice the newer and nobler form of organization in order to bring about a union under an old and effete form of organization. That would be glory indeed!

Then we find others advocating the bringing together of Calvinist and Arminian in one ecclesiastical body. The right of private interpretation of Scripture is strained to force the conclusion not only that we ought to permit every man to teach what he pleases to call his interpretation of the Bible, but that we ought to provide him with a pulpit and a congregation and actually pay him for preaching what we believe to be false doctrine!

There are also fallacious considerations touching the matter of economy mixed up with a grain of truth. We believe the denominations should respect each other more in the matter of building churches, and not try to build new ones where there is not room for another, but we think that it is more often the case that the community is better served religiously by a plurality of denominations. The argument that it requires sacrifice to support so many churches is true, but Christianity is a religion of sacrifice. There is not much Christianity where there is little sacrifice. Of course we are to distinguish clearly between waste and sacrifice, and not call sacrifice waste or waste sacrifice.

—The M. E. General Conference at Minneapolis voted that the use of tobacco should be a bar to the episcopacy. That being the case, how can ordinary ministers, out of which bishops are made, consistently use tobacco? And how can laymen out of which ministers must be made consistently use the weed? Our General Conference at Atlantic City 12 years ago put itself on record as disapproving the use of tobacco on the part of ministers. These actions should cause laymen very seriously to reflect on the matter of their using tobacco.

—It is said that Mayor Gaynor of New York City received an appeal for money to help defray the expenses of some delegates to the Baltimore Convention written by a man who said he was in charge of the delegates and who promised his support to Gaynor if he sent the money. Gaynor telegraphed this apt reply: "You will not be in charge long. Your moral perceptions are too inconspicuous."

—We are glad to know that Moriah people are contemplating building a new church. Such a move is in keeping with this progressive and active congregation.

—When a man disagrees with you, do not at once presume that his motives are bad. His heart may be better than your head.

THE DENTON ORPHANAGE.

In the M. P. Herald of June 13 there appeared an article regarding the location of the Denton Orphanage, social conditions of Denton, the condition and outlook of the school, and the like, that seems to call for a reply. In the first place, if all that was said in that paper were true, what good could the author hope to do by writing such an uncalled-for article? There has been appointed a competent committee on location. This committee is fully capable of attending to its own business, and, if it were not, the author of the paper referred to is in no condition to make intelligent suggestions, looking, as he does, through glasses blue as indigo. For heroic effort and unprejudiced liberality, no charge in the N. C. District has done more than Denton. As a charge it has always stood ready to pay for what it received and, one the other hand, it demanded what it paid for, but, possibly, has not always received it.

The good that has been accomplished by the Orphanage at Denton can not be estimated, and to disregard the saerifics of the good people of that community and to reflect upon the people, ignoring their unselfish service, is a job too small for a full-grown man.

As to the school, it is passing strange that any one will set himself up as a judge of a school like that and the work it has done and is doing when about all he knows about it is what he saw during vacation when there was no school in session. I am reliably informed that the last five months of the school, up to and including commencement, were months of good work and the present out-look is good. Boarding students who wish to find a good school at a low rate will find it at Denton.

The author of the article in question says he was there when the "Orphans' Home first began", but several then on the ground have asked the question, "What did he do to launch it?" When young ladies who had come from good homes where they were unused to drudgery, in the most beautiful self-sacrificing spirit, with their own hands were stretching poultry wire and doing all in their power to make the Home go, the self-constituted critic and fault-finder did not turn his hand over to help. It is easy to sit at the table and write a few misleading lines compared to going out on the firing line and facing the responsibility and hardship. The Orphanage, wherever located, and the school at Denton are both worthy of the best service the church can render. It is a good plan when a man can say no good of a person or institution that is struggling to bless the world, to keep his mouth shut.

W. E. Swain.

A Reply to W. A. Ledford.

When I received my last week's Herald and began to read I soon came to an article from the pen of one W. A. Ledford, which I cannot allow to pass without some notice. Now in regard to Denton and her people, he is the most unjust, unfair man or whatever he is, I have ever heard of, to know as much as he claims to know, and yet knows such a little. My first pastorate was Davidson Ct., of which the society at Denton and the church at Pleasant Grove was then a part, now Denton charge. Her people, I must say, I have never found a better or more loyal people than are in those two churches, and as wanting something for nothing, I was pastor for three years and they always paid me regularly, and at the end overpaid me.

If W. A. Ledford wants to know why they did not pay him more I can tell him, as I heard from the people there quite often. They did not get anything to pay for. One good sister, who visited in Denton, said "all he did was to read a newspaper clipping." And I suppose that was badly read.

And more, the falsity of his charge is still further seen when we note what these two churches are sending out: three boys now, or have been, in Western Maryland College preparing for the ministry. I think also that W. A. L. is receiving aid from the church. And while I was pastor there, those two churches paid ministerial claims, because they believe in an educated ministry. I know those people, such men as Allen Morris, Cicero Surratt, Buck Wall, Dan Surratt, and a host of others I will not take the space to mention. Never have I found any where a greater loyalty than I found in the people of Denton. Even those Primitive Baptists paid me very liberally, for which I am still thankful, and I am sure if there had been anything worth while in the Rev. W .A. L., I am sure they would have paid him also.

Now to the school. In last week's paper the Editor says Bro. Pender speaks encouragingly of the Denton school. I think when one goes there with eyes big enough, brain large enough, to hold a vision, and mind enough to size up men as they are, will see more than W. A. L. saw when he was there.

J. A. Ledbetter.

—Mr. and Mrs. Milton Vuncannon returned to their home at Star last Saturday after a visit to friends in Asheboro.—*Courier.*

WHY?

Such similarity in the ways the people calling themselves the children of God are living, and those not claiming to be His children are living. When on special occasions we see a number partaking of the emblems typifying the shed blood and broken body of the Son of God who gave himself as a ranson for the redemption of lost humanity, and by so doing claiming to be children of God, saying to all onlookers, I have by the grace of God been separated from the world, the flesh and the Devil, feeling in my heart that I am journeying to the City of God; and by so doing I have again renewed my covenant with the Church and with God, that I intend to live a new life in the sight of God and man: though with many from all external eviednces in the future they are acting falsely. Listen to their conversation at their homes; even on the Sabbath day their main topic is their crop, their stock, or their money: how much they have accumulated, and what they intend doing with it; how they intend investing it; watching every opportunity when they hear of some one who by misfortune has been forced to the wall. "Now is my time to drive a good bargain. I have the money, he is bound to sell." So says Mr. A. He belongs to the same church Mr. B. does, their lands joining. Mr. B., a man of family, and by sickness in his family, his expenses for medicine and doctor bills daily increasing, his time given to attending to his sick family, kept him away from his farm so much he could not give his attention to his farm. The debt increasing daily, yet, by the providence of God his family was restored to health.

Now Mr. B. says, I must pay my debts. Alas, my money has been paid out for medicine and doctor bills. I will go to Bro. A. and borrow the money; he has it. Bro. A. says, Yes, I have it; you can get it if you will make me safe. In order to do so, Bro. B. has to give a deed of trust on his home to get the money.

Sickness again in Brother B.'s family. He must have some money; he goes to Bro. A. again. Yes, I have the money, and I will give you thus and so for your farm. O, says B., I don't see how I can afford to take that price. Well, says A., that is all I will give. Bro. B. has seen several of his brothers in the church, all having money to spare, though knowing that A. has a deed of trust on B.'s land, refuse to let B. have the money.

Brother B., rather than see his family languish and die for want of medical attention and the necessaries of life, accepts the offer, disposes of his home; then A. goes out among his neighbors highly elated in the trade he made.

At next communion, how can Mr. A. kneel at the altar and feel in his heart that he has treated Mr. B. right? Is this not one example of the dealings of many whose names are enrolled on some class book? The Apostle James asks the question, Whoso hath this world's goods and shutteth his bowels of compassion, how dwelleth the love of God in him?

Is that not the way many church members are doing? Are they not witholding when it is within their power to do? Is it not on that or similar lines the world is and has been doing for a long time? Such being the truth, hence the question, Who can show the mark of distinction between the man who claims to be one of God's children and many that do not? Are they not witholding when they could assist?

Again, where do we find many of the young generation and some of the old members of the church? In the dancing hall, midnight revels, in the saloon, theatre, at the card table, horse race, houses or places of bad repute, not going to Sabbath school or church, but going out pleasure riding, and in various ways conforming their lives to the ways of the ungodly, contrary to the solemn pledge they made to God and man. Oh how great the sin, to tell God, I am going to live a better life, and tomorrow or in a short time, He sees and hears you doing and saying the same things you once asked him to forgive you for. You were once led to realize that if you continued in the way you were going, Hell would soon be your home.

O reader, have you not in your heart felt that you were saying and doing contrary to your promise to God by not conforming your life to your own words? Young reader, old reader, young member, old member, can you now say that you are earnestly desiring and trying, by the help of God, to do what you promised God and man you would do when you joined the church? If not, why not? There is a great day coming, and if you continue to go in the way so many church members are going, on what are you basing your hopes of meeting your God in peace?

How are you using the means God has blessed you with? Are you using them for God's glory and honor, or are you saying, as many do, I am laying up for a rainy day? Jesus says, Lay up treasures in heaven; there will be no rainy days in heaven; there will be some hot dry days in hell. See the fine houses, the fast horses, the costly automobiles; look at the church building you sometimes enter, see the condition that some of them are in; look at the care-worn pastor, worn to a shadow. That man in the fine mansion that came to the old rusty church when asked for a little help for repairs or an increase in pastor's salary, "O, I can't afford it!" Brother, you cannot afford to go back on your promises to God. Did you not once promise to honor, obey, love and serve God? How then can you say you are doing so when you are using the means God has blessed you with for your own aggrandizement in order when your eyes are closed in death, that it may be said he was worth so much. Brother, why not so live and use what God has blessed you with that God will say, Well done, good and faithful servant, come up higher.

T. R. T.

THE WHITE SLAVE TRAFFIC.

(From an address by Stanley W. Finch, Chief of the Bureau of Investigation of the Department of Justice, before World's Purity Congress, Louisville, Ky., May 7, 1912.)

The white slave traffic! What is it? Whom and what does it involve? Is it possible to suppress it, and if so how?

It is a fact that there are now scattered throughout practically every section of the United States a vast number of men and women whose sole occupation consists in enticing, tricking, or coercing young women and girls into immoral lives and then either living directly off of their illicit earnings or transferring them for a consideration to others for a similar purpose. Their business methods have been so far developed and perfected that they seem able to ensnare almost any woman or girl whom they select for the purpose. The great majority consists of young women and girls who have either been led to such lives by deception and trickery or who have been driven to them by force and fraud. The cleverly-worded advertisement for help is perhaps one of the most insidious and effective instruments which is or can be used. These traffickers are generally shrewd, careful observers of human nature, and they are quick to perceive and to single out girls who—while as yet honorable and virtuous—are inclined to be somewhat careless, and those who, through lack of or distaste for parental restraint, undertake to select their own companions, amusements and occupations. Among such young women and girls the white slaver finds a limitless and fertile field for his awful trade. In this connection the theatre, the moving picture show, the cafe, the skating rink, and the dance hall,—while in themselves often useful and beneficial for education, entertainment, and exercise, becomes instruments which enable these conscienceless fiends to accomplish the downfall and eternal ruin of even the most innocent and virtuous of our young women and girls.

Only a few months ago a young country girl, twenty years of age, while attending a moving picture show in this very city, met a woman whom she thought to be a friend, and who offered to secure domestic employment for her in a distant southern city. The young girl, herself innocent of any wrong, and unsuspicious, accepted the offer and using the railroad ticket furnished her by her false friend, went to the address given, and not until she was imprisoned in that house and forcibly overpowered and ravished in the infamous effort to reduce her to that most awful slavery did this pure, brave-hearted girl realize that this woman here in Louisville was but the tool of a set of fiends to whom adequate punishment can never be administered by any of the processes of modern law. Through a fortunate chain of circumstances this young girl escaped the dreadful pit which is devouring thousands of other girls all over the land, but the awful business remains, a crying disgrace to our great country. Among the many other cases shown by our records is one involving a girl seventeen years of age of good character, who lived in one of the smaller cities on Lake Michigan. This girl, while employed as a telephone operator, attended a dance where she met a young man of good appearance and apparently of good character. This young man was, however, a procurer for a house of ill repute in one of our large cities and while accompanying this young girl along the country road to her home, he forcibly ravished and subsequently placed her in a house of ill fame. This young man is now serving a term of five years in the penitentiary. The girl was rescued from the life of shame and returned to her parents. In another instance a girl of sixteen, while spending the afternoon at a seaside resort of one of our largest cities, was approached by two white slave procurers, who exhibited bogus police badges and pretended to place her under arrest as a truant. Supposing that they were acting under proper authority she made no outcry, and accompanied them to a street car going in the direction of her home. The facts as to the manner in which this girl was subsequently intimidated by these fiends, and under threats of death, compelled to go with them to a room where she was ravished and subsequently placed on board a coastwise vessel and taken to a house of ill fame in another city and state, and there confined and compelled to receive foreigners and turn the earnings over to the master to whom she was sold by her captors, are almost unbelievable.

However, these facts were clearly established in court during a trial, as a result of which the defendants are now serving terms in the penitentiary. Another case which was recently prosecuted by our Bureau of Investigation involves a young girl who answered an advertisement which appeared in a leading paper in one of our largest Southern cities. Under a contract made pursuant to this advertisement this girl proceeded to a city in another Southern state for the purpose of complying with the terms of her contract of employment. She found however upon entering her place of employment, that instead of being a respectable house, it was a house of ill fame. Upon attmpting to leave the place she was forcibly detained and every effort was made to induce her to practice prostitution. However, she refused to do so and finally, with the aid of one of the patrons of the place, she secured assistance and was thereby enabled to leave the place. The defendant in this case was promptly convicted and is now confined in the penitentiary.

In very many places procurers endeavor, through promise of marriage or by actually going through the form of marriage, to obtain control of young women and girls, and finally force them into immoral lives. A case of this kind recently arose in one of the larger cities of the Middle West. In that case a girl seventeen years of age, and of good character became acquainted in an apparently unobjectionable manner with a man who, like many of his kind, appeared, on the surface to be of good character. After a brief courtship they were duly married and left on a wedding trip to a neighboring city, where the husband claiming that he had lost his money and was unable to secure a position, attempted to persuade the young wife to engage in prostitution. She refused and was cruelly beaten by him. Apparently, however, even then she did not appreciate the nature of the creature to which she was married, and she went with him to one of our largest Eastern cities. There again he attempted to force her to engage in immoral practices, and upon her refusal she was beaten by him, food was withheld for days, and finally, when she had reached the point of exhaustion and was thoroughly intimidated, she was forced by her husband to receive the foreigners whom he brought to her. By this means the girl was degraded to the point where her master was able to force her to solicit on the streets and finally she was transferred by her procurer, through a white slave agency in New York City, to a house of ill repute in the City of Washington, where she was when the facts as to the matter were developed by our Bureau. As a result of the prosecution in this case, the defndant was sntenced to five years in the penitentiary at Atlanta, Georgia, where the manager of the agency through which she was sold is also confined. The girl was restored to her parents, and has since been living a respectable life. In another notorious case which occurred in one of our Southern cities, the defendant, who is now serving a term of three years in the Atlanta penitentiary, married a very young girl—a mere child—and took her from place to place, arranging with cab drivers and keepers of assignation house for meetings between his wife and other men, he taking the proceeds. The investigation in this case showed that he had previously married other girls and mistreated them in a similar manner. In another recent case which arose in one of our Eastern cities one of these white slavers, as a result of carefully laid plans, covering a considerable period, succeeded in seperating a very young woman from her husband and under the pretext of procuring a divorce and of marrying her, led her into an immoral life and finally compelled her to practice prostitution and turn over the earnings to him.

There are a multitude of other cases in which young women and girls, from thirteen years of age and upwards, of good moral character, have in a variety of ways been led or driven, by deception, fraud, and force, into becoming victims of the white slave trade.

If there is one thing above another which seems to be difficult for people generally to understand, it is with regard to the manner in which these girls are led to continue in their immoral lives and to surrender their earnings to the white slavers *after the physical restraint, to which they are at first subjected, is removed.* In the first place it should be remembered that when these girls fall into the hands of procurers an attempt is made to debauch them, as speedily as possible to such an extent that they themselves, as well as every one else, will feel that they are hopelessly lost and can never again be received by their families and friends, and that there is absolutely no chance for them to go back to their old modes of life. Many of these girls disappear in such a manner that their relatives and friends never know what has become of them. Their relatives some times fear the truth, but they hope against hope that they are mistaken, and when, after a while, they receive from the girl a communication—written at the dictation of her master—to the effect that she is engaged in some legitimate occupation and is happily situated, they are only too ready to believe that such is the case, and the girl herself no doubt, takes comfort in the thought that her relatives and friends know nothing of the depths of degradation to which she has been driven. These circumstances serve the procurer well. He makes it his business to obtain full information as to the relatives and friends of the girl, and knowing the real facts as to her life, and knowing that she feels that it would be better to perish in that life than to bring shame upon her mother or father or her other relatives or friends, he uses this knowledge as a club to force her to do his bidding. If at any time he sees a disposition on her part to leave him and to return home or to engage in some legitimate occupation, he threatens to tell her mother and her friends all about her and to represent to them that she has voluntarily engaged in the nefarious business into which he himself has driven her.

These creatures also frequently represent to their poor slaves (whether truthfully or not it is not for me to say) that they "stand in" with the police authorities, and are able and ready at all times to protect them from arrest or to secure their release by furnishing bail or otherwise in case of arrest, provided they do their bidding. They also threaten to cause their arrest and imprisonment if these poor victims fail to do their bidding.

These representations and others, which readily occur to these unscrupulous traffickers, who hesitate at nothing in order to hold their victims, usually serve to induce girls to at least *postpone* the time when they will change their mode of living, and often enable these men to control them without physical restraint, other than an occasional beating, after they have had possession of them for a few months

One of the principal representations that is made by these men to the girls, in order to continue to hold them under their control, is that they are saving the money for them in order that both, within a short time, may quit their improper mode of life and take up some legitimate line of business. The date when they are to take this step is, of course, put off from time to time, as necessity arises, in order to hold the services of the girl, and many false representations are made as to the manner in which the money is being saved, the whole purpose of the white slaver being to retain possession of the girl during the period of her greatest earning capacity and eventually to drop her or turn her over to some other trafficker when he finds it to his advantage, and opportunity arises, to procure a younger or more attractive girl for his use. Meanwhile the traffickers themselves take practically all of the earnings of their girl or girls, as the case may be—except that portion which is ap-

propriated by the madam of the house in which the girl is located— and spend it for flashy clothes and in gambling and drinking, they in some cases spending a portion of their time in soliciting trade for their slaves.

In most of our cities of any considerable size there are numerous restaurants and other places where these slavers congregate for the purpose of drinking, smoking and discussing their affairs. With them the girls are mere chattels, and are lightly spoken of by them as their "meal tickets" or their "stock," and deals are made between them for the exchange of girls or for the turning of them over to other traffickers. As for the girl herself, between the madam, who usually receives one half her earnings, and the men to whom she is generally required to turn over all of the rest, and by whom she is also held to a strict account and is frequently beaten and otherwise abused if her earnings are not sufficient to satisfy him, the poor girl is indeed in a miserable plight. No other form of slavery which has ever been devised can equal her condition.

Hours and days might well be consumed in explaining the facts and conditions involved by this white slave traffic in the different sections of the country, but if it has been made clear that *there is such a traffic, that it extends throughout our entire country*, and that it involves conditions which are a disgrace to our nation it would seem that little else need be said regarding this phase of the matter, unless it be to add that it is estimated that not less than 25,000 young women and girls are annualy procured for this traffic and that no less than 50,000 men and women are engaged in procuring and living on the earnings of these women and girls, and that the number of women and girls engaged in prostitution in this country at the present time is estimated at not less than 250,000.

SPECIAL NOTICE.

Orders for Chidren's Day supplies are still being received daily, but many schools throughout the denomination have not yet ordered. The service can be held any time before late fall. If your school does not hold a service, it will be a serious loss thus to deprive the young of the educational features of the illustrated services sent free to our schools, and the Board's work will suffer by not receiving your offering. The loss of the offering from many schools is a very serious matter. Send me your order at once, and thus have your school help in the regular work of the church.

Fred C. Klein, Cor. Sec. Treas.
316 N. Charles St. Baltimore, Md.

OUR FOREIGN MISSIONARY WORK.

For Thoughtful People.

Every earnest Christian man and woman desires to honor God by doing good in the world.

To do the greatest amount, and for the longest time, limited by our ability, are prime considerations.

The foreign missionary enterprise offers the largest field and opportunity, on the most economical basis, and with the surety of largest results.

To participate actively in this the highest form of unselfish benevolence is the duty and privilege of every Christian, and the way for many of our members participating therein long after their death is provided by the Board of Foreign Missions in its new plan which, based upon the annuity idea, is considered the best yet devised both for the contributors, and for the extension of foreign missionary operations.

By this plan, to those who need for their support during life an income from what they have, and who, nevertheless, wish to give to foreign missions, the Board will enter into an agreement whereby on the receipt of a certain sum of money from a member it will agree to pay the donor semi-annually during life an amount equivalent to a fair rate of interest on the sum, said interest being determined by the donor's age and wish.

It can be said to all prospective donors, your income will then be fixed, generous and sure, and your investment will be safe, because the Board will judiciously invest what you give as a sacred trust, and besides it has a dependable asset—the entire church whose will it carries out.

Your money once paid to the Board is an absolute gift: it is vested in the Board. No one can contest it, and the donor has the satisfaction of knowing that it cannot be diverted.

It is free from the vicissitudes which often accompany a gift by will, and no part of it will be lost to the work abroad on account of taxes to which legacies are subjected, and there will be no executor's or counsel or court charges.

Your money will begin its work of usefulness at once, since by its potential value it will help to guarantee the future of the work in the foreign field.

The plan is eminently practical, has proved, by the experience of some of the representative Boards of Foreign Missions, to be entirely satisfactory to the donors and of great benefit to the cause, and makes is possible for all who can command any sum from $100 upward to at once express their interest and purpose to share in carrying out the mission of the church to preach the gospel to every creature in the whole world.

Suitable literature is being prepared for distribution, and I will be glad to hear from any interested persons.

The Board gave the matter thorough consideration in two meetings, and approved it unanimously, and authorized its introduction.

This will insure an ever-increasing income from new contributors, and will enable the Board to put into the work from time to time sums of money which otherwise would not be available, and thus the future of our foreign missionary enterprise and its steady development and extension will be assured.

I ask our people to give this important matter their serious consideration.

Fred C. Klein.
Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

"Pa, do men chew tobacco in heaven?"

"H-m-m-m. Son, you ask too many questions. I'm busy now. Go and ask your ma."

"I did, and she told me to ask you."

In your heart there is a spark of divine love. It was put there when in penitence and prayer you besought God for the forgiveness of your sins. Sometimes you are so pressed by the world and its temptations that you hardly know it is there, and you fly to the cross with a prayer for more light and more grace; and the consciousness of inward renewal satisfies again your longing and thankful heart. You honestly, earnestly desire to live the Christian life. Go on, it doth not yet appear what you shall be. You look upon the tiny egg, so small and fragile, and wonder, by and by, at the eagle soaring above the clouds, breasting the tempest, riding over the hurricane, seeking the sun! You look into this spirit of man, in which is the new birth, in which is the infant soul just converted into Christ, and it seems a slight thing; but all the vision and the ecstacy of heaven, all the immortal experience, all the unsearchable glory, are folded in that tiny experience of love.

OUR BIBLE SCHOOL.

Lesson for Next Week.

—Psalm 119.

Teacher—Who discovered America?

Bright Boy—Columbus.

Teacher—That's right. Now, how did he come to do it?

Bright Boy—He came by water.—Chicago News.

From Pastors and People.

Tabernacle.

Our Pastor, Rev. Mr. Cecil, delivered as usual an excellent sermon yesterday afternoon on the subject of "Spiritual Riches."

Chi ldren's Day was held the first Sunday of this month. There was a large attentive congregation. Exercises good for the amount of practise, and collection was $18.18.

The election for delegate to represent us at the annual conference will be after preaching on the first Sunday in July. Messrs. Clarida and Diviney are the nominees, and either will make a good representative.

Our special meeting begins the first Sunday in August. Bro. Bethea will be the pulpit help. Let us all pray that this may be a great meeting.

Best wishes to the Herald readers.

Reporter.

Hawkins' Chapel, Littleton Ct.

Our pastor filled his regular appointment here last Sunday, June 9. He always gives us something that helps us in the Christian life. Being a lovely day, there was a large congregation, and every one present seemed very much pleased with the service.

Mr. Logan Morris died very suddenly May 27. He was stricken with paralysis, and died in a few hours. He joined the church at Hawkins' Chapel last August and remained a member until death.

Also on the second of June the death-angel came for Mrs. Ida Faucett. Her death was a great shock to all her many friends. She had been carried to Roanoke Rapids for treatment, and died while under examination. She was a member of Bethlehem Baptist Church and a lovable Christian lady. She leaves a husband who is not a Christian. May God lead him to find the Savior whom his wife loved, and who is able to save him from eternal death. We commend the bereaved ones to look unto Him who is able to comfort, for He doeth all things well.

Wishing the Herald and all its readers much good, and asking all to pray for our coming revival in August, I am,

Yours in love,

Vannah Shearin, Rep.

Aurelian Springs, N. C., June 15, 1912.

Burlington.

There were 215 present in the Sunday school last Sunday, and the offering was $4.14. The Sunday school decided to have a Children's Day exercise on the first Sunday in July. A committee was appointed by the Sunday school to purchase new song books for the school.

The proposed Junior Baraca Class was organized Sunday morning with the following officers: James Heritage, President; Troy Conklin, vice-Pres.; Arthur Amick, Sec.; Glenn Huffman, Asst. Sec.; Harland McPherson, Treas.; G. L. Amick, Teacher; R. F. Williams, Asst. Teacher. The class starts as a Junior Baraca Class with 20 members.

Next Sunday morning the Sunday school will elect officers for a six-months term beginning first Sunday in July. We hope to have a large attendance.

President Swain made his official visit to our church last Thursday night. The congregation was not as large as expected, though a good number were present to hear Bro. Swain. He preached a very able and instructive sermon.

June 18. C. B. W.

Giles Chapel, Richland Circuit.

Our pastor, Rev. C. H. Whitaker, gave us a splendid sermon Sunday morning, had a fairly good congregation. Ought to have been more out to hear the Word preached. Those present seemed to enjoy the sermon.

Our Sunday school is progressing nicely; new members are being enrolled nearly every Sunday. I hope they will continue to come until all will be members of our Sunday school that possibly can attend. I love the Sunday school and very seldom miss being present.

Miss Annie L. Forrest was at our church first of May. It was a very busy time with the farmers, and there were only a few people present. Those present responded liberally to her appeals for the heathen children in Japan. We were favored with the opportunity of caring for Miss Annie in our home, which we enjoyed very much.

Mrs. W. R. Hamlin.

June 18, 1912.

Mitchell's Grove, Guilford Ct.

Bro. Plyler filled his regular appointment second Sunday with an excellent sermon, but could not attend the Children's day service, which was held the third Sunday.

The Children's day service conducted under the leadership of Miss Martha Parsons was successfully carried out. As our pastor could not be with us, we asked Mr. Hammer, of High Point, to come and address us at 11 A. M. His talk was much enjoyed by all. He also helped us in our music. We wish to express our appreciation for both.

The children did well, both in their recitations and their work for missions. Although they may not realize what a work they did, yet they work as earnestly as if they did, and collected $10.00. They were not prepared to work until Saturday evening, and they went at it as quick as they received their envelopes.

I. W. C., Reporter.

Lee's Chapel, Halifax Circuit.

Our beloved pastor, Rev. J. E. Pritchard, came the third Sunday in May. We are indeed glad to have this excellent preacher of the gospel with us. He is doing good work. This Circuit has been without a pastor since last September, therefore we know more fully how to appreciate him.

Bro. Pritchard filled his regular appointment at this church last Sunday. His sermon was interesting from beginning to end—full of good gospel truths.

Communion was held after preaching.

Our Sunday school is moving along very nicely, but so much room for improvement. Our revival meeting will begin the third Sunday in August. Christian people, do not wait but begin now to pray for the success of this meeting.

Reporter.

Fair Grove, Why Not Circuit.

Bro. J. H. Stowe filled his appointment here yesterday, preaching as usual one of his inspiring sermons. He spoke of God's purpose concerning man. We feel that we can see more clearly God's purpose concerning us. May we cultivate the talent which we have, whether it be great or small. Let us all be seen doing good, whether great things or not.

We have two organized classes in our school, which we believe are doing good work. We feel that there is going to be something accomplished this year if we still keep praying and working.

June 17. Reporter.

Lincoln Circuit.

Our second quarterly meeting conducted in perfect harmony, with Rev. W. E. Swain, D. D., in the chair. Bros. R. Short and S. M. Warlick nominees for delegate to Annual Conference. Financial report for various interests, $419.25.

Pleasant Hill reported old debt paid, also painted inside and out, amount paid. Macedonia, old debt paid. This places all the churches on Lincoln Circuit clear of debt.

The Knob Creek people are going ahead with the repairs on their church. Glad to see the people interested in the work. We have a good Sunday school in all the churches on the work; some preparing to have a special service for the children.

On the morning of the 15th, quite a number of the people had gathered at Bess Chapel to clean off the grounds, and all of a sudden some one shouted "mad-dog," and on turning to the scene discovered Bro. Tom Baxter's dog having a fit, and he (Bro. Baxter) like a hero ran at the dog, shivering the dog's skull the first blow. Bro. Willis's dog came up to see what was happening, and Bro. Willis passed sentence on his dog, which was death, and Bro. Baxter shot him. No damage was done by the mad dog. I long to see the day when the surplus and worthless dogs are killed, and the amount that is spent on them be appropriated to the feeding and clothing of poor children.

Our people are still remembering us kindly by sending us cherries, peaches, cabbage, beans, honey and many things that help in the home.

Where is Giles Chapel correspondent? We are always glad to hear from the Richland people. L. H. Hatley.

June 17, 1912.

THE POSTAL CARD.

W. F. Kennett, Editor

The General Conference—Side Trips.

One afternoon, after the close of the Conference, Dr. and Mrs. Totten gave us "a joy ride" in an automobile, through some of the most interesting suburban sections of the city. The ride through Druid Hill, Bal imore's great park of 671 acres, was especially delightful. The street leading from the Conference church, from which point we started, is the finest over which I have ever traveled; as we reached the park, we were winding around green hills, across beautiful streams, and up and down steep hills, all beautifully shaded. We were in the park in the late afternoon, a favorite hour for pleasure seekers, and all kinds of vehicles were in evidence—carriages, buggies, motor cycles, bicycles and automobiles. The run around Druid Lake was especially fascinating. It seemed almost as if we were in an automobile race; there were machines before us, and machines behind us and then we were constantly passing those that were traveling in the opposite direction. The hour in Druid Hill Park will always remain as a pleasant memory.

To Annapoils.

The trip to Annapolis on the "Annapolis" was one of the very delightful incidents during Conference. The trip down was in the afternoon and I was on the upper deck. A gentleman, whose name I did not learn, was kind enough to point out to me places of interest that came in our view, and to offer me the use of his field glass to see the more distant places. The first to which he called my attention was Fort McHenry, then Wagner's Point, and next Fort Howard. Fort Howard is built out in the bay. It looked to me as though it might be about 200 or 300 feet square, but I was told that it contains some four acres.

He also called my attention to the fact that to our left was the famous "Eastern Shore" of which I have so often heard. The return trip was in the evening and was even more interesting than the out-going trip. The last lingering rays of the sun were painting the horizon with the most entrancing colors, as we pulled out for the home run. The lights upon the shore as we steamed along, and especially as we passed Steelton, a large steel plant which was in full blast, were very interesting. Occasionally it would appear that the town was on fire. This, I was informed, was caused by the letting off of the blasts in the steel plant.

By and by we were in sight of the lights in the city—the first to be seen perhaps was the electric sign of the Emerson or Bromo-Seltzer Bldg. This building is 367 feet, from the ground to the top. The top is a steel bottle 50 feet long, and weighing 31 tons. It is lighted up with electricity and constantly revolves.

I was much interested in the search light which is thrown out from the tower of the electric and gas plant of the city and which every few minutes encircles the entire city, and reached to us, perhaps some five miles out on the bay. And the use of the search lights from the boats as they sought out and located each other, as we were nearing the city, were among the most pleasing experiences of the trip. On the return trip songs were sung and the sweet music floated out over the water, I recall the songs, "There shall be showers of blessing," and "When the roll is called up yonder, I'll be there." I here offer to the Committee on Entertainment a hearty vote of thanks for the great trip to Annapolis, and to Dr. and Mrs. Totten for the delightful ride through Druid Hill Park. And this brings to a close my notes on the General Conference.

Piney Grove, Siler City Circuit.

Bro. Bowman filled his appointment the first Sunday p. m. and preached another most excellent sermon. The burial of little Miss Emma Fox at Love's Creek Baptist church that evening took away several of our congregation. She was a daughter of Preston Fox, and her sisters are members of our Sunday school.

Our President, Bro. Swain, filled his yearly appointment at this place Saturday evening, June 15th. He preached a good sermon from these words: He that hath the Son hath life; and he that hath not the Son hath not life. Now, who can tell where this text is found? Who will guess first?

The congregation was small on account of the inclemency of the weather or for some other cause. I wish every one in the community could have heard the sermon. We are preparing for Children's Day services, which will convene the first Sunday evening in July, beginning promptly at two o'clock. Everybody invited. Our Sunday school is progressing nicely. We have a good crowd present every Sunday.

Many good wishes to the Herald readers. Mrs. J. A. Cooper, Rep.

June 18, 1912.

Giles Chapel.

Summer is here, and warm weather too. Last winter our Sunday school got very low in attendance. Since the month of June has come with all the joys of summer, the school roll has gone up to 82. In 1876 it went to 103 here at Giles. It is now normal, in good running condition. We have a full set of teachers, but like most other schools on this Circuit, not efficient. They need training at some preparatory school, but will never get it, I guess. It is safe to say our school is doing some good, perhaps as much as any other on the Circuit.

Our pastor gave us a very interesting sermon, No. 7, for this year. He beat his own record. The Arabian horse was very fleet, could run fast, so the stenographer would have been put to his wits to keep up with Bro. Whitaker in his memorable sermon. It fell with power, and like the rain in a great wind storm. It hit fast all the great audience, two times as large as usual; fine day and the spirit moved them to come out. But many can't, are ailing, and others won't.

This old veteran thinks all great sermons are made with a good selection of words, and they must fit as the brick in the 35-story house now going up in New York. The orator must have a mind able to hold them, and then let them fall as corn does from the shoe in an old corn mill. Time is very precious to

the minister. He must be fleet like the Arabian horse or the 66 minutes will be out and the sermon not ended.

This old veteran weighs every word to see if it belongs where it is used in the sermon. Editors do not want reporters to be too lengthy. But some of the pastors get up to 500 words and exceed that. I have counted some.

This writer is in bad health and has been all of 1912; but being appointed reporter for this church I accepted it, but must give my office to one more efficient and younger.

Wm. M. Stevenson, Reporter.

New Salem.

Children's and old people's day was observed at New Salem on Sunday, June 9. The children did exceedingly well. Much credit is due the faithful Supt. and teachers in their untiring efforts in training the children so well Miss Cornie Caudle in her quiet pleasing manner gave us a very interesting talk on foreign missions. The collection amounted to $6.30, which goes for foreign missions.

In the afternoon the time was given to the old people, which proved very interesting indeed. The program consisted of old time songs and short talks by prominent people of the community. The collection amounted to $2.40, which goes for home missions. The day was enjoyed very much by all present. We hope the Sunday school workers and people of the entire community will feel much encouraged and realize more fully the great need of working for the Master.

Nora Wood.

Moriah, Tabernacle Circuit.

Bro. Cecil preached another one of his interesting sermons June 9.

Our Children's Day will be held next Sunday, June 23rd, beginning at eleven, and we hope to have a nice exercise.

Our protracted meeting begins the 4th Sunday in August. Reporter.

Gastonia.

We have just closed our special meeting at Bessemer City. It was a wonderful meeting. We had thirty-five conversions and reclamations, five accessions to the church. I am sure the church in general has had a spiritual uplift, and I believe the town of Bessemer City has been greatly benefited by the meeting. The Methodist Protestant Church in that town is now having as large congregations as any other church.

Bro. D. A. Braswell, of Concord, assisted me in the meeting. He delivered elegant sermons all through the meeting, and it seemed that all those who heard him were affected by his preaching. I am sure there has been long and lasting good accomplished in that meeting. We ran the meeting only eight days, but there were impressions made that will live while the cycles of eternal ages shall roll. There were two or three nights of the meeting that we could not accommodate all the people. They seemed to be hungering and thirsting after righteousness.

We will begin our special meeting in the Union Grove M. P. Church on the first Sunday in July at eleven o'clock a. m. The Rev. J. H. Moton, of High Point, N. C., will be my help here. We are expecting a mighty out-pouring of the Holy Spirit in our meeting. Brethren, pray for us, that we may have a good meeting. We are looking for the greatest revival here this year that has ever been in the history of the church. We have been working for it, praying for it, and now we are looking for it.

We held our second quarterly conference some time ago. The business was carried on in perfect harmony. Finance is right much behind, but we trust will come up in the near future. Bros. T. F. Newton, of Gastonia, and F. M. Ross, of Bessemer City, were nominated for delegate to the Annual Conference.

D. M. Loy.

June 18, 1912.

Orphan's Home.

At the Branch Meeting of the Woman's Home Missionary Society at Winston in April it was decided that where good homes in the country could be found for the children during vacation, that we permit them to go, since we do not have any work for them here in the home, especially the larger boys; and as a result there are only seven children in the Home at present. We think we have been fortunate in securing good homes for those who have gone out. It is to be hoped that the Home will soon have a farm of its own where the children can expend their surplus energy. Our garden is doing well and is beginning to supply the Home with vegetables. We are grateful to Mr. Cone Surratt for plowing the garden; to Mrs. Chandler for gallons and gallons of milk; to J. R. Peace for loads and loads of good stove wood, and to many others for kindness shown in different ways. Many times we fail to mention it, yet our Heavenly Father keeps a record of it all. Christ said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." The good people of Denton have never failed to assist in any way when they could.

Mrs. E. B. Siler, of Siler City, is spending a few days in the Home.

Etta Auman.

Treasurer's Report.

Welsh Memorial S. S.	$ 4.45
Mt. Lebanon S. S.	1.90
Maple Springs S. S., Birthday and Offering	12.70
Whitaker's S. S.	4.60
Henderson S. S.	4.27
Total	$27.92

BROTHERHOOD CALL NO. 13.

Notice is hereby given to the members of the Brotherhood of the North Carolina Conference of the death of Rev. S. Simpson. Bro. Simpson was a member of the Brotherhood, and the books show that he met every call of the Brotherhood. The members of the Brotherhood are due three dollars each within sixty days of date of this notice.

J. A. Burgess, Secc.-Treas.

Owing to misplaced mail there will be no Flat Rock letter this week.

Reporter.

—Rev. C. A. Cecil asks us to announce the children's day service at Moriah next Sunday, beginning at 11:00 o'clock. After the service, the matter of a new church or new Sunday-school rooms will come up for consideration and determination, and all members should be present to vote upon it.

Short-Hunter.

Pinnacle, June 15.—A most beautiful wedding took place Wednesday morning at 9 o'clock when Miss Maud Myrtle Hunter, daughter of Rev. and Mrs. A. L. Hunter, became the bride of Mr. Albert Julius Short, of Greensboro, the ceremony being performed at the Methodist Protestant parsonage, the home of the bride.

The home was lovely in its decorations of mountain laurel, daisies and ferns.

The guests were received at the door by Misses Della Lowry, of Oak Ridge, and Zora Hunter, of Greensboro.

The parlor, into which the guests were received by Rev. and Mrs. A. L. Hunter, was tastily decorated, the color scheme being white and green.

Miss Nina Lee Hester, of Winston-Salem, accompanied at the piano by Mrs. Daniels, of Mt. Airy, softly sang "O, Promise Me" and "The Sweetest Story Ever Told" before the ceremony.

To the strains of Lohengrin's "Faithful and True," little Misses Lillian Sullivan, Blanch Hunter, Verna Davis and Jewel Hunter entered, all in spotless white, bearing the pretty daisy chain which marked the aisle.

After Rev. S. W. Taylor, of Winston-Salem, had taken his place at the chancel, the bride entered, dressed in an elegant tailored suit of tan, with hat and gloves to match, and carrying a shower bouquet of white carnations, leaning on the groom's arm.

The beautiful Methodist ceremony was impressively performed by Rev. S. W. Taylor, Schubert's "Serenade" being softly played during the ceremony.

Mendelsshon's Wedding March was used as a recessional.

Delicious ices and cakes were then served.

As an evidence of the popularity of the bride and groom, they were the recipients of a beautiful and costly array of wedding presents.

Mr. and Mrs. Short drove to the station immediately for a bridal tour thru' Northern cities. Their many friends throughout the state wish for them a long and happy married life.

Pittman-Carter.

On last Wednesday, June 12, 1912, at high noon, there was solemnized at Corinth M. P. Church near Littleton, a most beautiful wedding, when Miss Julia Alice, the only daughter of Mr. and Mrs. A. E. Carter, became the bride of Mr. Almond David Pittman, of Whitakers, N. C. The church was very prettily decorated with cedar and daisies, making a most picturesque scene.

While the guests were arriving Mrs. W. N. Thornton, of Littleton, N. C., sang most effectively, "Always," with Miss Josephine Crawley presiding at the organ. Then to the strains of Mendelssohn's Wedding March the bridal party entered the church in the following order: first the ushers, Messrs. Emmett and Walter Carter, brothers of the bride, followed by the bride's maids, Misses Clara Isles of Aurelian Springs, N. C., Lizzie Bennett of Warrenton, N. C., Lillian Rogers of Vaughan, N. C., and Willena Bobbitt, of Enfield, N. C. Then came the bride with her maid of honor, Miss Emma Pittman of Whitakers, N. C., a sister of the groom, and were met at the altar by the groom with his best man, Mr. Clarence Carter, another brother of the bride. While the ceremony was being performed by the bride's pastor, Rev. J. A. Ledbetter, Miss Crawley rendered very softly "Flowers."

Miss Carter has for a number of years been organist at Corinth Church, where she has a host of friends, and is possessed with a most charming voice. Mr. Pittman is a most excellent young man of Whitakers, N. C., where he has a host of friends.

After receiving the congratulations of the large number of guests at the church, the happy couple were driven to Littleton, where, amid showers of rice, they boarded the train for Wrightsville Beach and other places of interest. At home at Whitakers, N. C., after June 25th.

Died.

Mrs. Sallie Phillipps Myrick died June 8, 1912, at Feree Memorial Hospital. She was 62 years, 8 months, 6 days of age. She joined the Freewill Baptist church at 18, had been a faithful member of the M. P. Church at Worthville for 21 years, making in all 44 years in the service of her Savior. Funeral services were conducted by her pastor at her home in Worthville. Her body was then gently borne by friends to the cemetery nearby and laid to rest.

Her life was a beautiful one. That she was held in high esteem by all was manifest by the great throng of friends that attended the services and followed in the procession to the cemetery. She and her husband had lived together for nearly 40 years. God had blessed them with seven children, all of whom are grown and survive her. Following these are four grand children.

It was the writer's pleasure to spend the night in their home on his first visit to Worthville. It was very pleasant to be with them in their home. We visited Sister Myrick often while she was in the hospital. She was always cheerful and happy and perfectly resigned to the Lord's will. We believe that she was hopeful of getting well most of the time, but said that she was ready to die. When we told her good-bye two hours before she passed away, we did not think the end so near. "Watch," says the Master, "Be ye also ready."

Sister Myrick quoted these words to me in our bedside talks. I believe that she was watching.

Dear bereaved ones, family ties of earth are strong, but they are broken. One link in your chain has been taken. One by one your links will be transferred and joined to the one gone before until you will form a chain or family in heaven never more to be broken.

J. B. O'Brient.

June 18, 1912.

Margaret Emily Prevost died May 24, 1912, aged 63 years, 7 months. It was not the writer's pleasure to visit or know her during her life, but she was held in high esteem by all who knew her. She was known as a very good woman. She and her husband moved to Worthville about twenty-five years ago. Her companion died about four years after coming to Worthville. Sister Prevost previous to this time belonged to the M. E. Church, but at this change in her life she connected herself with the M. P. Church at Worthville, of which she was always a faithful member. She partly gave the land whereon now stands our church in Worthville. The funeral services were conducted by Bro. Joel Trogdon. She leaves behind eight children and twenty-four grand children, and many friends. J. B. O'Briant.

June 18, 1912.

Sister Della Hawkins departed this life Saturday, May 18, 1912, aged about thirty-nine years. She was married to Mr. Kenneth Hawkins about 20 years ago. She was the mother of five children, 3 girls and two boys, all of whom survive her.

At an early age she professed faith in Christ and joined Corinth M. P. Church. Some years ago she removed her membership to Hawkins' Chapel, where she remained a faithful member until death. Sister Hawkins was a consistent Christian, and a regular attendant at all church services. Blessed with a kindly and pleasant disposition, she was loved by all who knew her.

She never complained, but bore her sufferings most silently and patiently, ever trusting in the Lord, who is ever ready to help his children. Hers was a quiet and unassuming life, yet one of implicit trust in God.

The funeral services were conducted at her home in the presence of a large number of sympathizing relatives and friends, by her pastor, Rev. J. A. Ledbetter, on Sunday, May 19th, after which her body was laid to rest in the family burying ground near her home. May the God of life and comfort bless the bereaved family, and guide their feet to that heavenly shore.

Vannah Shearin.

—St. Paul's meeting is going on successfully.

—Bro. W. F. Clarida has a month off from the mail service. But he can't be idle.

—We saw Bro. J. L. Hardin in the Hospital last Sunday. He seemed in a fair way to recovery. He does not have Bright's Disease, as was supposed.

—Warren McCulloch has returned from Adrian College and taken his place at the linotype keyboard, while James Swain has taken a position as night linotype operator in the Christian Advocate office.

THE LARGER LIFE.

By Hon. William Jennings Bryan, at Calvary M. E. Church, New York, Sunday morning, April 21, 1912.

The one thought which I desire to impress upon your minds this morning is set forth in the subject, as announced, "The Larger Life." I did not come to speak to you as a minister: my work is along other lines. I will not attempt to put my work in the same class with the work of the minister, nor to assert that it approaches the minister's work in importance. Our work is to a great extent determined by environment. Our lives are not largely of our own choosing. The freedom that we have to decide in what part of the vineyard we will work, is not an unlimited freedom. But though my time is devoted to work which I think is important, though less important than the work of the minister, I can not withhold from the minister such assistance as I may be able to render in the form of testimony. I know of no moral principle that is binding upon the minister that is not binding upon the layman: and I am so much opposed to the idea of monopoly that I am not willing that the ministers shall monopolize the joy that comes from service in the Christian life. And so this morning I deside to turn your attention for a few moments to what I believe to be a growing understandng of Christ's work.

Christ was a master in addition. He came not to subtract, but to add. We are told that he came "to bring life and immortality to light." Had the people been in darkness? Yes, there was a dispute when He came as to the answer that should be made to the searching question: asked by Job: "If a man die shall he live again?" Christ answered the question. He came to bring immortality to light. But He came also to bring life to light, for the world had had but a poor conception of life. Man's vision, even of his existence here in this world, had been but a limited vision. Sometimes the Christian has placed too much emphasis, relatively, upon the future and not enough on the present. People used to read the Bible to find out what is said of Heaven; now they read it more to find what light it throws upon the pathway of today, for they have learned that where Christ spoke once of the world to come He spoke ten times of man's present relation to his fellowmen. People used to search the scriptures and then retire from society and in seclusion seek to prepare themselves for future bliss; now they are coming to understand that to walk in the footsteps of the "Man of Galilee" they must go about doing good.

But we not only have the testimony of Paul that Christ came to shed a new and brighter light upon life, as well as upon immortality, but we have Christ's own words—the highest possible authority—that He came that they might have life, and that they might have it more abundantly."

If we were in the midst of a great agricultural community where everybody lived by farming—where the surface of the earth was cultivated and made to bring forth all that was necessary to meet man's physical needs; and some one should come a stranger, and tells us that we are but scratching the surface, unconscious of hidden wealth; tell us that down a few feet in the ground we could find a vein of coal that would furnish us the heat for steam, and that we could convert it into light and motive power, we would be grateful to him for making known to us the larger wealth that we possessed, but possessed in ignorance. And, possibly, if we did not become too busy mining the coal and too absorbed in the enjoyment of the new wealth that it would bring, we might erect a monument to him, when he was dead, to show that we appreciated the service he had rendered.

And if, after we had for a while enjoyed the additions that this stranger had made to our possessions, another came and said, "You have discovered only two elements of your wealth; there is a third. Go down just a little farther and you will find a mine of gold, a mine of which everyone of you can draw enough precious metal to purchase everywhere and always whatever else you need for your welfare;" would we not feel grateful to the second stranger who thus multiplied our wealth still more? I know of no better way of illustrating what Christ came to do. He threw a brighter light upon existence and revealed to us a larger life.

Man first learned of his physical possessions; he was absorbed in the pleasures that came through the body. But long before Christ appeared man had learned that the mind possessed a wealth greater than the body's store. Before the beginning of the Christian era man had learned that the delights of the mind are of a higher order and more permanent than the joys that the body can bring. But Christ came to tell us that there was yet an unexplored field; that there was yet a depth which man had not found; he came to reveal to man the larger, broader, deeper, higher joys of spiritual life. And Christ, when He revealed these new possessions, did not withdraw that which man had learned to know before. When Christ said, "Seek ye first the Kingdom of God and His righteousness," He did not add that we must take this as a substitute for all other things. He did not ask us to compare that which He would give with that which we had before and calculate the difference in value. He said, "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you."

Is there any excuse for not leading the larger life? Is there any excuse that any man can give for not being wiling to make use of all his powers? Shall we allow the materialist to speak of being "more liberal" than we are, when he refuses to consider the most important element in life? I resent the charge of narrowness that the atheist brings against the Christian. The Christian is in a position to enjoy every good thing that an atheist can enjoy, and, in addition, those larger, better things that an atheist can not enjoy. I hope the time is not far distant when the egotism of those who think they are stronger than Christians in mental power, will vanish and when they will no longer assume a superiority over those who allow Christ to lead them into the larger way.

What is there that Christ would take from us that has value in it? Does He deny us the food that we need? No, the Christian is at liberty to eat; aye, not only at liberty, but it is his duty to eat enough to lift his body to the maximum of efficiency. If his passion is service, how can he render the largest service unless the instrument of service is in good order? All that Christ would deny to us in the form of food is excessive food, food that instead of helping, harms; the kind of food that burns the stomach out and makes man old while he is yet young. If Christians find that instead of looking for something to eat they are traveling from one watering place to another trying to improve their digestion they can not blame Christ. It may be because they pay too much attention to the body and not enough to the soul. Christ requires no physical concessions that are not for our good. There is not a good habit that Christ does not allow. He only prohibits those habits that decrease our strength, and reduce our capacity for work—habits that waste our bodies and make them unfit to be temples of the indwelling of His spirit.

So, in the intellectual world, what is there in the range of science, or history, or poetry, or art that Christ forbids us to enjoy? All that he asks is that we shall remember that all these things are means to an end. Where will you find more learning than in the Christian world? Where will you find higher art than in the Christian world? Where will you find sweeter poetry than in the Christian world? All that Christ asks is that we shall train the mind for usefulness—that we shall not glory in our minds merely because we enjoy intellectual pursuits, but because

larger mind can do a larger work—because a more extended vision can be of greater assistance to those who rely upon the educated to see in advance coming dangers and warn against them. All these things are but the means we use for the development of that which is highest in the life and best in man.

Christ does not restrain our activities along any line of legitimate work. On the contrary he furnishes a higher incentive and a larger purpose. In domestic life, in business life and in political life—everywhere, the Christian is free to satisfy every worthy ambition, every noble impulse. The only injunction laid upon him is that God shall come first and all other things afterward. But this one injunction does not fetter effort; it simply directs one's energies. It is the compass by which we steer if we would sail the sea of life in safety.

There are no happier homes than the homes of Christendom, and the happiest homes in Christendom are those in which God is enthroned, and in which His will is the supreme law of the household.

Nowhere is business more successfully conducted than in Christian nations; nowhere does it rest upon a more substantial basis. And in the Christian nations no business men build more surely than those who daily live as in His presence.

Materialism can not deal successfully even with the material things of life. A spiritual viewpoint is necessary if one would see clearly; no one is farsighted who does not see farther than the eye can reach. Faith is a spiritual extension of the vision, and no one can afford to be without it. Faith also is necessary if one would resist the temptations which, if yielded to, drag men down. In order to successfully withstand the insidious allurements that beset life's way we must understand that wrongdoing automatically recoils upon the wrongdoer; that God is not mocked, and that no human effort can prevent a harvest according to the sowing. One is sure to fall if his only restraint is the fear of being defected by others. There are too many chances for escape from the vigilance of others to make the fear of being caught a sufficient barrier to wrongdoing. No outer guardian can take the place of the inner monitor—the voice that bids the "wicked flee when no man pursueth."

Nowhere does Christ enlarge one's conception of life more than in the conduct of public affairs. Those who exercise authority have special need to give weight to the things that affect the heart. Only when one knows the heart can he judge men and only when his heart is knit to the hearts of his fellows can he enter into the spirit of brotherhood. A condescending service is not sufficient; man is not fit to serve unless he recognizes that he is serving those who are attached to him by undissoluble ties, and only when he understands Christ's measure of greatness does his ambition become helpful to others as well as to himself. In no other walk in life is it more necessary for one to be guided by conscience than in public affairs, for nowhere else is one watched more constantly or subjected to more continuous criticism. The fear of exposure operates nowhere else more powerfully. In the bearing of great responsibilities he is strongest who has trained himself to measure up to the responsibilities imposed upon him by his Creator, for this being the greatest of responsibilities, responsibilities less weighty are more easily discharged.

Christ is not only a guide and a friend in all the work that man undertakes, but his name can be invoked for the correction of every abuse, and the eradication of every evil, in private and in public life.

There is no nation in which the reviving, regenerating influence of Christ's words and life is not sorely needed—no nation where we can not quote with propriety the lines,

"I know of a land that is sunk in shame
Of hearts that faint and tire,
But I know of a name, a name, a name,
That can set the land on fire."

We spend a great deal of our time taking care of our bodies, and yet it is the body that is subject to sickness—it is the centre of disease; it is the thing that causes us most of our trouble. Not only do its pains bring us grief, but its passions and the temptations that come through them darken our lives. And, yet, how we sometimes worship the body! How we pamper it and how we try to adorn it. Christ did not object to man's making every proper use of the body, but He warned us not to spend all our time taking care of it. He pointed to the birds and beast about us—how God cares for them. He reminded us that even the flowers are more beautiful than man arrayed in all his glory. He constantly tried to turn our thoughts from the things that engross our attention if we think only of physical life. He tried to direct our thoughts toward the higher and more exalted things. Compare, if you will, the spiritual joys with those that are either physical or intellectual. Look back over your lives and count the happy days. Are they the days when your bodily wants were satisfied or the days when your minds were exulting? No, the happy days were the days that you recall because they marked and measured some unselfish contribution to the welfare of others. These are the things that bring us joy. "It is more blessed to give than to receive;" nobody disputes it who ever tried it. It is only those who have not tried who do not know it to be true.

And, besides, He brought the peace that comes with trust, the consolation that comes with a belief in immortality and the moral courage that comes with faith. Christ, I repeat, came to enlarge our lives, to give us more than we could have without Him, and the things we had. But not only did He increase the quantity of life and raise the quality of it, but He gave us the permanent things—the things that endure beyond the grave.

As man grows older he yearns to attach himself to that which is eternal. Monuments are reared to the dead that the living may know something of the life that has passed away, and generally these monuments vary in value and in beauty according to the size of the estate that the man left—not in proportion to the good he did or the service he rendered to society, but in proportion to the money that he collected from society. Sometimes we find a monument reared by grateful hands to one whom the world called great; but how many of our ninety millions of people will be known an hundred years after their death by any monument that marks their resting place? How quickly does the world forget us! The sea, closing over its victims, does not hide them much sooner than does the grave on the land. No, our physical presence on earth is not long remembered after we die.

Man can project himself a little farther into the future by the action of his brain. He may help people in an intellectual way, and they, conscious of the assistance they have received, may remember him for a while, for a generation. Or he may live in literature and leave upon the written page something that will inspire those who come after him. But, if you read the countless number of books that there are to be found in our great and growing libraries, you will realize how much has been said that might, without loss, have been left unsaid, and how little out of all the books you would reproduce if you are making a collection if things that people must know.

We exaggerate the influence of a mind over minds. We put too much of an estimate on the brain and not enough estimate on the heart. We say that it is wonderful that man's mind has been able to discover a means by which one can stand by the side of a telegraph instrument and through an invisible current that runs along the wire speak to people ten thousand miles away. Is that wonderful? The achievements of the heart are more wonderful. The heart that is full of love for its fellows; the heart that burns to do

some great good, the heart that puts into operation some movement for the uplifting of the human race, will speak to hearts that will beat ten thousand years after all our hearts are still. Man's greatest power is exerted when he touches the heart and through it reaches the endless generations of the future.

The heart is the great thing. "As a man thinketh in his heart, so is he." "Out of the heart are the issues of life." Christ came to make known to men the riches of the human heart, to show us how the heart, the centre of love, is also the centre of life. He simply gave us love as the rule of life, and then left us to apply it. No other teacher was ever so free from the discussion of details as He. He did not give minute directions as to how we should act in each particular case. He gave us one great rule, the new commandment. "Thou shalt love the Lord, thy God with all thy heart, and thy neighbor as thyself." It was not necessary to give anything more. If we live up to that rule we raise our lives to the plane He pointed out.

In one commandment Christ presents a condensation of the ten. He sets forth both our duty to God and our duty to our fellowmen. In earlier years Christians did not always give sufficient consideration to the second part of the commandment; today there are many who give too little consideration to the first part of the commandment; Christ gave to each part its appropriate place. Love of God comes first—without it man can not understand his relations to his brother. The love of his neighbor comes second, but it is indispensable, for it is only through love toward his fellowman that man's love of God can be made manifest. The permanence of these new riches, the abiding quality of this newly discovered wealth—forget this not.

Our bodies will decay no matter whether we take pride in them or not; the seed of death is in them. I have now lived more than half a century. I used to think that a man was old at fifty; I have changed my views on the subject. I am satisfied that I was entirely mistaken. I have moved old age forward several years. It is still beyond me, and yet I know that the time is coming when I will not be as strong as I am now. I know that my bones will ache after awhile and my joints become stiff. And I know, too, that those about me will recognize that I can not do what I used to do. Even now, my good wife is cautioning me that pneumonia is more fatal as people get along in years. I know what is coming. I know that year after year with increasing emphasis she will say. "Do not do this, and do not do that; you can not stand it." I know that if I live long enough I will find my flesh wasting away. I will find my nerves less steady, and will realize more and more that I am not an exception to the rule—that I must soon pass through the experience that lies at the end of every life. It is pleasant for me to believe in a resurrection. I have no more doubt that I shall live again than I have that I live today. I have no more doubt that I shall in another world meet those whom I have loved than I have that I have known them here. I do not know just what kind of a body I am going to have—and I do not care. I have had seven already, according to the scientists. The scientists say that the body changes every seven years—if that is true, I now have my eighth. I had a baby's body, and then a boy's; then I had a young man's body, and then I changed again and again and again. I do not know what kind of a body God is going to give me in the next world, but I can trust Him, and I waste no time speculating. He can give me any of the bodies I have had if He wants to, and I will do the best I can to use it; but I know that He will give me the kind of body I need. There is an invisible something in a grain of wheat that can discard the body that we see, and from earth and air build a new body, so much like the old one that we can not tell the one from the other, and I know that, if that invisible something in that grain of wheat can pass unimpaired through thousands of resurrections, my spirit can clothe itself with a body suited to its new existence when this frame of mine shall crumble into dust.

But I find nowhere in the Bible that Christ speaks of the physical perfections of this world being carried into the next. Neither do I know how much of my mind I can take with me or how much of the knowledge I have acquired. I worked pretty hard in school. My mother taught me until I was ten, and then I went to the public schools until I was fifteen; then they sent me off to an academy for two years, then to a college for four, and afterward to a law school for two, and then they said I was through; and so I commenced to study in the school of life—and I have been studying ever since. I have learned something of science, a good deal about history, a little of poetry—and lots of politics. I do not know what I can carry beyond. I do not know how much of the story of the stars I will need over there. I do not know how much that I have learned of the growth of the rocks will be useful to me there. I do not know whether the new songs will make me forget the ones I have learned here. I do not know much about the future. I am quite sure that there is a great deal that I have spent much time on that I will not need there. I have a large accumulation of information on issues and men that I expect to leave; I am sure I shall not need it over there. I do not know how much of that which is intellectual in me will survive the tomb and I do not care. I have such faith in the wisdom and love of the God, who made both the Heaven and the earth and am so well satisfied that He made earth more wisely than we could, that I am willing to leave Him entire freedom in arranging Heaven for me. It is enough for me to know that in our "Father's house are many mansions," and that He has gone to prepare a place for us. That is all I care to know. He did not tell us that we were going to carry any of our intellectual assets into the next world, but He does say that we are going to carry our moral worth—that we have on His authority. You remember where he gave an illustration of the Judgment day; and said,, "And, then, shall the righteous shine forth as the sun in the kingdom of their Father." That is the only permanent thing that is promised. That is the only promise that I have read of anything that we could acquire here being carried with us. He does not say that those who have brought their bodies to a high state of perfection will glitter as the stars over there; He does not say that those who have ornamented themselves here with the richest apparel; that those who have expended their money in making themselves pleasing to the eye He does not say that these will carry their attractions into the next world. He does not say that those who have devoted themselves to intellectual pursuits, who have studied deep into the mysteries of the earth and the sky, who have dedicated their lives to the search of knowledge—He does not say that the learned shall blaze forth as the planets, but he says the righteous shall shine as the sun.

If Christ comes to give and take nothing away; if he comes to add and not to subtract; if He comes to reveal; if he comes to make us know how much richer we are than we thought; if He comes to give us, aye, and to multiply in us, the value of all we had before; if he comes to teach us how our bodies can be made stronger and better fitted for our work, and how our minds can be trained so as to enlarge our capacity for service; and if he comes to show us that the glories of the world into which the soul can lead us are above and beyond the riches of the body and mind—if He does all this, is there any excuse for not accepting Him? If he can add to the quality of our lives

and raise the quality of our lives and then give permanence to that which is best in us, is there any reason why anyone should reject him?

Tis is the thought I came to present. Christ said, "I am the Way"—the only Way, "the Truth"—the highest Truth "and the Life"—the real Life. "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." That is His promise, and if we accept it; if we conform our lives to it, He gives us the blessed assurance that, when the body has dropped back to the dust, and when the light in the brain has gone out, our virtues will remain—that "The righteous shall shine forth as the sun in the Kingdom of their Father."—*Bryan's Commoner.*,

WHEN JULY FOURTH WAS A DAY OF JOY.

Long Tail, the squirrel that lived in the oak tree in Swan's Field, had never seen a Fourth of July. The older squirrels had and were very much puzzled over it.

"There's a day coming soon," said grandpa Short Hair; you see squirrels name themselves after oddities and qualities just as the Indians do, that accounts for his name; "when nearly every man and boy goes suddenly crazy. They set everything afire that can burn and they make great noises, which shake off leaves and boughs of the trees. They get all over it in a day and a night though, and then they act just as they did before. It's the queerest thing about these very queer two-legged people."

"When does it happen, grandpa?" asked interested little Long Tail.

"When the cherries are ripe," said his grandfather, "very soon now. We must stay indoors at least twenty-four hours, for it's not safe to be out while this madness lasts."

"And why do they do it, grandpa?" asked the curious little squirrel.

"No squirrel has ever been able to find out," said the venerable Short Hair, "but your great grandfather Bright Eyes, who was very wise, thought it was done to help the doctors. Doctors are two-legged people who cure other two-legs when they are sick or get hurt, and he noticed that after and during one of the Big Noise and Fire Days, the doctor who lived in that white nest over across the road was called upon or went out almost every hour. Then again, he thought it might be there were too many two-legged creatures and that they had this fire-day once a year to kill them off, as he noticed that many of them were never seen around after that day each year."

"How dreadful!" exclaimed Long Tail. "Surely these creatures would not do such things as that—kill their own young!"

"I don't know, only many of them get hurt, or die, on that day," said grandfather, "and these two-legged people are very, very queer."

A week later, the cherries began to turn red.

"Will the Noisy Day of Fire come soon?" asked the little squirrel, and he was told that the wise ones of his tribe thought it was near, for it had always come when the topmost branches of the trees were red with ripened fruit, and old uncle Big Ears, who could understand what people said, had sent word over from Jones' Hill, where another squirrel colony lived, that it was only two days to Fourth of July, another name for the Noisy Fire-Day.

The morning of the great day came. The squirrels had laid in a supply of food. They were not going out during the season of danger, but Sharp Nose, a bright little gray squirrel, couldn't be kept in, and when once he poked his head out, all the others had to look also, for squirrels are very curious creatures.

"The field is covered with great white boxes, and pieces of colored cloth are on each one," said Sharp Nose, "and there ain't a mite of noise or fire either."

"O-ooh," said Sweet Tongue, "I smell such good things to eat, too."

The grandfather made them all go back while he investigated.

"The boxes are what they call tents," he declared, "and the other things are flags, and it looks as if they were not going to have any of their young killed today, but just have a good time, instead."

The squirrels were not allowed to go out, however, until night when, after the tents and flags and tables which had held ice cream and lemonade and all kinds of cake and candies, were gone, and some rockets and Roman candles had been sent up, grandfather Short Hair said they might sniff around and see if they could find any crumbs.

The next day the squirrels found lots of nice things to eat in the field, and little Long Tail remarked that he thought a Field Day with speeches and games and races and all sorts of nice things to eat, as well as music and a few bands at night, must be much nicer than the old way the elder squirrels told about.

"I don't believe that two-legged medicine man likes it," said Gray Beard, "for I never saw him called once all day, and I kept my eye out toward his house for he's a nice man and often throws us nuts and corn in the winter when snow comes. I don't believe he liked Field Day."

But the squirrel was wrong. It was the "medicine-man" who had advised it, for he had little ones of his own and he feared lest some of them might be blinded or burned on the Great Day. It was he who helped bring the families of his neighborhood into a clan to celebrate with good times the hours usually given over to riot and ruin.

Of course, even the wisest squirrel didn't know this and some of them, little Long Tail among them, rather disbelieved the stories of noise and fire.

"So silly," said Swiftfeet, "we wouldn't do such mad things! 'T ain't a bit likely that these folks who are so big and smart would all go mad once a year. I guess gran'father Gray Beard was telling a make-b'lieve."

"An awful big one, too," agreed Long Tail.—Edith Wallace, in Our Dumb Animals.

How He Beat the Railroad.

An Irishman riding on a railroad train looked so greatly pleased that he was asked what amused him so much.

"Sure," he said, "I've been riding over this road for tin years, and today's the first time I ever got ahead of it."

"How did you do it this time?" he was asked.

Slapping his knee with evident satisfaction, he replied:

"I bought a round-trip ticket and, begorra, I ain't goin' back."—Ladies Home Journal.

—When the aeroplane of Dr. W. W. Christmas of Washington, which was to have begun an aerial mail service between New York and the capital, was being tried near New York, someone either through pure cussedness or foolishly mistaking the machine for a big bird shot at it with a rifle. He hit the propeller and broke it and put the engine out of business, so the aviator had to plane down to earth narrowly escaping disaster. The bullet had gone through the thin wall of the engine cylinder and was found inside. Dr. Christmas has offered a reward of $1,000 for the arrest of the man who fired the shot.—*The Pathfinder.*

—The fierce contest between the Taft and Roosevelt factions is fiercer than ever this week. The odds are in favor of Taft, but it seems probable that a third man will be nominated.

An Irishman who had been in the federal army during the war was asked: "Pat, were you at the battle of Bull Run?"

"Shure an' I was thir."

"An did you run?"

"Sure an' I did. An t...m that didn't run are there yet."

THE ENDEAVOR HABIT.

"It is remarkable how a habit sticks to a fellow," said a prominent contractor whose work may be seen in school buildings, churches, factories, and residences. He had come into the office of Mr. Frederick C. Bidwell, president of the Connecticut union, and his eye had fallen on some Christian Endeavor material lying on the president's desk.

"As a boy I was for nine years a member of a Christian Endeavor society," he continued, "and I served a long time as president. There has not been a society in our town for fifteen years, and for a considerable period I have not been a regular attendant at church services. But I have not forgottn my Endeavor pledge, and every night I read a chapter in my Bible. If I go away from home on a business trip I never pack my valise without putting in a small, well-thumbed Bible."

This man and his family subscribed one-third of the amount needed to support the church in his native town. The Christian Endeavor habit did it. Surely practical training is not in vain.

NOTES ON C. E. TOPIC, JUNE 30.

By Charles A. Hines.

Subject—"Gospel Progress in Africa."

Ps. 68: 28-35.

A great difficulty in African missions is the number of languages—523, with 320 dialects. This alone furnishes a fearful task for the missionaries.

Except on the northern coast, none of the African tribes has a native literature, or even an alphabet, except where the missionaries have given it one. The missionaries must begin at the base of civilization.

Polygamy is one of the chief curses of Africa, and is found everywhere. Cannibalism is widely practised. The tribes make fierce war upon another, and carry off the families of their enemies in savage raids. Christianity means the coming of safety and peace for the first time into Africa.

Half of Africa's 180,000,000 people are held in the awful bonds of the lowest superstition, worshipping sticks and stones and rags, fearing demons cowering in terror of the invisible powers of the air, and in slavish subjection to crafty witch doctors.

Among the 175,000,000 of Africa there are at work 2,470 Protestant missionaries and 13,089 native assistants. The adherents of the Christian faith number about 527,000 in addition to about 225,000 communicants. They have about 4,790 places of worship and 200,000 pupils in 4,800 schools. Nealy 100 hospitals minister to the sick, and ten printing presses are kept busy supplying the Bible in various languages to the people.

The indignant protest of the Christian world has accomplished something toward mitigating conditions in the Upper Congo where unnamable cruelties were practiced a few years ago on the natives by Belgian officials. Rev. J. H. Harris, sent out to report on conditions, says that Belgium is anxious to wipe out the bitter memories of the past and is doing what she can to further reform. Much remains to be accomplished, but there are signs of progress.

Fifty-three per cent of the whole cost of the American Mission in Egypt comes from the natives. In the Nile Valley there are said to be fifty-five foreign missionaries, forty-six native ministers who care for sixty organized churches that have a membership of 10,000 souls. About 20,000men and women listen to the gospel every Sunday, while 14,000 children gathr in Sunday schools. The work of the medical missions reaches 35,000 people every year.

Seventy-six years ago the first Wesleyan missionary landed at Cape Coast. At a recent meeting a man eighty-five years of age presided who was nine years old when that missionary arrived. To-day there are two hundred native missionaries and teachers, 31,000 members of all kinds, and about 100,000 people worshipping in the churches.

The Presbyterian mission in West Africa has six stations with nearly 3,000 communicants. The members must serve long probations and are thoroughly sifted. More than five thousand attended the Bible schools on Sunday, and at one of the missions, Elat, from four to five thousand attended the morning service of quarterly communion, or the monthly collection. Persecution is not yet a thing of the past. Not long ago a Bulu woman died six days after being clubbed by her husband for going to church and depositing her little gift on Sunday morning.

The Mission Spirit.

"Foreign" does not occur in the true dialect of the church, for it contemplates all as brethren—sons of one Father. And are there really "home missionaries," for the Christian has no home beneath the stars? He is a stranger and pilgrim here. Let our thoughts be in harmony with the Bible vernacular, and be accorded to every man who goes where God sends him, whether it be to brethren beyond the seas, or on the harder mission of speaking to those of his own community, or harder still, his own household.

Dr. Torrey tells of an Englishman who made fabulous wealth out of the South African diamond mines, and yet so far from bing satisfied with the possession of money that he employed a man to dog his footsteps lest he should commit suicide, and one day, when the keeper was not watching, he did jump overboard from a steamer and was drowned. The selfish use of money never satisfies."

William Carey's motto should be ours: "Expect great things from God, attempt great things for God." The Scriptures encourages us to go on and not to go back. They speak about doing more and more and not less and less. They tell us always to abound in the work of the Lord. They assure us that the more we do the more we will be able to do. The Lord rewards our fidelity, not by exempting us from greater tasks, but by giving us strength sufficient for these tasks.

Daily Readings.

M. An African convert.... Acts 8: 27-35
T. Outstretched hands.....Ps. 68: 31-35
W. Ethiopia for God.....Isa. 45: 11-14
T. The ensign.....Isa. 11: 10-12
F. The eternal kingdom.....Heb. 1: 5-9
S. The triumph.....Isa. 12: 1-6
Sun. Topic.

PAPA'S TRUE STORY.

"O papa, papa, tell us a story!" cried little Mary and Emma, running up to their father, who had seated himself upon the porch and was about to read the evening paper.

"Tell us a true story," said Emma, the little four-year-old as she climbed up on her papa's knee.

Papa could not resist this appeal, so he laid down his paper and began as follows:

"Once upon a time there lived a toad who had but three legs, having lost one of his hind legs."

"Was it shot off in the war?" asked Emma.

"I do not know how he lost it," said papa. "He may have lost it in a battle with a snake. All I know is that he had but one hind leg, and that in jumping over the ground he reminded one very much of a crippled soldier. This old toad, being thus crippled, was put to many shifts in order to get his daily bread."

"Toads don't eat bread, do they?" asked Mary.

"I mean flies, bugs, and such things," said papa, "which take the place of bread with toads. He had to use his wits so much that he soon came to be very wise. He used to hide under a leaf or a bunch of grass, and by pouncing upon unwary flies he was able to get quite a good living. One day he hobbled into a garden and squatted under a cabbage leaf, hoping to catch a nice large bug for his dinner. But he was very tired and before long he was fast asleep. When he awoke, it was quite dark. 'O dear!' said he, 'I have overslept myself. How hungry I am! I wonder if I can find a bug in the dark.' So saying, he began to hop along, when down he went into a

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:52 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday. for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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pool of muddy water. He sank to the bottom; but by kicking lustily he soon got his head above the water. Then he swam around, trying to find something to rest upon. At last he came upon a little hummock of earth in the middle of the pool, and there he sat waiting for morning. When morning came, the toad found that he was in a great square pit that had been dug by the gardner in making an asparagus bed. The poor toad had to sit there all of that day and the following night without a bit to eat. Early the next day he was delighted to see two little girls come into the garden. 'Now I shall be helped out,' thought he. 'Those dear little girls will be my friends.' They were both dressed in white jackets with brown sashes, and had on their heads chip hats trimmed with brown."

"O papa," said Emma, "that is just the way Mary and I dress!"

Papa went on without making any reply. "When the little girls came to the pit, the older one cried out: 'O look at that old toad sitting in the water!' 'Let us throw dirt at him,' said the smaller. So both little girls threw dirt and sticks at the toad, which raised such waves around him that he was in danger of being washed off. 'O dear!' said that toad. 'Who would have thought that those little girls would be so cruel?' Just then a big piece of dirt struck the poor toad upon the head and laid him sprawling on his back in the water. When the toad had recovered from the blow and had crawled back to his resting place, he noticed a man with a hoe on his shoulder approaching the pit. 'O dear!' said the toad. 'Here comes a great rough man. Now I shall certainly be killed.' But the man put his hoe under the toad, lifted him carefully out of the pit, and laid him upon the dry grass. 'Well, I never!' said the toad. 'Who would have thought it? One can't judge by appearances.'"

Emma hung her head, and Mary giggled nervously.

"Do you know what little girls those were?" asked papa.

"I didn't know the toad felt so bad when I threw at him," said Emma, the tears starting in her eyes.

"No," said papa. "But you will be more thoughtful the next time, I am sure."

This was papa's true story.—The Nursery.

—Rev. R. L. Davis, Superintendent of the North Carolina Anti-Saloon League, was in town last week and addressed a large audience in the auditorium Wednesday night.—*Asheboro Courier.*

—Rev. C. H. Phipps, of Thomasville, will preach in the Asheboro Presbyterian church next Sunday morning and evening. Mr. Phipps is the new pastor of the Presbyterian church and is making a good impression on his congregation.—*Courier.*

—Dr. Irving Spear told the medical examiners at Baltimore that innumerable engineers in charge of trains were suffering from "phychic epilepsy," an ailment which some day may be the cause of a terrible railroad accident. He said the disease caused loss of memory, or a practical state of coma for perhaps ten seconds, or even less, and that many accidents probably had been caused by it.—*Pathfinder.*

—"Breddren an' sistern," said the old colored preacher. "I'se gwine to preach a powahful sermon dis mawnin'. I'se gwine to define de undefinable, I'se gwine to explain de unexplainable, an' I'se gwine to unscrew de unscrutable."

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MORE MONEY THAN EDUCATION

—"A multi-millionaire in a fashionable restaurant," she said, "pointed to a line on the menu and said to the waiter:

"I'll have some of that please."

"I'm sorry, sir" the waiter answered, "but the band is playing that."

HER TEACHER.

—"How do you like your teacher, dear" little Mary was asked after her first day at school. "I like her real well," said Mary, "but I don't think she knows much, for she just keeps asking questions all the time."

—The Piedmont Railroad which was recently sold by the heirs of Mr. Jones, will not run through his county as was at first believed, but will be extended on from Denton to Reids, a station of the Southbound Railroad.—*Courier.*

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Just being happy
Is a fine thing to do:
Looking on the bright side,
Rather than the blue:
Sad or sunny musing
Is largely to the choosing,
And just being happy
Is brave work and true.

Just being happy
Helps other souls along:
Their burdens may be heavy
And they not strong,
And your own sky will lighten
If other skies you brighten
With a heart full of song.

—[Ripley D. Saunders.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVIII. GREENSBORO, N. C., THURSDAY, JULY 4, 1912. NUMBER 32.

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OUR DUTY TO THE CHURCH.

Certain duties are fairly well recognized by people generally. The duty to vote as citizens of the State is one that most men regard. The duty of paying taxes for the support of the government and for the service of public institutions is so well recognized that it is incorporated into law and made strictly binding upon all with severe penalties for its nonperformance. The basis of these duties is the value and importance of government and its service to the individual man.

The duty of children to parents and of parents to child is also recognized theoretically if not practically almost everywhere. Parents who fail to provide for their children are severely censured and may be punished. Children who do not duly honor their parents are condemned by public sentiment.

But is the duty which binds all men to honor and support the church as well recognized as it ought to be? Is there not a sort of notion that it is an arbitrary matter whether a man supports the church or not? We believe there is. We have gotten into a little confusion over this particular duty in this "free country." Becaure man is free to choose what church he will support, because we have no state religion and no law requiring conformity to any particular religious rites, there has sprung up among us a feeling that a man is free to support the church or not as he pleases. Nothing could be farther from the truth.

If we are bound to support the state, much more are we bound to support the church—because the church does much more for us than does the state. It does more to promote order and secure protection of life and property. Its method is very different from that of the state, but its influence is no less real. The state bears the sword and appeals to fear. The church begins earlier, before criminal tendencies have been developed, and make citizens that do not need force to restrain them. The church makes men wish to do good to their fellow men instead if wishing to rob them and murder them. One good preacher is worth more than one good policeman in promoting good order. A Sunday school teacher who is true to his calling renders greater service than does a township magistrate. Take away the church and all its agencies and property would be depreciated and human life would not be held dear.

The man who thinks he has no duty to the church because he has never joined any particular church is sadly mistaken. Can a man escape the duty of paying taxes by failing to list his property for taxation? Can a man annul his obligations by ignoring them?

So great is the service of the church that a man owes the church more than an annual contribution of a few dollars. He owes the church his personal influence and personal effort. He owes the church his personal attendance at its services. He owes the church a personal interest in its enterprises. He owes the church a good word among his associates whenever he can speak it. He owes the church the obligation to labor to bring his associates into the church.

By ignoring the church, we ignore Christ. By neglecting the church, we neglect Christ. By denying the church, we deny Christ.

By honoring the church and helping to promote its purity and its progress, we honor Christ and help to bring on the answer to the prayer He sought to put into our mouths, "Thy Kingdom come."

A NEW ORGANIZATION—THE GUARDIANS OF LIBERTY.

For years we have been receiving warnings from various sources against the designs of a scheming hierarchy—namely, that of the Roman Catholic Church. Some of us perhaps have been inclined to be skeptical, supposing that the warnings came merely from the alarmists, and that there was no ground for them, except in their imagination.

But the Roman Catholic Church makes no secret of its belief in its right to dominate, and of its hope to establish its supremacy in the United States. Having declared open war on Protestantism, it need not be surprised to learn that Protestants are preparing to oppose its claims to the right to rule the State.

An article in the Christian Herald of June 26, 1912, indicates that the movement for the preservation of our civil and religious liberties is being entered into seriously not only by Protestant ministers of the Gospel, but by men prominent in civil and military affairs. We quote parts of the article:

"On the ninth day of June, 1911, Washington witnessed an event which was hardly second in importance to anything that has taken place in the memory of the present generation. It was the organization of the Guardians of Liberty. Men of the highest prominence in the affairs of the nation, who from their exalted position were enabled to note the signs of the times that boded danger to the Republic, came together in consultation. The time was ripe for arousing the people to the duty of preserving their glorious heritage of freedom no less from the danger of unscrupulous political methods than from the plotting of foreign ecclesiasticism to subvert the very foundations of human liberty and to make the church co-ordinate with the state.

"At that conference, as though in response to a national necessity, the Guardians of Liberty came into being as an organization. Its rise since then has been phenomenal. It has received the prompt endorsement of the American people, by whose sovereign will it now exists. Its mission is to enlighten the nation on

questions that are vital to the continued existence of the republic and to the maintenance of the great principles laid down by its founders.

"As Minerva is said to have sprung full-panoplied from the brain of Jove, so the Guardians of Liberty came into existence spontaneously and with the necessary equipment for a great national exigency. In the highest sense, therefore, it is the creation of the nation itself. It is not a political body, nor is a secret society, as some of its critics have asserted. Its purpose is clearly set forth in its declaration of principles which we publish in this issue. Among its leaders are many famous Americans whose names and records are known in every household. Its rank and file already numbering hundreds of thousands, include men of all shades of politics and every religious denomination. The sole qualification for membership is love of country and a conscientious determination to preserve its institutions, to protect the rights and privileges of American citizenship, and to defend them against attack.

"The plan of organization of the Guardians of Liberty is as follows: The National Court consists of an executive committee of five members: Hon. Charles D. Haines, chief guardian, head of the court; Lieutenant General Nelson A. Miles, chief attorney; Major General D. E. Sickles, chief custodian; Rear Admiral G. W. Baird, chief vigilant, and Rev. A. E. Barnett, D. D., chief recorder. The national headquarters are at 50 West Twenty-fourth Street, New York City.

"Hundreds of clergymen of various denominations in different States are on the rolls, and tens of thousands of workingmen representing practically every trade. All are on equal ground within its ranks. All pay a nominal membership fee of $1. At its gatherings men of wealth and influence, pastors, professional men, merchants, tradesmen and the humblest laborer meet on the common ground of love of country. They are knit together by the one desire to serve the nation's best intersts, and to prevent the laying of unholy hands upon its institutions. They stand for higher statesmanship, purer legislation, cleaner politics, national, State, and civic righteousness, the complete separation of church and state, and equal privileges for all."

Next week we will publish the declaration of prineples of this new organization.

Help us with the grace of courage that we may be none of us cast down when we sit lamenting over the ruins of our own happiness.—Stevenson.

"THE WATCHWORD" AND CHURCH UNION.

The Watchword, the official organ for the young people of the United Brethren Church, under the head of "Church Union in Earnest," in its last issue quotes from The Methodist Recorder and The Methodist Protestant what they have had to say on the subject of church union and then offers comment. We like the spirit and the expression of the Watchword on the subject of the union of two churches, and this organ of the young people of our sister church, under the leadership of Dr. Shupe, its editor, will be a powerful factor in bringing about this proposed end. The Watchword, referring to the statement of The Methodist Recorder that immediate action is desired by the Methodist Protestant Church, says: "The United Brethren Church does not want a prolonged discussion of the subject, and the spirit of fairness will require that the United Brethren Church appreciate the gravity of the situation and will be ready to act."

The Watchword then quotes from The Methodist Protestant:

"Our General Conference has thrown down the bars to the last rail, and it was done with a spontaneity and a unanimity that leaves no room for quibble or doubt. It must not be understood that we are in condition that pushes us into a union; we are not pining, nor failing. We are making progress, and there never was a time when we were more vigorous and progressive than now. Neither do we flatter ourselves that such a union will be of more advantage to the United Brethren than it is to ourselves, but we are so much alike in faith and practice, in doctrine and polity, that we are honestly convinced that a further separation can not be justified either before God or man."

In response to this, and for the purpose of making clear its position on the subject, The Watchword says:

"We believe the United Brethren Church will meet the proposal in the spirit in which it is presented.

"The circumstances which caused the negotiations to cease in the past are regretted, but the delay may not be without advantages. Both commissions now have before them the results of attempted union undertaken in recent years. Questions of property rights, the strength of prejudice against abandoning of names, etc., can be better dealt with now than seven years ago.

"The advantages of the union are chiefly on the business side. Union will not make individual Christians more pious or local churches more zealous, but the proper uniting of the general church enterprises will reduce the cost of administration, and where the local churches and annual conferences cover the same territory union will eliminate seeming competition.

"Then why not effect a union that will not defeat itself in contentions over name and the rights of vested interests? The advantages of union do not lie in the name. Litigation over property interests would be a thousand times worse than the present situation. Confine the actual union to the business side of the general church enterprises where co-operation and consolidation can be effected to the great saving of expenses and increasing of efficiency."

This goes straight to the mark, and is sufficiently explicit to show what is in mind of The Watchword and what is its attitude toward this proposition to the organic union of the two churches.—*Mehtodist Recorder.*

A WORD FROM DR. STEPHENS

The Board of Trustees at its last session took measures that we hope in the course of a few weeks will free us from our great embarrassment, but the conditions yet are such that every dollar that our friends can send us is greatly needed.

While we are passing through this very trying experience in the financial history of the institution, matters are assuming shape that promise to give the university a position of commanding influence beyond anything that has yet entered into our plans. I referred last week to the probable union of Campbell College, the United Brethren College in Kansas, having an attendance of four hundred students, with the Kansas City University. A meeting of a committee from their Board of Trustees of that college, with a like committee from our Board is to occur in a few days. Should plans for this union be effected, it is proposed to call upon the two Kansas cities to furnish two hundred thousand dollars to be put into new buildings on the grounds of the university. Several conferences have already been held with some leading citizens of the two cities, and measures projected looking toward carrying this purpose into effect. There is every reason to believe that we are on the eve of great developments that will bear upon the future of our institution, and upon the possibilities of our church life in the west. The conditions are such that if there is a drop of patriotic blood in the Methodist Protestants it ought to be stirred into action by the great and portentous events that seem to be shaping themselves in our behalf. I have for years been impressed with the belief that Providence has wonderfully opened our way for de-

nominational enlargement in this part of the great west, but this conviction has never been borne in upon me as it has within the last few months. Indeed, if it were not for this conviction, I think the financial embarrassments we are being compelled to pass through would have forced me to give up the struggle, notwithstanding there are so many guarantees of the future in the magnificent real estate holdings that have come to us from Dr. Mather, and the legacies willed to us by Dexter Horton and others. No institution in our church is better provided for the future, and none is so sorely pressed to meet present demands.

TRIBUTE TO GEORGE FOX.

(From an address by Prof. H. H. Williams, of the State University, at Guilford College Commencement.)

In 1606 Pope Paul V. excommunicated the Republic of Venice. Venice was the centre of the world's commerce. Pope Paul desired to offer to Europe an illustration of his power. He sentenced to hell every man, woman and child in the Republic. The offense of Venice was in refusing to allow the Pope to dictate the election of a new Doge.

Just 40 years after this assertion of absolute sacerdotal power George Fox began to preach. He did not stop to enquire whether the sacerdotal power was absolute, he struck at the root of the matter. He denied the right of the sacerdotal system to exist in Christianity. The Priest may have his place in Pagan worship, but in Christianity the individual worships and God Himself receives the worship. There is no need of a Priesthood and no place for it

In 1579 the Lutheran theologians of Germany after ten years of labor issued the "Formula of Concord." This was the perfect and final statement of Christianity. According to these men, Christianity is not a sacerdotal system, but a body of syllogisms. If a man accepts these he becomes a Christian. If he rejects them, he is lost.

In 1619 the Synod of Dort finished its work. This synod was the supreme effort of Calvinism. The formula of Concord must be overthrown. Christianity is not Arminianism—it is Calvinism. John Barneveld—the noblest soul of his day—was put to death. Grotius—the finest scholar in Europe—was imprisoned for life. And we have that terrible, disgraceful struggle of Christian vs. Christian—the thirty years war.

Twenty-seven years after the synod of Dort disolved and two years before the 30 years war was ended, George Fox was preaching—not for the formula of Concord—nor for the degrees of the Synod of Dort— but the simple truth of Christ. True religion is not a process of syllogism, nor the acceptance of any creed but a personal experience of Christ through the spirit.

When Lorenzo the Magnificent was dying, a messenger was hurried to San Marco to ask the presence of Savonarola. The great man came—stood long by the bedside of the wicked prince—turned and left the room—refusing to administer the sacrament and absolve the man from his sins.

Savonarola was a great and good man. I have wondered about this action. The church-world was schocked. The soul of the elegant prince had gone to hell when the Priest had it within his power to save him to Heaven. I have thought the great Priest may have doubted the power of the sacrament to make clean this wicked life. But the church never forgave Savonarola. The power of the Priesthood was lodged in the sacrament. The sacrament was the only channel through which the grace of God reached the soul of man. The Priest alone administers it. Such is the sacerdotal system. Savonarola had doubted it. He was marked for persecution and martyrdom.

Luther and Zwingli had an ugly quarrel about the sacrament. When Bruno was elected professor of philosophy in the University of Paris, only one condition was attached: he must attend the celebration of the mass regularly. This he declined to do. In 1690 Bruno was burned to death by the Inquisition in Rome.

Just 40 years after this George Fox was preaching that there was no sacrament. Christ acts not through channels but directly and immediately. When a man sits in the bosom of his family what need is there for a postal system. When the spirit of Christ touches and lights up the spirit of man, what need is there for channels of grace. The soul of man is already ablaze with light and joy.

From the early days, worship has expressed itself through forms of pomp, beauty and music. 6,000 years ago Brahmanism developed a glorious ceremonial for its worship. The ceremonies in the temple in the days of Solomon were a marvel of pomp and beauty. The man is hardly human who is unmoved by the liturgy of the Catholic worship, the stately dignity, the glorious music, the gorgeous colors, it is indeed beautiful. These things appeal to the senses. They charm and move great crowds.

Europe stood aghast when George Fox announced that there is a higher beauty in simplicity, a deeper, divine power in silence. The worship of God is sunshine rather than storm and thunder.

No creed, no priesthood, no sacrament, no liturgy—these four things make the message of George Fox, on its negative side, to the world. These four things about which all the quarrels in religion have raged. No wonder the fighting element in Christianity attacked the Quaker with fury.

Think of the courage of the man! Think of the vigor of his religious experience that dared to stand alone in the face of the four master passions of human life—and these challenged to the death.

Martin Luther at the Diet of Worms is to me one of the noble scenes of all time. Luther defied the power of ecclesiaticism. But Luther did not change the dogma of Augustine. He substituted con-substantion for transubstantation in the sacrament. And to this day nobody can see any difference except in the spelling of the words. Luther loved the liturgy.

George Fox went far beyond Martin Luther. The average Christian today has gone beyond the position of Luther. It is only a few—the deep, clear thinker—the rich, beautiful, practical Christian in all the many sects of the day that see the great thought of Fox and accept it. It is no wonder the furies were set loose. In 1656 Fox said there were seldom less than 1000 Quakers in prison. Charles II liberated 400 from the tower in one day. If a Christian experience is not any one of these four things, nor all four combined, what can it be? George Fox said Christian life is a very simple thing. It is living every day in the presence of Christ.

Christ himself inaugurated the movement and illustrated it for three years with his disciples.

Christian experience is individual. It is a conscious relation direct and personal, between the individual and God. It is not a product of man's devices; but the source of all activity. It cannot be tested by anything; it is itself the standard of value. There can be no authority over it; Christian experience is itself the highest authority.

Here we find the secret and source of the happy life. It is a life of courage and faith, because it is a life of simplicity and peace; because it is in conscious cooperation with the Spirit of Truth. It is a life of freedom and beauty; because there is no place for slavery in a Christian life. Christian life springs from a direct, personal, conscious relation to the essence of truth and righteousness.

But this is no new doctrine. The truth is ancient and clear. As far back as one

can go men have felt the power and beauty of this doctrine.

We find a profound grasp of the truth in the Upanishad, spoken by the sage, Shandilya, as follows: "Verily the universe in Brahma. Let him whose soul is at peace worship it, as that which he would fain know. Whose substance is spirit, whose body is life, whose form is light, whose purpose is truth, whose essence is eternity. That is my spirit within my heart. Thereunto when I go hence shall I attain."

The power of the old Testament is in the fact that man came into direct relation to Jehovah, and they consulted together about the ways of life. True there were days of pomp and ceremonial and priest, but these were barren days. The creative days were when the individual and Jehovah worked consciously together.

So in Christianity we had the Greek fathers and the Latin fathers. This principle of conscious co-operation between God and man is the very essence of the teaching of the Greek fathers. In fact I do not see how Christianity could have absorbed the Greek world had it not presented this truth.

Justin states the doctrine clearly. God comes near to man. He comes into man. His abiding presence in the soul alone makes goodness possible. That is, right life is due to the animating presence in the individual of the Divine.

Clement rises to a noble view of this doctrine. He thinks of Christ as not only the animating presence in individual life, but in humanity and the world.

Origen loved to quote from Plotinus, "I amstriving to bring the God which is in me into harmony with the God which is in the universe." From all eternity, says Origen, by a necessary law of his being, God communicates himself. The light which is the life and blessedness of the whole creatioon goes forth eternally from the source of light, as the rays go forth from the sun. To exist in relationship is the essential idea of God.

The Latin fathers denied this principle. They condemned Origen as a heretic. They erected the vast sacerdotal system to stand forever between man and God. By this act they condemned humanity to fifteen centuries of slavery. But Augustine, the master spirit in Christianity, the great influence in Christianity since St. Paul, states with striking emphasis and earnestness the principle of mysticism. "Say unto my soul, I am thy salvation, but say it so that I may hear thee. I will run after the sound of thy voice and lay hold on thee."

"I will seek thee, that my soul shall live. Our heart rests not until it rests in thee."

George Fox stands in line with this long list of noble thinkers. He not only wrought ought the principle—he incarnated it into his daily behavior. And the power of this living truth was contagious.

To me Christianity is the supreme challenge to humanity. It calls man to the infinite, the divine, the perfect life. The challenge is from the infinite directly to the individual. In a thousand ways the spirit invites us and bids us go forward. This is the philosophy of ambition and discontent.

Bring me men to match my mountains,
Bring me men to match my plains.
Men with empires in their purpose.
And new ideas in their brains;
Men with power to clear through marsh lands
And to cleanse old errors free;
Bring me men to match my mountains,
Bring me men."

This is God's challenge to man. We are built along infinite lines. The true life of a man is conscious co-operation with God himself.

Such is George Fox's message. And his great work has spread, not in externals, not in the form of number and machinery; but as the sunshine. Everywhere among thinkers today the principle of George Fox is recognized and accepted. It is the principle of peace and good will, of freedom and righteous living.

It is a noble heritage you bear, my friends. No man can give a balance sheet of sunshine. It is the power of life, the power to achieve, the power of the work of the Society of Friends. We are in a day of press, of forms, of numbers.

We have forgotten the beauty of simplicity, the power of silence, the principle of the leaven.—*Reprinted from the Friends Messenger.*

PUBLICITY IN RELIGION.

That the printing press is the appropriate and indispensable adjunct of the pulpit was lately recognized in a very striking manner by a proposition in the report of Men and Religion Movement. That report strongly advocated the establishment of a central publicity bureau for the dissemination of religious news. We have not heard that this has been done, and the project may be one whose realization is to be looked for in the indefinite future.

Within a very recent period, however, as we are reliably informed, a religious publicity bureau has been established in another quarter. It is organized and controlled in the interest of the Roman Catholic Church, and it sends out regularly a service of considerable volume to a large number of publications, mainly secular newspapers. Its work is skillfully done so that it may not give offense to the general public, and that their suspicions may not be awakened to the real purpose. It is a well planned campaign for the education of the American people in the religion of Rome. This is a wholly new line of tactics in the great campaign which Rome is now conducting with the ultimate object of securing religious and political ascendancy in the United States. Protestanism has its struggling factions and its rival denominations, with their varying and oftimes conflicting interests, while the Roman Church has the tremendous advantage of solidarity, the whole body working as a unit for a single purpose. Moreover, Rome plans its campaign not to last for a week or a month, but to extend over a period of years. It is willing to plod patiently and persistently, knowing that in the end the constant attrition will smooth down opposition and bring about the desired result. First, it means to familiarize the millions of American non-Catholic readers with its version of contemporary history from the Roman point of view; next, to impress them with the power and dignity of the princes of the church, who, it has openly claimed, are entitled to outrank all save sovereigns. It presents in deferential yet positive phrases the ancient claims of Rome's priority and spiritual supremacy. It gets the average mind accustomed to reading the descriptions of gorgeous ceremonials, of impressive masses and the pomp and splendor of the church in America, and thus it is steadily sowing in the minds of old and young the seed which is trusted to bring a harvest of popular toleration and appreciation. It hopes in time to bring our people to the point of accepting the idea of an American pontiff.

This is the continent-wide program of education that has already begun. What have the Protestant churches of America done, or what can they do, to counteract this new agency which has taken possession of the field? We should like to ask how the Men and Religion Movement proposes to meet the emergency. If the vase wealth of the Catholic Church is being employed for such a purpose, it can only be effectively met by a like movement, on a larger and broader scale, by American Protestantism, which has at its disposal all that is needed. The time has gone by for sectarian quarrels and denominational divergences. American Protestantism must unite its forces and its denominations must stand shoulder to shoulder if it means to maintain its integrity and re-

tain its hold upon the faith, the confidence the support of the people.

Neither the creed of Rome nor the personality of its leaders is now in question. It is the Romanist campaign for political and religious supremacy in the nation that must be considered as a whole. That there are many Catholics who take little or no interest in such a plan, and who may even mildly disapprove, is not to the point. The plan exists; it is already working and it will continue to work practically without opposition, until Protestantism is awakened to the seriousness of the situation.—*Christian Herald.*

BACK IN THE SADDLE.

(From the Miners' Magazine.)

J. Mahlon Barnes, who a year or two ago was compelled to resign from the office of national secretary of the Socialist Party in disgrace, charged with drunkenness, gross immorality, etc., is back in office again and will have the honor of handling the political campaign for 1912 for the Socialist Party.

Barnes is the man that accused old Mother Jones of blackmail after having borrowed $200 of the old lady and failed to reimburse the aged woman until he was compelled to do so by threats of civil action. As long as the Socialist Party persists in placing such people as Barnes in office it will fail to command the respect ofmany decent people who are cognizant of the conditions.

According to the testimony or evidence in the Barnes case, Barnes had converted the national office into a sort of bagnio, or harem, for private use and acted in a scandalous manner. Such papers as the Chicago Daily Socailist and the Appeal to Reason never gave the matter mention, or rather sought to cover up the disgraceful matter "for the good of the party," consequently thousands of Socialists never knew what was going on in the Windy City at the national headquarters.

While it may do for the old parties to choose degenerates and libertines for their leaders it will not do for the Socialist Party to follow their example in this matter, as it dishonors the party and is political suicide.

No greater wrong or injury can be inflicted upon the party than naming for public office men or women of questionable character. This vicious practice has done more to pollute our politics than any other cause. If the Socialist Party is going to follow the example of the old parties in their tactics, the sooner it goes to perdition the better

—Jason Jones, Jr.

TEACHER OF TEACHERS.

Teacher of teachers, in Thy school
Give us our fitting part,
Obedient to Thy loving rule
With body, mind and heart.

We thank Thee for each active mind
Which thinks Thy thoughts again,
For all who have Thy truth divined
And made Thy message plain.

Searchers for truth, oh make us true,
And give us clearer sight,
That nothing in our outward view
May cloud the inner light.

The universe, Thy open book,
Give us the skill to know,
Forgetting not the upward look
In searching things below.

A world of great, harmonious laws,
Of purpose and of plan;
And seen through all, a Great First Cause
Whose crowning work is man.

Increase our knowledge more and more
That we may ready be
For that great school beyond Death's door—
God's University.

—Selected.

TOBACCO AND COLLEGE STUDENTS.

Penn College after extensive observation hesitates to admit tobacco users as students. A statement to this effect is to appear in their catlogue. "The effects of tobacco upon young men is so detrimental that the faculty do not care to work against this handicap. Young men using tobacco are not encouraged to enter Penn College. While not refuused entrance the faculty reserves the right to dismiss such students if in their judgment the habit becomes too much of a hindrance. It may be cited that many young men in eastern universities use tobacco with apparently little or no bad effect as far as the truth of this statement is concerned. While we doubt seriously the truth of this, and believe that no one can use tobacco and escape injury, physically, mentally and morally, yet even granting its truth we still maintain that the Penn ideals, or the "Penn Spirit," will not allow a young man to use tobacco in any form and still measure up to the standard of the product from Penn College. Perhaps not more than a half dozen, who use tobacco, come to Penn any year, yet we do not desire to admit even this small number. We would rather these would attend colleges where the habit is tolerated, where one addicted to it may be comfortable and leave us to handle only those young men who are clean from this filthiness and whose minds are not dulled by a poison self-administered. If this comes to the notice of any young man expecting to come to Penn and now using tobacco, let him reform in this particular or seek some other college where the standard permits students to poison themselves and contaminate the atmosphere which others must breathe."—*Western Work.*

ANGELS MINISTERING TO US.

Mr. Butler, the great Bible commentator, says: "There are many reasons to conclude that the angels who never sinned are constantly employed. The very name angel signifies a messenger, one appointed to do the commandments of God. An angel appeared to Zacharias and to Mary. Angels announced the birth of the Savior, and they attended him in his temptation and in His final agony. They conducted the apostles out of prison. An angel advised Cornelius to send for Peter. An angel informed Paul that he and his companions should not perish on their voyage to Rome. And the separation of the righteous from the wicked at the day of judgment is ascribed to angels. In short, they are described as ministering spirits sent forth to minister to them who shall be heirs of salvation. All these passages and others not mentioned go to prove that their great work is not silent adoration, abstract contemplaton, but activity, boundless activity."

Then is it not pleasant and inspiring to remember that amid the stress and turmoil of this mortal life, when we feel that everything is against us, and the mistakes and sins of our past lives come up before us and demand restitution: when the heart grows faint and we are almost ready to yield up our allegiance to the King eternal, there comes into our spirits a sweet and gentle influence assuring us that God has not forsaken us, that Jesus is still at the right hand of the Father pleading for us. What is this but the soft whisper of some angel of mercy who has been sent to minister to us. O child of God and heir of eternal joy and peace and rest, look up and rejoice though clouds and darkness seem to envelop you. Your Father knows your grief and has innumerable resources for the succor and deliverance of every one of his trusting children.

Above all other things there is justice; success is a good thing; wealth is good also; honor is better; but justice excels them all.—David Dudley Field.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Psalms 133-139.

From Pastors and People.

Kistler's, Cleveland Circuit.

Dear Herald:

Our pastor Rev. W. D. Reed was unable to fill his regular appointment last fourth Sunday. He is very ill at the present, we all hope for his recovery soon.

Rev. A. P. Ivester was there and gave us a fine sermon. Our special meeting will commence next fourth Sunday in July.

I suppose Bro. Braswell will be our pulpit help. I will ask every body to pray for us to have a glorious revival

I'll forever remain in Christ.

With best wishes to you Herald readers.

Lolan Ivester, Reporter.

Burlington.

The attendance at Sunday school last Snday was 161. The offering, $2.63. Our superintendent, Bro. Andrews, was absent. He attended the Greene Township Sunday School Convention, which was held at Lows Lutheran Church.

In accordance with the announcement, Bro. McCulloch was with us Sunday morning, and preached a good sermon. There was no service held in the evening.

A Christian Endeavor Society was organized Sunday evening by several of the young people, composed largely of the Baraca and Philathea classes of our Sunday school.

The children of our school are being trained for the Chldren's Day exercises, which will probably be held the second Sunday in July.

C. B. W.

July 2, 1912.

Bethesda, Halifax Circuit.

Our new and very popular pastor, Rev. J. E. Pritchard, has been with us since the second Sunday in May. He was not a stranger to our people, having assisted Rev. L. W. Gerringer last September in the special meeting held at this church. Since that time our Circuit has been without a pastor, so we know more fully how to appreciate one. Two rooms of the parsonage have been very comfortably furnished, and Bro. Pritchard is keeping "batch," taking his meals at Mr. N. M. Harrison's.

We have a nice Sunday school here, though there is still room for improvement. Prayer meeting held every Wednesday night.

Our pastor left the 24th to make a short visit to his home people. We shall be glad to see him return.

Reporter.

Lebanon.

President Swain was with us the fourth Sunday afternoon and preached an able and instructive sermon. We had our Children's Day the fifth Sunday. There was a large crowd present. The children did finely, some of the smallest taking part. It was a perfect success. It was said to be the best one ever held here; which reflected much credit on those that trained the children. Mr. Spies, from Weldon, made an interesting talk to the children. Collection for foreign missions amounted to $5.04, which was small indeed for the number present.

In the afternoon Mr. Spies made a splendid talk on Sowing and Reaping, which I am sure was enjoyed by all. Come again, Bro. Spies. Our Sunday school is getting on finely with Mr. J. H. Allen as Supt. We haven't decided when we will have our special meeting.

M. Goal Jordan.

Garysburg, N. C., July 2, 1912.

Yarborough's.

Harmony Church observed Children's Day the fourth Sunday. It was an excellent service. Sister Nannie Balentine was assisted by her sister, Miss Sudie Medlock, in training the children. They deserve much credit for their excellent work. The children's service always reaches a high mark. The music was directed by Miss Joe Balentine and was splendid.

Bro. and Sister C. A. Moore are visiting in Greenville. We miss them very much. Our special meeting will begin with Harmony Church the fourth Sunday, with Rev. G. L. Curry to help. Quarterly meeting Saturday night before the fourth Sunday.

First Sunday at Yarborough, assisted by Bro. Curry.

Miss Maud Bess of Caroleen has returned after spending three weeks at the parsonage.

W. A. Lamar.

Reidsville Church.

Mrs. Nellie Wray	$10.00
T. E. Wray, Jr.	.50
W. E. Wray	.25

Little Tom sold cherries and got his 50c. and says he is going to make 50c. more himself to put on the church. Hurrah for Tommy! May the Lord yet call him to preach. He is a bright boy. Earl is right after him, and no doubt he will raise 25c. more. This will do permanent good, and no doubt when they grow to be men they will look with pleasure on this building and know they helped to make it possible. Are there any other little boys and girls who will help? If so, send it on.

We have already spent over $300 and are looking for the lumber any day. These bills must be met and will be, but don't you want to help?

C. E. M. Raper.

Reidsville, N. C., July 1, 1912.

Lincolnton.

The June report of our Sunday school is as follows:

First Sunday, attendance 80, collection $2.71.

Second Sunday, attend. 101, col. $3.33.

Third Sunday, attend. 93, col. $3.40.

Fourth Sunday, attend. 76, coll. $2.67.

Fifth Sunday, attend. 77, coll. $3.48.

Our attendance has dropped off just a little, but our collections have kept up, which shows the interest has not abated in the least. We had our Children's Day the fifth Sunday. Notwithstanding a tent meeting was going on within 300 yards of the church, and the Baptist people had one of their best men to preach at the same time in their church, which is about 350 yards from our church, we had the folks. The church was packed; the collection was $6.20, but ought to have been more.

We have just organized a C. E. Society with a good force of young men and women. They meet each Sunday afternoon at 4:30. I hope we will be able to make this a great power in the church for God. Our Teacher Training Class is getting along well. We are expecting our new and handsome organ to arrive any day, which will add much to our singing. So after all it seems we are here to stay.

D. B. J.

Moriah, Tabernacle Circuit.

We held our Children's Day service last Sunday. The pieces were rendered nicly by the little boys and girls. The singing by the choir was fairly good. The quartette, consisting of Messrs. Coe, Hamilton, Cheek and Long, sang four beautiful songs which were enjoyed so much by every one present. We continue to thank them for their kindness. Prof. Lee P. Blair made an interesting talk after the children did their part. Bro. Cecil was there aiding wherever he could. Our collection amounted to $16.52.

Our S. S. attendance for last month

was not as good as month before. June 2, 70 present; June 9, 74; June 16, 84; June 23, 92; June 30, 60 present. Average for month, 76. Our Supt., Mr. Witty, is working faithfully at organizing some new classes. Will report about them in full later.

Dr. Sam Coe is visiting his parents and relatives.

Mr. George Plunkett is spending his vacation at home. Reporter.

June 30, 1912.

Chatham Circuit.

The Children's Day service was held at Hickory Grove Church last Sunday. It was a great success. The children spoke well, which showed that much credit was due the two young ladies who had them in charge. Mr. W. H. Kimrey rendered excellent service in helping with the children and also with the music. We all appreciate his help more than words can tell.

The third Sunday in June Rev. J. H. Bowman offered to the children up to 16 years old a class pin if they would get up as much as 50 cents each for foreign missions. There were twenty-four children that won class pins. In all we raised $14.69 for that purpose. This is the largest amount ever raised for foreign missions at one time in our church. Thanks to Bro. Bowman for his offer, for it was of great help to us.

July 2, 1912. Reporter.

Siler City.

We are getting ready for our Children's Day service which will be held the second Sunday in this month. We are back in our church now, after having been out for two months. Have spent nearly $700 in seating, painting, carpeting, etc., and we now have a neat, comfortable little church, and are glad to get back home. (Come down to see us sometime, Mr. Editor.)

President Swain was with us third Sunday night in June, and his sermon was very much enjoyed. Heard several speak very complimentarily of it.

G. E. M.

Asheboro.

Our W. F. M. S. held quite an enjoyable and interesting Mothers' meeting in the church Friday afternoon, June 28th. The women of the missionary societies of the other churches in the town were invited, also the ministers and their families. The attendance was good. A missionary program was well rendered, the children with their sweet songs and recitations adding much to it. The presence of the babies of the Cradle Roll and their mothers was an interesting feature. Refreshments consisting of ice tea and sandwiches were served, and after a social hour the meeting adjourned. The members went from the meeting feeling that it was the best we have had in recent years. Mrs. T. M. Johnson.

July 2, 1912.

Caldwell Circuit.

We are still breathing on Caldwell Ct., but moving slowly. We have held our second quarterly conference and found but little done by pastor or people. I think there have been the most unfavorable Sabbaths this year so far that I have ever noticed. Conference put in nomination for delegate, Rev. P. D. Moore and J. L. Childers.

Our church at Shady Grove is now covered and about weather boarded, and hope to lay the floor and put in windows and door soon. Pray for us, that God will give us a prosperous year.

I see no assessment for this work this year. I have failed to get minutes of the last Annual Conference, hence am ignorant of the assessments if there be any. Even at this late date I would be glad if some one would favor me with a copy. H. D. Garmon, Pastor.

Hickory, N. C., R. F. D. 4.

Mt. Carmel, Granville Circuit.

Children's Day service was held Sunday night last. Though the weather was very inclement the church was full to the limit almost. Truly, I must say the children did well. Collection fair.

Again Bro. Bethea proved himself "not lazy," because of having preached in the morning at Union Chapel, then driving a distance of perhaps eight miles to attend the Children's Day service at Rehoboth in the afternoon, then from Rehoboth to this place to attend same at 8:30 o'clock. Not lazy, or just wanted to hear the children one, was it not?

Next thing with us now is our longed-for picnic. W. Polk Garrett.

July 2, 1912.

Bethel, Randolph Circuit.

Providence Township S. S. Convention held its annual session at Bethel the 5th Sunday in June. It was a good session, and we trust that a determination for better and fuller schools was carried home by many. The officers for the ensuing year are as follows: Mr. W. R. Julian, Pres.; Mr. J. A. Stout, Vice Pres.; Miss Estelle Neece, Sec.; Messrs. A. M. Macon, Joe Fields, George Pugh, and Mrs. Lizzie Berry and Pearle Adams, Executive Committee.

Our Children's Day service is to be held at 3 o'clock next Sunday, July 7. Program as follows:

Song service, conducted by Miss Lonnie Adams.

Scripture Lesson and Devotional by pastor, Rev. Lassiter.

Quartette.

Greeting—Floyd Fields.

Welcome—Grady York.

A Call for Workers—Beulah Burrow.

Little Sunbeams—five little girls.

Song.

Crown Him Lord of All—Elsie York.

A Nickel—De Witt Allred.

A Dime—Louise Adams.

Speech—Clarence Fields.

Sunbeams, by seven children.

Song.

A Wish—Herbert York.

A Little Lad—Beulah Burrow.

A Message—Gurney Trogdon.

A Wee Boy and aWee Girl—Floyd Cox and Eva Field.

Tell it Again—Bessie Wood.

Building the Ship, an exercise by twenty-five young people and children.

Tell it not in Gath—Robt. Garner.

Christian and Heathen, by ten girls.

Collection, Ina Kirkman.

Song service.

Reporter.

High Point.

Last Sunday was a good day for us. Our Sunday school was back to 213, and there were about 225 in the morning congregation and about 125 at night. That we think is fine for a hot Sunday. We were glad to have Bros. C. A. Cecil and T. H. Matthews' worship with us in the morning service. The pastor preached on the promised subject of "Dreaming Dreams and Seeing Visions." It was applied to the Methodist Protestant Church. Our fathers of 80 years ago dreamed dreams of a free Methodism, and their children of today are seeing visions of a free Methodism, perhaps, beyond even the dreams of our fathers.

A number of the people were kind enough to express their appreciation of the sermon. Perhaps I will publish it after it soaks awhile.

A. G. Dixon, Pastor.

High Point, N. C., July 2nd, 1912.

St. Paul.

The revival at St. Paul closed last Sunday night. There were twenty-one professions, about twelve were reclaimed, nine converts. It was a good meeting, considering everything. Spiritual death reigns almost supreme, not in the M. P. Church alone, but all other congregations. The outlook is for better times. Rev. L. W. Gerringer assisted the last week.

He did good preaching. The people were well pleased with his work here. There will be 6 accessions as a result of the meeting. There being only nine conversions, we did not expect many accessions. Two joined, others to follow.

G. F. Millaway.

Friendship, Stanley Circuit.

Our pastor, Rev. G. L. Reynolds, filled his regular appointment here last Sunday, June 30; he always gives us something that helps us in the Christian life. Being a lovely day, a large congregation, and every one present seemed very much pleased with the service. Our Sunday school is progressing nicely. New members are being enrolled nearly every Sunday. I hope they will continue to come until all will be members of our Sunday school that possibly can attend.

Prof. J. R. Holt, of Greensboro, will teach a ten days' singing school here beginning the 22nd of July.

Rev. Mr. Reynolds and Mr. Martin Furr held a prayer service at the home of Mr. Frank Mason Sunday evening, whose daughter is sick and not able to attend church. We are sorry to say her condition is very serious. Reporter.

Yadkin College Circuit.

We are moving steadily on. Rev. J. H. Moton, of High Point, came up on Saturday before the fifth Sunday and spent Saturday night with Bro. Lindsay Leonard. An all-day service was appointed for Bro. Moton at Shiloh on fifth Sunday. A large crowd greeted him from all parts of the work. Bro. Moton was at his best, and gave us two inspiring and helpful sermons. We were all glad to see him and hear him preach again. Bro. Moton was pastor on this charge for five years. Sunday was indeed a good day. Bro. Moton's visit and sermons made us all feel that we wanted to be better; really, many are better. We hope he may chance to come this way again soon.

Bro. J. N. Garrett is no better. Bro. Garrett realizes that he is nearing the end of his Christian race. His financial circumstances are still embarrassing. He tells me that he traveled as an itinerant minister for some seventeen years, and for twelve years received much less than a support. Sometimes he traveled for as little as $113. Surely some of those fields which Bro. Garrett has served will now come to his relief; and will not others come in also? If one hundred would resolve to give one dollar and do it at once, the situation would be relieved. Brethren, if you have a mind to help do not delay, for Bro. Garrett will not be with us long at best; only a few more days, perhaps another week or two. Let Bro. Garrett know of your love and sympathy before he is gone. Bro. Garrett is resigned to the Master's will; when I went to see him last, though with feeble voice he talked of the work, the brethren, and sang and praised the Master.

May each one remember him earnestly in our prayers. He has had three doctors, and they are all agreed that he can never be up again. A general wear-out and break down. Heart very weak and swelling of the limbs. He sits most all the time propped up in a rocker.

H. L. Powell.

Bethany, Haw River Circuit.

Last fourth Sunday we held our Children's Day services. There was a large, attentive crowd present. All seemed to enjoy the day. In the afternoon, to our delight, our pastor was with us and gave us some very helpful remarks. Collection amounted to $3.33.

Last Saturday we held our fourth annual New Bethel township S. S. Convention at New Lebanon Christian Church. It was well attended, there being eight Sunday schools in the township and every one represented. We were disappointed that the pastor of New Lebanon, Rev. L. I. Cox, and our pastor, could not be with us. Sorry indeed that Bro. Raper was sick. Hope that he may speedily regain his strength.

The Convention was one in which we got much good information and enthusiasm. We expect to make our Sunday schools much better. Each of the three sessions of the Convention on Saturday was much enjoyed.

Sunday morning at ten o'clock we met again for a Union Children's Day, in which seven Sunday schools participated. It was good to be there and worship together.

Sunday night Mr. C. A. Hines, of Greensboro, gave a splendid address on The Week Day Work of the Sunday school.

Our Sunday school is being well attended. Bro. J. D. Baynes, our Supt., is a worker.

Protracted services will begin at Bethany the second Sunday in July. We are looking forward expecting a real feast on God's blessings. Brethren and sisters, pray for us that we may work and pray as the Lord would have us do.

Cora Lester, Reporter.

July 2, 1912.,

Whether women are allowed to vote or not they will continue to rule the world.—Roanoke News.

High Point.

The Executive Committee of the Woman's Home Missionary Society, the Advisary Committee appointed by the last Annual Conference, and the locating committee for the Orphan's Home met in the Methodist Protestant Church in High Point on Thursday, June 27. The writer and a few others were present as visitors. These committees had a very interesting and enthusiastic meeting. The locating committee made its formal report of its selection of a farm for the Home two miles from High Point on the macadamized road leading toward Greensboro.

This report was unanimously accepted by the joint session.

This meeting elected as a Finance Committee: Mr. T. A. Hunter, Dr. F. R. Harris, Mr. J. M. Millikan, Mrs. W. C. Hammer, and Mrs. A. G. Dixon. And as a Building Committee, Dr. J. K. Reitzel, Capt. A. M. Rankin, Sheriff R. R Ross, Mr. R. H. Brooks, Mr. V. W. Idol, and Mr. J. J. Welch. These Committees were asked to get to work at once to see what could be done toward the erection of a building in the near future. As stated last week, the farm cost $100.00 per acre, and Mr. and Mrs. J. J. Welch gave $1,000 on purchase price. Two other men of High Point have already promised $500 each, and it is thought that High Point will at least pay for the location. If any one should think that the price on the farm is high he need only have his attention called to the fact that Mr. Welch paid $133.00 per acre for a portion of this farm some years ago. And the very day that the Committee accepted the location a 48-acre tract of land just about the same distance from High Point, on the Winston road, was sold in small lots and averaged about $200.00 per acre. The farm we have is more valuable for our purposes than that would have been. The Committee went out in automobiles last Thursday to see the location before accepting it, and all of them felt that it was an ideal place. The place is well elevated and already has a splendid well of water in the yard. Let every Methodist Protestant from the smallest child to the wealthiest man prepare to put something in the building soon to be erected. A. G. Dixon.

High Point, N. C., July 2nd, 1912.

The man who has begun to live more seriously within begins to live more simply without.—Phillips Brooks.

The true strength of every human soul is to be dependent on as many nobler as it can discover, and to be depended upon by as many inferior as it can reach. —Ruskin.

PLEASE NOTICE AND PLEASE RESPOND.

Will all the delegates to General Conference who have not already done so please send me a statement of their traveling expenses (not including Pullman fares and meals)? I was directed in a meeting of our delegation in Baltimore to make division of the fund in my hand in proportion to traveling expenses. I trust that those who do not wish to be neglected in the distribution will give me the desired information soon, as some of the brethren need the portion coming to them.

J. F. McCulloch, Treas.

GENERAL CONFERENCE EXPENSES.

	Due.	Paid
Alamance	10.00	9.13
Albemarle	2.00	
Anderson	3.00	3.00
Asheboro	6.00	6.00
Asheville	3.00	2.50
Buncombe	3.00	2.50
Burlington	8.00	8.00
Caroleen	3.00	1.00
Cleveland	11.00	
Concord	5.00	5.00
Davidson	6.00	4.25
Denton	2.00	2.00
Efland	3.00	1.00
E. Winston & U. Ridge	2.00	2.00
Fairview	5.00	5.16
Flat Rock	9.00	9.00
Forsyth	7.00	7.00
Gaston	2.00	
Gilburg	1.00	1.00
Graham & Haw River	2.00	2.00
Granville	9.00	9.00
Greensboro	14.00	14.00
Greensville	5.00	5.00
Guilford Ct.	6.00	6.00
Halifax Ct.	8.00	8.00
Haw River	9.00	9.00
Henderson	15.00	15.00
High Point	$11.00	$11.00
Ivy	3.00	
La Grange	3.00	3.00
Lebanon	3.00	3.00
Liberty	10.00	10.00
Lincoln	10.00	10.00
Littleton	10.00	
Mebane	4.00	4.00
Mecklenburg	3.00	
Mocksville	4.00	4.00
Monroe	3.00	
Mt. Hermon	10.00	10.00
Oak Ridge	10.00	10.00
Orange	3.00	3.00
Pinnacle & Mt. Zion	7.00	7.00
Randleman Ct.	10.00	7.00
Randolph	10.00	8.06
Richland	10.00	
Roanoke	10.00	
Rockingham	2.00	
St. Paul	2.00	2.50
Saxapahaw	5.00	5.00
Siler City	3.00	2.23
Spring Church	5.00	5.00
Stanley	9.00	
Tabernacle Ct.	13.00	13.00
Thomasville	3.00	3.00
Uwharrie	3.00	
Vance	8.00	6.82
Welch Memorial	1.00	1.00
Why Not Ct.	10.00	10.00
Winston Church	10.00	10.00
Yadkin College	10.00	10.00
Yarborough	5.00	5.00

Bro. Lamar fills two of the gaps by remitting for Anderson and Yarborough.

J. F. McCulloch, Treasurer.

In Memory of P. A. Williams.

Ever since the death of my father, P. A. Williams, of Hemp, N. C., I have wanted to write a few lines to the M. P. Herald, concerning his life and death, but have felt unable to do so until now.

My father was a good, true, Christian gentleman. He always taught his children to love and honor God above all else. He believed in the plain Christian religion, as taught in the Bible. As long ago as I can remember, he was particular to have us children attend church, Sunday school, and always attended with us whenever his health would permit. He lived a Christian life in the home, too. I have seen him shout the praise of God, in our home, just from hearing a good hymn sung. His one great aim in life was to be ready for death. I have heard him say often, "If we miss heaven we have missed all."

He had suffered much for several years past, but for the past two years he had grown steadily worse, until in July last, he had to give up work altogether. Since that time he rapidly grew weaker until we saw that the only possible chance for his recovery would be to have an operation performed. He was perfectly willing to go to the hospital, and thought he would get well, but God willed it otherwise. He told my mother before he left home, that if he should die, there was nothing in the way.

Papa had a very affectionate nature. He loved us all so well, and we all loved him so much, we miss him, oh, so much, but we know he is beyond all sorrow and suffering, and we are all striving to meet him over there.

He loved the M. P. Church, and the "Record" was always a visitor in our home.

Six months have passed since that sad day
Our father passed from earth away
To join the loved ones over there
Beyond this life of toil and care.
Our home is sad, our hearts are sore;
As days go by, we miss him more;
Our love for him's the same today
As in the hour he passed away.

Fannie W. Phillips.

Timmonsville, S. C., July 1, 1912.

Martin.

On January 23, 1912, death came to Sister Lousinda Martin, at the ripe age of 89 years, 8 months and 18 days. She was the wife of Bro. William Martin and mother of Rev. W. P. Martin. Her husband and two of her children preceded her to the spirit world. She leaves 7 children, 40 grand children, and about 100 great grand children. She was truly a help meet to her husband, a loving mother and a good neighbor. She became a servant of the most high God some 40 or 50 years ago. She loved the preachers, and often spoke of Rev. G. E. Hunt, for whom she made a suit of clothes. During my pastoral service here, for 13 years, she has shown a spirit of love and kindness to the writer while serving as pastor. She has not often been to church on account of being too feeble, but showed much kindness in her home. I visited her in her afflictions and she often told me she was ready for the summons of death. She showed much patience in the care of her crippled boy, Eddy, who was crippled from his infancy to the age of 30 or more years. Her request was that his funeral was not to be preached until she was dead, that hers and his should be preached at the same time, which is to be the first Sunday in August by the writer, H. D. Garmon.

Berry-Rosser.

On Wednesday, June 26, 1912, at ten o'clock, we witnessed a beautiful home wedding, when Miss Daisy Estelle, the youngest daughter of Mr. and Mrs. Wm. W. Rosser, became the bride of Mr. Walter Charles Berry, of Bakersville, N. C. The parlor was very beautifully decorated with evergreen fern and Jessamine, making a most picturesque and beautiful scene, the color scheme being green and white. After Rev. W. O. Rosser, of Spring Hope, and Rev. G. W. May, of Castalia, had taken their stand, then to the sweet strains of Lohengrin's "Faithful and True," rendered by Mrs. W. O. Rosser, entered little Misses Mildred Bobbitt and Helen Andrey Thornton, Mildred bearing the ring on a silver tray, planted in a mound of moss. Then came the bride, attired in a handsome tailored suit of tan, hat, gloves, and shoes to match, leaning on the arm of her maid of honor, Miss Mary W. Rosser, sister of the bride. Then entered the groom, accompanied by his best man, Mr. Perkins

Taylor. The words that made them one were sweetly and impressively spoken by Rev. W. O. Rosser, brother of the bride, Rev. G. W. May concluding the ceremony with a very touching and beautiful prayer. As an evidence of the popularity of the bride and groom, they were the recipients of many valuable and useful presents.

After receiving the congratulations of a host of loving friends, they were driven to Littleton, where amid showers of rice they boarded 32 for a bridal tour through the northern cities. Their many friends throughout the State wish for them a long and happy married life. On the evening of the 25th an elegant reception was given by the bride's parents. Visitors entertained in the home were Mrs. Mary E. Thornton and Mr. Perkins Taylor of Aurelian Springs, N. C., Mr. and Mrs. W. O. Rosser, of Spring Hope, N. C., Mr. and Mrs. W. N. Thornton and little girls, of Littleton, N. C., Misses Carrie Sledge, May Avent, and Alma Alford, and Mr. Wade Avent, all of Wash., Mr. Turner and John Turner of Littleton, N. C.

HARDNESS OF A DIAMOND

(New York Press.)

It is difficult for one not intimately acquainted with the brilliant and sparkling gems to realize just how hard a diamond may be.

A carpenter runs his plane over a piece of wood and out comes the pretty curly shavings. Now, if a plane is made with a diamond blade instead of a steel blade and the blade is set just right the plane when run over glass will turn out fine, thinnest shavings, something like those made by a plane on wood.

This gives some idea of the wonderful hardness of a diamond, yet there is something harder than a diamond. It is another diamond, or even the same diamond, for a diamond may be extra hard in one part and not so hard as it ought to be in another part.

The Kohinoor diamond was in places so hard the cutters feared they might have to give up the work on it. Other parts of the stone were soft, if you could say any diamond is soft.

If a diamond is placed between the ends of two heaviest steel railroad rails and then by hydraulic pressure the rails are forced closer together and then still closer until they touch, the diamond will sink right into the steel almost like a key forced into bees-wax.

—Dr. W. M. Jones, of High Point, has been chosen for superintendent of health in Guilford County.

THE CORNFIELD.

See it in the early morning,
Like a patient army stand;
With its green spears all uplifted,
To salute the day at hand.

Dew-wet cobwebs brightly glisten,
Silk-capped ears a harvest show;
And gladsome, fairy whisper
Ripples down each shining row.

See it in its noonday splendor,
Drinking life from air and sun;
Taking strength from earth and heaven;
Mystery to look upon!

See it in the cool of even,
When the shadows deeper grow;
Creeping over field and meadow,
Softly folding row on row.

Dim and vague now looks the army,
But when comes the morning light,
Green spears will again be lifted,
Strengthened by the blessed night.

—*Edwin Carlile Litsey in Farm Journal.*

THE SOUTH AND THE CORN CROP.

In the year 1900, according to the U. S. Census figures, the nine Southeastern States in the Southern Railway territory produced a total of 338,150,000 bushels of corn. In 1910, the same States produced 552,000,000 bushels.

What is even more significant, however, is that in 1910, corn sold for an average price of 68 cents per bushel in these nine Southern States, while the price commanded by the cereal in the other corn-producing sections of the country averaged only 48 cents per bushel.

In 1910, Jerry Moore, a South Carolina Corn Club boy, broke the world's record by growing on one acre the tremendous yield of 228 bushels of corn. In the fall of 1911, at New York, The International Harvester $1,000 Cup was awarded to a Virginia farmer for the best thirty ears of corn grown in America.

It is, indeed, very evident that the Corn Belt is shifting, and that its trend is to the South.—*Southern Field.*

THE CRUEL CHECK-REIN.

It is strange that the overhead check-rein on horses has not run its course and been given up long before now. A horse will travel easier, last longer and look better when given his head. If checked at all it should be with only a moderate side check.

The present fashion is to clip the foretop close to the skull so the animal's eyes and brain have no protection from light and heat, and then pull up his face to the sun with an overdraw. This is rank abuse of a helpless dumb animal, and is entirely uncalled for save by ignorant custom and fashionable stupidity. Some horsebreakers draw a colt's head so high that the torturing check gets all of its attention, and its education, when handled thus, is about as complete as that of the young man who went through college by entering at the front door and being kicked out at the rear.—Farm Journal.

BIRTHDAY.

By request I will tell you of a happy day, June 27th, spent in the pleasant and hospitable home of our dear uncle A. R. Hunter (familiarly known as "uncle Quill.") The children, six in number, and sixteen grand-children, one sister, and other relatives and friends to the number of about one hundred gathered together to have a pleasant day and to show uncle Quill the sincere love and respect we all have for him and his faithful wife "Aunt Becky." Dinner was spread on a long table out in the shady yard, The nineteen fine large cakes, thirty-two luscious pies and custards, and nineteen tempting dishes of fried and roast chicken, also roast beef, besides a variety of pickles, and other delicacies, were good to look upon and to taste. Coffee was served to those who desired it. And there was also a supply of cool sparkling well water. When all was in readiness our beloved pastor Bro. T. A. Williams returned thanks. After which it became the duty of each one present to step up and serve themselves. After dinner splendid music was rendered by the "old original string band," while the company enjoyed themselves out under the spreading oak trees, on the porches in the house or wherever they chose. To show the tender love, the high appreciation of a watchful, prayerful Christian father who has been spared to them these seventy three years, the children presented him with a nice serviceable present.

We all join in wishing Uncle Quill many, many more happy birthdays.

His niece,
Florence L Petree.

—A man has 500 muscles, 1,000,000,000 cells, 200 different bones, 4 gallons of blood, several hundred feet of arteries and veins, over 25 feet of intestines and millions of pores. His heart weighs from 2 to 12 ounces, its capacity is from 4 to 6 ounces to each ventricle, and its size is 5 by 3⅛ by 2½ inches. It is a hollow, muscular organ and pumps 22½ pounds of blood every minute. In 24 hours it pumps 16 tons. It beats about 72 times a minute. In one year an average man's heart pumps 11,680,000 pounds of blood.

JESUS CHRIST AND OTHER WORLDS.

The theory of a multiplicity of inhabited worlds in the solar system is no longer generally held. In the latter part of the nineteenth century speculation on this point was rife, and the notion had much currency through the support of astronomers like Professor Proctor, as well as through the romantic claims of such theorists as Schiaparelli and Flammarion; but with the establishment of a set of conclusions reached by a school of physicists, of which Lord Kelvin is a member, belief in the existence of other planetary races has given place to a settled skepticism.

The conclusions which have seemed to overturn this once popular belief, briefly summed up, come to about this—namely, that the stars, one hundred million and more, answering to the naked eye and the most powerful telescopes, are, without exception, referable to an origin in the Milky Way, which Sir William Herschel described as a broad belt or ring marking, in a general way, the periphery of the stellar universe. Stellar chemistry, a science made possible through spectral analysis, proves as completely as chemistry can prove anything, that all the stars and their satellites are composed of kindred substances, though of varying densities; that planetary and stellar atmospheres are but modifications of ether —modifications determined by distances from other centers, by densities, and by surface conditions—that the ether of stellar space is everywhere the same, and that the sidereal universe, although extended through appalling depths, is yet limited, ponderable, and scientifically knowable.

The improbability of any of the solar planets, except the earth, being inhabited is clearly expressed in the ascertained fact that the major planets, Jupiter, Saturn, Uranus, and Neptune, are of a density but litle removed from the nebulous, and are rolled in perpetual winter of so low a temperature that what atmosphere they have is of the consistency of liquid air. Upon the surface of Jupiter, for instance, there exists not one condition which science recognizes as necessary to life. Of the minor planets, only two, Mars and Venus, could be thought of as theaters of life; and of these, the latter's axis is so inclined and its movements about the sun so regulated that but one-half of its surface ever sees the sun, and that half is scorched by torrid and life-excluding summer. Notwithstanding the romance of the "canals" of Mars, that planet is without moisture, and hence must be without life; while "the polar ice caps," once supposed to feed its equatorial seas, are now believed to be frozen gases which rise and fall under changing suns.

How surprising and yet how significant is all this! Surprising in that it contradicts sense, significant in the cosmic value given by it to our sphere. It is significant, too, in its bearing upon the spirit of revelation and the claims of the kingdom of Jesus the Nazarene.

Long ago it was the habit of skepticism, as, more latterly, it has been the disposition of criticism, to detract from the work and claims of Jesus Christ by disparaging comparisons of the earth with a limitless material universe and hinting at the existence of other peopled worlds beside whose bulks our own is but a sand grain, and contrasted with whose inhabitants the men of earth are but grasshoppers and all their affairs as a watch in the night. Of the existence of these wished-for contradictions, not a scintilla of scientific evidence has been discovered, and the telescope and the spectroscope are but another Old and New Testament confirming the preeminence of Jesus and the universal sway of his kingdom which was first made manifest in earth.

Both Sir William Herschel and the modern physicists agree that the solar system is set in the center of the plane of the Milky Way, or Galactic Circle, and that the ecliptic is so inclined that it cuts the median of the great nebular belt, giving a chosen position in the universe for that world which was destined from the beginning to be the theater of heavenly wonders and divine appearings. "But why such waste of matter, such lavish expenditure of unutilized forces? Why such improvidence of providence?" ask those who still doubt. In answer it might be urged that one fact is worth more than a thousand guesses, and that if the testimony of science is to be trusted in one catagory it must be another. Besides, who is to judge if the apparent order of creation be improvidence? The stellar universe is a pavement for Jehovah's feet and a nursery floor for his earth-born children. It is only like him to make it spacious and illuminate it with plenteousness of light. And more, the stars and their systems only describe intenser points in the general distribution of matter, a distribution as mathematically determined as is the placing of the arches, the colonnades, and the pediments of a temple. They express poise and completeness in God's building. A king's palace is not dwarfed to the bare needs of the king's family and his courtiers. It is reared rather to be a sign of glory and power; it is the kingdom in miniature. So the stellar universe manifests divinity and omnipotence. Its uses are a concern of the Architect, inscrutable to men, and yet in its phenomena subject to the inquiry and conquest of the human intellect.

The life output of the earth is to be so stupendous as at last to satisfy all human and even angelic demands for vastness and multitudes. A recent estimate of the number of people who have been born into the earth fixes the total at a thousand billions. But this is a fanciful reckoning, since there are no ascertained data upon which to base a world-long series of calculations. Since the beginning of history, now known to extend back to the founding of the first Babylonian empire, 4000 to 5000 B.C., there have been born into the world probably not fewer than two hundred billions of people, which is, strictly speaking, "a multitude no man can number." The imagination cannot support it, nor could it support the half of it. If the period of "the consummation of all things" is to occur at the prophetic date fixed by the old commentators—namely, in the year A.D. 3200—the total souls for all ages may then have been carried to a thousand billions. And this might well supply the contents of the apocalyptic host, "ten thousand times ten thousand, and thousands of thousands." And since the angelic ranks—"an innumerable company" to whom the spirits of just men are to be joined—are the original subjects of the Messianic government, the number of its citizenry passes into infinity. Compared with the spaces which these tread, the stellar universe can be but a verge or a bourne.

And now our reasoning comes to this—namely, that revelation exalts the earth to a preeminence amongst all worlds and makes it the center of the moral universe; and science adds its word that, in so far as material tokens of this preference are expressed in stellar phenomena, nothing is wanting. That in the mind of St. Paul the earthly mission of Jesus Christ had a cosmic meaning nobody who reads his epistles can doubt. This vision gave him his viewpoint of the incarnation and shaped his doctrine of the church. That is the Christ doctrine which must triumph. The old strongholds of materialism and the possibilities of a recurring pantheism in philosophy have gone down in the face of this newer view of the universe. Within and about the Galactic Circle rolls a vast concourse of stars and nebulae, suns and worlds, formed and forming, of old, called into being by the Logos that there-

in in the time of his pleasure he might manifest himself. This is that mantle of divinity which shall be folded as a vesture and put aside; but the Life to which it once answered shall abide, "the fullness of him that filleth all in all."—Rev. H. M. Du Bose, D. D., in Nashville Christian Advocate.

A LITTLE BOY'S RESOLVE.

I will not say an unkind word
To any one today;
I will not do an unkind act,
Not even in my play.
I will be neat in my attire,
And punctual at school;
Respect my teacher, and will be
Obedient to her rule.
Polite and friendly I will be
To every one I meet,
Whether at home or in my school,
Or walking on the street.
If I can keep these rules in mind,
And practice them, I'll be,
My mother says, a litle boy
All will be pleased to see.

EDWARD PORTER'S TRAVELS.

It was Friday morning in spring. Edward Porter was lying on a couch in front of a window. He had been reading the morning paper. He laid it down and looked out of the window.

On the lawn in front of the house next door four boys were playing ball. Edward knew those boys and wished he was out there playing ball too. From the second house another boy came out and started down the street. He was carrying a new kite. Edward was acquainted with that boy also. Edward was sure he was taking the kite to show it to another neighbor, and that after school they would go to the park together. There was just enough breeze to fly a kite well. Edward wished he could go to the park with them and fly his kite too.

"What's a boy good for, anyway, when his leg is broken?" he asked impatiently.

Uncle Stephen, who had just come in from the breakfast table, laughed. "That depends on the boy," he said. "If his legs were the best part of him, it would be dreadful for him to lose the use of one of them even for a little while."

"Why, aren't they the best part of me?" Edward protested fretfully. "I can't go anywhere without them."

"But if they really were the best part of you, it wouldn't do you any good to go anywhere even if you did have them both. Legs can't see or hear or think or know."

"But the think part of me can't go anywhere without my legs. It isn't any good to take me around."

"Isn't it? It is the only part of you that can take you around, for without your 'think part' the rest of you wouldn't know where it was or what was going on."

"I want to go"—

"Hold on!" cried Uncle Stephen. "I won't stop to read the paper just now. I'll play a game with you instead. You let your 'think part' go wherever you'd like to go this minute, and I'll guess where you've gone.,,

"You can't," said Edward.

"O, I'll have to ask questions! We can play this game just as we play 'Twenty Questions.' We'll ask questions which can be answered by 'yes' or 'no' or 'I don't know,' and we won't guess until we think we know the right place. We can ask but twenty questions and can guess but three places. If we can't guess then, we have to give up and let the other fellow travel."

"All right," said Edward, "I've gone."

"Are you in sight from the window?"

"Yes."

"You've gone out to play ball with the boys. Now it is my turn; I've gone."

"I know where you've gone without asking a thing. You've gone up to Green Lake fishing. I heard you talking to papa about it last night."

"Right."

Then Edward went to the park to fly his kite. Uncle Stephen went to a concert. Edward went to his grandfather's to stay all summer. Uncle Stephen went to Lawrence to see if the strike was over. Edward went to work in a mill, and decided he would rather be at home playing games, even if he did have a broken leg. Uncle Stephen went into a hospital and saw a boy with one leg cut off, but he was playing beautifully on a violin. Edward found out all about it just by asking questions answered by "yes" and "no."

Then Edward went somewhere that puzzled Uncle Stephen so much that he could not guess where he had gone for a long time. He would have had to give it up, but Edward let him ask a second twenty questions, so he succeeded in finding him at last.

Edward went a very long way off, where neither he nor Uncle Stephen ever had been before. It was cold there, with a great deal of snow and ice. Uncle Stephen began to think it must be an ice carnival in Montreal, but Edward said "no" to questions leading that way. Edward had been gone a long time. He didn't know exactly how he had traveled, but he thought he went by ship at least a part of the way. He had seen many strange sights, among them a volcano.

No, Edward was not acquainted with any one who had been there; he had not read a description of the place in a book; no one had told him about it; he had not dreamed of it. Then Uncle Stephen noticed the morning paper lying on the foot of Edward's couch. Yes, Edward had read about the place in that. After a good many more questions, Uncle Stephen found out that no one ever had been there until last winter. Then he guessed that Edward had gone to discover the South Pole.

"[illegible]d is worth more than my legs, after all," Edward finally admitted after they had finished the game. "They never could have given me anywhere near so much fun as I've had this morning in my travels all over the world."—*Fannie Wilder Brown, in the Continent.*

HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day. "What is a preacher?" asked grandma. Eddie looked surprised. "Don't you know what a preacher is? A preacher is a man that tells people what the Bible means, and he says thirdly, my brethren; and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said. "Really and truly, grandma?" asked the little boy, eagerly. "Yes, really and truly." "I am afraid not," said Eddie, after a few moments' thought, "or I'd know how and I don't." "What does a preacher do first?" asked grandma. "He takes a text and then explains it. I can't do that." "O, yes, you can, Eddie. Here is a good text for you to explain. 'Be ye kind one to another.'" "There is nothing to explain about that," said Eddie. "You just be kind to everybody and that is all there is to it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a whole week." "Preach a week! why, grandma! I can't," explained Eddie. "Can't be kind to everybody for one week?" Eddie looked thoughtful. "Would that be preaching?" he asked. "It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he has to say in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try, but I was not thinking of that kind of preaching."

"You will be showing everybody what that verse in the Bible means," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the very next

day, so he did not whisper once. "It's not kind to Bridget to play along the road and keep my dinner waiting, either," so he hurried home from school. "It's not kind to mama when I don't run errands promptly." So he did quickly and well whatever he was asked to do. Every day and all day he thougqht about what was kind and tried to do it. The end of the week came.

"How do you like preaching?" asked grandma.

"So well I am going to keep on preaching from the same text, for everyone has been kind to me," said Eddie. —Selected.

MORE MESSAGES FROM TITANIC "SPIRITS."

For some reason the spirits of those who perished in the Titanic are unusually communicative. Numerous mediums have been getting spirit messages in this connection and much is being learned about conditions "on the other side." The only disappointing thing about it to the searcher after truth is that the accounts given by the different spirits do not dovetail very well. Evidently there are some Ananiases over there as well as here. W. T. Stead, the famous English journalist and psychic, who was among the victims, told through several mediums not long ago what a painful ordeal he went through in passing out of this life into the next. Speaking through Mme. d Meissnes, another medium, however, he says: "I never suffered at all; I simply went from my cabin to the beyond." In fact, he says now, he did not know that he was dead until the other spirits told him he was. He came to himself "on a large lawn" and thought he was "at a party of visiting friends." There is no strumming of harps and flapping of angel wings, and not even any golden streets "over there," we are told by the Titanic victims. On the contrary everything is exactly as on this earth, only "much more perfect." Each spirit, instead of taking it easy as some may imagine, "has to work," but he may "follow his natural bent" in this. Also they have "musicales and lectures for mental uplift," but whether ragtime music or not is not stated. The "beings live in communities," but it is to be hoped that they do not gossip about one another as people in mundane communities do.

A while ago, you may recall, Mr. Stead's spirit told of seeing his body still in the ship, bumping its head against a hatch and with a good prospect of coming up and being recovered, but though upwards of a hundred bodies have been recovered, his is not among them. Now, however, instead of being disembodied, Mr. Stead's spirit seems to be back in his body again, for it says: "I cannot see the slightest difference in my own appearance." His spirit ejaculated, through Mms. Meissner: "I am so thankful that everything is over and I find myself alive!" It may be noted by skeptics that the expression "I am so thankful" is a purely feminine one, and one that a learned literary man like Stead would not be likely to use. Mme. Meissner says that she was in a department store—presumably hunting bargains—when she realized that the Titanic spirits were about her and anxious to communicate. She was talking with the Stead spirit when the spirit of Maj. Butt, another victim, butted in and began to talk, although she confesses that she never was introduced to the major in life. She told it that she could not converse with it at that time and it replied that it would "see her later." The spirit of Captain Smith also talked with her. It laid all the blame for the accident on the ship, which was "too big to send where there were icebergs," it said. The captain's spirit appears not to be very truthful, for it has been brought out plainly enough that the ship was all right but that the officers deliberately ran her into danger. Hence it may be assumed that some of these "spirits," at least those that are talking so freely are not the genuine ones but are of the order of "lying spirits," whom we are warned to look out for.—The Pathfinder.

—This is the Fourth of July and many of our fellow citizens have stopped to celebrate.

—Mr. James Irwin, of Bellevue, Pa., called recently in our absence. We are sorry to have missed seeing him.

—Winston had another fire last night. Buildings on Liberty street belonging to Holbrook and Moses were damaged. Loss said to be $10,000 or more.

—We are sorry to know that Rev. W. D. Reed is very ill. Let us hope and pray for his recovery. He is one of our best ministers.

—We were agreeably surprised one day last week at the appearance in our office of the smiling face of Bro. J. E. Pritchard. He perhaps had something to smile about of which we know not.

—The mother of Bro. J. E. Hanner, of Tabernacle, died last Friday, aged over ninety years. Bro. Cecil conducted the funeral on Saturday. One by one the former generation passes, and our generation follows on to the great beyond. Were it not for the thought of God and His goodness, what a gloomy prospect would be before us human travelers!

—The editor spent last Sunday with Burlington people. Mr. Hornady, youngest son of the late S. M. Hornady, kindly met him at the train with his buggy and conveyed him to the church. One of the first things noted was the frame of the new Sunday school rooms already up. This building will make a great addition to the Sunday school accomodations. The school has outgrown its present quarters and is limited in growth by its present quarters. The pastor, Bro. Davis, was visiting his relatives in Virginia and officiating in the marriage ceremony for some of them. We hear good reports of his work in Burlington. In our effort to preach on Sunday morning we had some of Paul's experience on one occasion—a young man was overcome with a spirit of somnolence: only he did not fall out of a window, but came up at the close of the service and confessed his fault. Rev. R. M. Andrews, the Sunday school superintendent and also leader of the church choir, was away attending a Sunday school convention. His help in the church work is greatly appreciated. We were very pleasantly entertained in the home of Bro. John R. Foster, of the Christian Church, and a most estimable gentleman. Mrs. Foster was formerly Miss Etta Stafford, daughter of our good friend and Methodist Protestant, Mr. William Stafford, for some years now deceased. Miss Ila Stafford also makes her home there, so that in this household we have a case of genuine church union. Mr. Foster is superintendent of the Sunday school in his church and in business is head of the well known and successful firm, the Foster Shoe Company. His daughters are students in Elon College. We noted some new buildings going up in the business quarters and the new street cars are evidently doing business. It does not require "sacred concerts" to make people who have been shut in all the week wish to ride out on Sunday. Burlington is to be the seat of our next Annual Conference, and the people there are already looking forward to the time.

—We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down, is weaving when it comes up tomorrow.—Beecher.

Fly Paper.—Mix together a cupful of molasses with a cupful of glue (the kind used by carpenters). Boil the two together for a few minutes, and then spread the mixture on a thick piece of paper. Place it in the room on window sills, etc. The flies will come to it and stick.—Selected.

NOTES ON C. E. TOPIC, JULY 14.

By Charles A. Hines.

Subject—"How Much Should a Christian Think of Personal Appearence." 2 Kings; 9:30-35; Ps. 45:15.

The subject gives opportunity for an interesting lesson; a varied and attractive program; and a chance for everybody to say something. It should be interesting to get the idea of everyone in the meeting concerning dress.

The true rule in dressing seems to be to dress so that your clothing will not attract attention—either on account of shabbiness or for its gaudiness. The man or woman who wears loud clothes is either one who cannot attract attention otherwise and desires it or simply lacking in sense.

A neat, cleanly appearance adds to our influence for good. The Christian should so dress that his apparel will not attract attention, but so act and be so kindly to others that he will draw people unto him and cause them to admire him.

Slovenliness should never be countenanced in anyone. It always creates an unfavorable impression. One's raiment may be costly and yet the wearer may look slovenly. If it be not costly there is no reason why it should not be clean and and dirty hands and nails are never altogether excusable.

This Week's Novelty.

The prayer-meeting committee will prepare a list of Sub-topics for the meeting, announcing the plan, if possible, a week in advance, and in any case obtaining from the leading members a statement of their willingness to co-operate in the plan. These sub-topics may be the following, to which the committee may add others: "False hair." "Cosmetics." "How to get a fine complexion." "Exercise as a beautifier." "Good humor as a beautifier." "Neatness." "Cleanliness." "Over-dressing." "The wearing of jewels." "Display." "How to cure vanity." "The duty of looking well." "The power of real beauty." "True beauty and false." Each of these topics will be written on a separate piece of paper and placed in a little envevlope which will be sealed. Put the envelopes in the contribution-box, and have them passed for each to take one. Limit the speeches strictly to one minute each, and appoint a timekeeper. The leader should see to it that there is no undue levity, and should ask the members to treat these practical questions that really affect character with the earnestness that they deserve.

A. R. W.

Illustrations of the Thought.

The great Lincoln was homely and ungainly. Homeliness is not a disgrace, but slovenliness is. We owe it to the perfect Man to appear always at our best.

The "raiment of needlework" and the "clothing of wrought gold" of the king's daughter were doubtless beautiful, but she was "all glorious within." Let every daughter of the King see to the inward beauty first; then she will be able to judge wisely how much time and money to spend on outward adornment.

There are strength, repose of mind, and inspiration in fresh apparel. God gives nature new garments every season. You are a part of nature. The tree trusts, and grows, and takes storm and sun as divinely sent, and believes in its right to new apparel, and it comes. It will come to you if you do the same.—Ella Wheeler Wilcox.

When I see a young lady with a flower-garden on her head and a draper's shop on her body, tossing her head about as if she thought everybody was charmed with her, I am sure she must be ignorant, very ignorant. Sensible men don't marry a bonnet-box or a wardrobe; they want a woman of sense, asd these dress sensibly.—*Rev. C. H. Spurgeon.*

"My boy," said a wise father, "you do not own your own face." The boy looked puzzled. He had come to the breakfast-table with a frowning, clouded countenance, and had started moodily to eat his food. "You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel them to look at a sour, gloomy and crabbed face."—*The Christian Herald.*

Sandow tells us that as a child he was a weakling. He says: "I went into Italy, and there my eyes were opened. The Greek and Roman statues I saw there inspired me at once to lift from myself the stigma of weakness, for somehow I felt that even in our day the weak man is despised. I went at the labor of revitalization with energy and persistence. Let me tell you I am still at it. I maintain that it is possible for any man to emulate my example as I emulated the example of Greeks and Romans.

In "The Vision of Sir Launfal" Lowell says, "For a cap and bells our lives we pay." A young lady employed as a clerk in a dry-goods store on a salary of $10 a week spent $25 for a fine embroidered dress. When summer time came she didn't take a much needed vacation because she couldn't afford it. Such finery, at such a price, is paying for our lives for caps and bells.

Personal appearance is a larger term than beauty or cleanliness. It means the whole outward appearance of the individual. No salesman that goes around looking depressed, or ill-natured, is likely to get people to buy his goods, while a pleasant, courteous salesman is successful nine times out of ten. In the same way, the Christian must be attractive if he or she is to win others to Christ. The severe, the melancholy, the rude, the irritable, the apathetic Christians are draw-backs to the church.

"Why do you wear a pretty bow in your hair, and take so much pains to have a becoming tie?" some one asked the teacher of a large class in the public school. "I wear my ribbons and put on my bows and make myself attractive because I have to influence for good fifty boys every day," was the reply. The teacher was right. Her boys believed in her much more than they would had she been a dowdy.

Daily Readings.

Mon., July 8—Vain ostentation 1 John 2:15-17.

Tues., July 9.—Old-time finery Isa. 3:16-26.

Wed., July 10.—Inner adornment 1 Peter, 3:-1-6.

Thurs., July 11.—Womanly modesty Gen. 24:61-67.

Fri., July 12.—Apostolic ideals 1 Tim. 2:8-10.

Sat., July 13.—Christ's advice Matt. 6:28-34.

Sun., July 14.— Topic—How much shoul a Christian think of personal appearance? 2 Kings 9:30-35; Ps. 45:7-15.

SOUTHERN APPLES IN ENGLAND

The secretary of the Virginia Horticultural Society has recently returned from a trip to England in connection with his duties. He states that the Southern apples are highly prized on both the London and Liverpool markets, leading in demand and in prices secured. Every dealer expressed himself as extremely well pleased with the quality of the Southern apple, and the only fault noted was that there was not nearly enough of them. Virginia apples average from $1.25 to $2.50 more per barrel than those from other sections. The Albemarle Pippin has long been the favorite apple of England, and the prices for a barrel of No. 1 Pippins will range from $8 to $10 on the English market. So far as is known there has never been a sufficient quantity of Albemarle Pippins shipped to England to fill the demand.—*Southern Field.*

Leave yesterday where it fell; trust tomorrow with God, and catch every ray of happiness as it passes today.—Anonymous.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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Wilson Nominated.

On the 46th ballot the National Democratic Convention nominated Woodrow Wilson for president. He received 990 votes to84 for Champ Clark. The Missouri delegation remained faithful to Clark to the end, and then moved that Wilson's nomination be made unanimous. Gov. Marshall, of Indiana, was nominated for vice president.

Whitney, N. C.—The North Carolina Electric and Power Company, of New York, has accepted the proposition of French capitalists to purchase its uncompleted hydroelectric plant and rights on the Yadkin River. The purchasers propose to build a large plant for the manufacture of aluminum and will organize a company under the name of the Southern Aluminum Company with a capital stock of $8,000,000.—Electrical World.

NOTES.

—Please note Bro. Garmon's request for a copy of Minutes.

—Rev. C. L. Whitaker preached in Grace Church for Bro. Ogburn last Sunday evening.

—The following sentence is not very noble otherwise, but it contains every letter of the alphabet, with few repetitions: Pack my box with five dozen liquor jugs. If you can find or make a shorter sentence containing all the letters, send it to us.

—Rev. J. B. O'Briant recently made a visit to Roanoke Rapids where he spent several years. While there he picked up a subscription to the Herald from a brother who is out of the circle of Methodist Protestantism by reason of his place of residence.

—Some of the things for which Socialists contend are good. The great mistake some good men make is to think they can secure good reforms by following bad men as leaders. Come out from among them and be ye separate.

—Bro. J. H. Sharp presented this office a box of plums of a variety wholly new to us—the apple plum. They are as large as a small apple, shaped like apples, being deeply indented at the stem end, and have something of an apple flavor. Our thanks to Bro. Sharp for this treat.

—Mrs. Rev. J. W. Heath died on Tuesday evening and was buried at Tabernacle on Wednesday. She was a sister of Bro. C. H. Hardin of Julian, Bro. J. L. Hardin, of Tabernacle, and of Mrs. Daniel Kirkman, of Tabernacle. She was well advanced in years, and had lived a quiet, frugal and industrious life all her days. She leaves besides those mentioned a large number of nephews and nieces, one son, Bro. Harris Heath, and her aged husband, now very feeble.

POPULAR EXCURSION TO RICHMOND, VA., VIA SOUTHERN RAILWAY, TUESDAY, JULY 16, 1912.

The Southern Railway will operate its annual excursion to Richmond, Va., Tuesday, July 16th, 1912, at very low round trip rates. Tickets will be good to return on any regular train leaving Richmond up to and including those leaving Thursday, July 18th, giving two days and one night in Richmond. Special train consisting of first class coaches and pullman cars will leave Charlotte at 8:00 P. M., Tuesday, July 16th, and arrive at Richmond 5:00 following morning. Very low round trip rates from all branch points, tickets from these points good on all regular trains, connecting with special train. Rare opportunity to visit historic Richmond and the many near-by points of interest at small cost. Following round trip rates will apply from stations named:

Charlotte	$4.50
Concord	4.50
Chester	5.00
Blacksburg	5.00
Salisbury	4.50
Statesville	5.00
High Point	4.25
Greensboro	3.85
Asheboro	4.75
Albemarle	5.25
Rock Hill	5.00
Rutherfordton	5.00
Shelby	5.00

Rates from all other points in same proportion. For further information, Pullman reservations, etc., call on any agent, Southern Railway, or write,

R. H. DEBUTTS,
Division Passenger Agent.
Charlotte, N. C.

—A New York hospital was found to be burning and four hundred sick women had to be carried out. All were rescued.

—According to the Kohala Midget automobiles are great breeders of profanity—out in Hawaii.

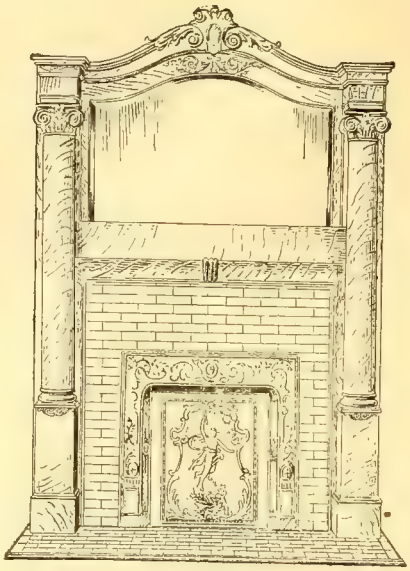
—The Socialists, like other political schemers, have their discords and their battles. It is now proposed to amend their Constitution. Of the proposed amendment The Christian Socialist says:

If the proposed amendment to the Party constitution, taking all initiative of referendums from the Party Locals and **requiring from three to five state organizations to bring any referendum to vote**, is allowed to slip through, **the Socialist Party will become the most undemocratic and machine ruled party in America.**

Defeat it. **And pass the word along,** for the machine papers will all keep silent and the vicious amendment may carey by default. **Help wake your comrades up on this matter.**

—J. W. Hauser, of Forsyth Co. was bit on the hand by a cow. It was feared that the cow had been bit by a mad dog, and Mr. Hauser, accompanied by Bro. J. A. Whitman, went to Raleigh last Friday for Pasteur treatment.

—Mail clerks and carriers meet here to day. Their convention will be opened with prayer by Rev. T. J. Ogburn.



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Entered as second-class matter at the post-office at Greensboro, N. C.

NOTICE TO PASTORS.

The last State Convention of the Society of Christian Endeavor of North Carolina held in Wilmington, N. C., in June, elected Dr. R. E. Steele of Lumberton, N. C., President of the Convention for the coming year. The undersigned was appointed a member of the Business Board of the Convention.

It is the desire of the officials of the State Association to come into living touch with each society in the state. We wish especially to come into touch with all the societies in the Methodist Protestant Church.

That the President and the Business Board may be of the greatest help possible to these societies, will the pastors of the churches in which there are Christian Endeavor Societies be so kind as to send in the names of these societies together with the names and addresses of the presidents and secretaries to Dr. Steele. A response to this request will be appreciated, and I am sure that the societies will gain new life by keeping in touch with the officers of the state. Thanking those pastors who have these societies in their churches and send in the information asked for, I am,

Yours in His name,
Thomas C. Amick.

—"Would you be strong in God? Then fight the good fight of faith, for unbelief is the acme of defeat."

Quick Canvass for the Orphanage.

SHALL WE NOT ALL DO OUR BEST?

We publish elsewhere statements from the Finance Committee of our Orphanage. It will be seen that they have decided on a short but vigorous campaign for money to build. All our people are asked to join in and push on to success in ten days.

The site selected near High Point is said to be an excellent one and a good brick building is to be built upon it. The Building Committee is composed of the following men of experience and judgment: Dr. J. R. Reitzel, Capt. A. M. Rankin, J. J. Welch, V. W. Idol, R. R. Ross. This committee recently visited Winston to inspect the orphanage there, and are going ahead planning for the building. But they must have money to build, and the Finance Committee are coming to our people with an appeal for that.

Such an appeal—an appeal for fatherless and motherless children—cannot fail of response. If there are any that can not give money they will give their best wishes and their prayers. But the Committee has devised a plan that will accommodate those who wish they could give more than they can at once contribute. The pledges can be paid one-fourth on demand and the other three-fourths in four, eight and twelve months.

The Committee have appointed canvassers for many of our churches, and would be glad to receive advice from pastors regarding appointments for the others. See the list in another column.

If no canvasser reaches you within the ten days you will still want to have a part, and you can send your name and pledge to Bro. T. A. Hunter, Chairman, or Bro. J. M. Millikan, Secretary, Greensboro, N. C.

Prompt action is called for in order that the buildings may be completed befores cold weather comes. It would be well, if it were possible, that it should be far enough advanced for use by the time the public school opens.

One of the fortunate features of the new location is that there is a graded school on the adjacent property, with three teachers already engaged.

We hope next week to publish the result of the first day's canvass, week after next to publish the result of the first eight day's canvass, and the week following to be authorized to announce that the entire sum asked for has been pledged.

Methodist Protestants can do things as well as other folks. Let us do this, not for our glory, but for those we should love and care for, and for Him who loves and cares for us all.

A WORD FROM DR. HARRIS.

Henderson, N. C., July 17, 1912.

To the Editor of Methodist Protestant Herald:—

Last Saturday I visited the new site for our Orphanage. Am delighted with it. From a sanitary point of view it is ideal. High and rolling in every direction. I consider the price paid well below its market value. It would indeed be difficult to find a more suitable site for our Orphanage. With a united effort, I see success ahead.

F. R. Harris, M. D.

—Prof. Amick's request for information regarding Christian Endeavor Societies awakens the question whether there are as many as there ought to be, and the further question, Whose fault is it if there is a shortage? New methods are found good in farming and in manufacturing and almost everywhere. Can it be true that the old methods are best in church work? Can it be true that neglect is the proper treatment of the young people? Away with the thought! Those who hold the place of pastors are under obligation to care for the religious interests of the young people of their charges. It is a great obligation. It cannot be put aside. It must be met. The very difficulty of it may cause some to try to ignore it. But in no cowardly way must it be met, but manfully. The Christian Endeavor movement aims to help pastors in this great problem. We feel that it is the part of wisdom to accept the help it offers and make the most of it.

HISTORY OF THE ORPHANS' HOME.

Under the auspices of the Woman's Home Missionary Society, the Orphans' Home of the Methodist Protestant Church was established on Aug. 22, 1910. So far it is the only one in the entire denomination—a denomination that has grown to the age of eighty-four years. Consequently great interest has been manifesed in it. From the beginning many have felt as Paul did when he declared "I was not disobedient to the Heavenly vision." The vision of the condition of humanity is always a call for help.

Child saving has become one of the most vital forms of human service. It interests the people, and enlists their sympathy. Our Lord set us a high example of the proper treatment of children. He astonished the disciples with the attention, and the time he devoted to the little ones who crowded about him, though pressed on every side by the cares and needs of grown people. It has taken the world a long time to understand the full meaning of Christ's solicitude for the little ones, but it is dawning on the minds of men and women as never before, how great a thing is a little child. And as the light spreads, the child will have a better chance and greater opportunities to grow in all the graces of manhood and womanhood.

The location of the Home temporarily, of course was one of the first things to be considered. Inasmuch as there was a Methodist Protestant High School located at Denton in Davidson Co., Rev. G. L. Reynolds, then in charge of the school was asked for a proposition towards helping in the care of orphan children. In response to this request, the old school building which had been converted into a nine roomhouse, was given free of rent, and free tuition for as many children as were gathered. This liberal offer aided greatly the early beginning of the Orphan's Home. The services of Miss Mabel Williams as matron were secured. She held at the time a good position but gave it up for the cause one month before the Home was opened. She with Miss Etta Auman who was later made assistant matron, and different members of the Executive committee of the Woman's Home Missionary Society went to various churches and Home Mission Societies urging co-operation in the undertaking. The plan for furnishing was left with various societies different ones furnishing rooms.

On August 22nd the Home was formally opened. During the first week three children came from Asheville. Since that time the family number has reached 18. Many have been turned away on account of lack of room. The ages of children range from 5 to 15 years. In Sept., 1911, Miss Williams was married. In losin her, those in closest touch with the work felt a great loss, as she not only sacrificed her time but used all of her brains and energy in planning for the work. Miss Etta Auman was then elected matron. She is now assisted by Mrs. W. J. Page who is equally interested in the children.

The Home is now supported by dues from the Missionary societies, personal pledges and contributions of money collected in churches at Thanksgiving and Orphan's Home day services, and Sunday schools that have adopted the plan of giving one collection a month. The children are taught industry, as far as has been in the power of those in control. The boys working the garden and truck patches, chooping wood, bringing water etc., while the girls have actual lessons in cooking, washing, ironing, and sewing, A constant effort is make to surround the children with an atmosphere, of culture, refinement and religion. Several of the children have professed religion since they have enlisted in the family.

The way the necessities of life come just before the critical hour, is nothing short of marvellous; it reminds one of the widow's meal chest. It has often been said that things go further at the Home than any where else—even a half crate of cabbage there makes more kraut. While faith has played an important part in running the Home, works have also been employed. There have been numerous Executive meetings of the officers of the Woman's Home Missionary Society for planning and carrying on the work. Three or four of the children are supported by individuals and societies. The estimated cost of supporting a child is $60.

About a year ago the question of a permanent location arose. The members of the Executive Committee of the W. H. M. Society, realiizing it was a question of grave importance, appointed a locating committee. The members of the committee were Messrs. O. R. Cox, Asheboro, J. M. Millikan, Greensboro and Capt. A. M. Rankin, High Point. Mr. Cox was called to his reward in October and Mr. R. R. Ross, Asheboro, appointed in his place. An offer of some land in Denton was made but the committee decided there was hardly enough and it would be better to have the Home in a more accessible place. They have recently secured a most desirable location about two miles from High Point on the macadam road leading from High Point to Greensboro. The property is known as the "Welch Farm"—it is in a high state of cultivation and a fine building site. Let all who believe in Him who has said "Suffer little children to come unto me" aid in every way possible in erecting and maintaining an institution which the entire church will look upon with pride and gratitude. The members of the Executive Committee of the W. H M. Society have met often to devise ways and means by which the work might go forward. They have asked the Annual Conference to appoint an advisory committee with whom they might advise. Committees have each year attended the annual conferences to acquaint the ministers and laymen with the work, its progress and needs. In every way efforts have been made to let the entire church feel that the Orphans' Home is not only an institution of the Woman's Home Missionary Society but of the Methodist Protestant Conference as well.

The crying need of the hour is, for all of us, that our people may be awakened to the conditions and realize our responsibility. Our service for God begins where we begin to recognize the need of others and when we use ourselves for the salvation of others. Therefore let us be strong, of good courage, striving to save our country by saving her sons and her daughters.

A LIVING SACRIFICE.

There is a simple story told that contains its truth in its very naturalness and simplicity. It reveals a bit of the real life ever going on all around us unnoticed. A minister in a certain small town in an eastern state reeceived from the home mission board of his church a letter asking for a special offering for a needy field in the West. With the letter was literature setting forth the need. The call appealed to him and with good heart he prepared a special sermon, calling the attention of his people to the great need.

Sabbath morning came and he preached the sermon. But somehow it did not just seem to hook in. That banker down there on the left looked listless, and yawned a couple of times behind his hand. And the merchant over on the right, who could give freely, examined his watch secretly more than once. And so it was with a little tinge of discouragement insistently creeping into his spirit that he finished, and sat down. And he remained with head bowed in prayer that the results might prove better than seemed likely, while the church officers passed down the aisles with the collection plates.

Meanwhile something unseen by human eye was going on in the very last pew. Back there, sitting alone, was a little girl of a poor family. She had met with a misfortune which left her crippled. And

her whole life seemed so dark and hopeless. But some kind friends in the church, pitying her condition, had made up a small fund and bought her a pair of crutches. And these had seemed to transform her completely. She went about her rounds always as cheery and bright as a bit of sunshine.

She had listened to the sermon, and her heart had been strangely warmed by the preacher's story of need. And as he was finishing she was thinking, "How I wish I might give something. But I haven't anything to give, not even a copper left." And a very soft voice within seemed to say very softly, but very distinctly, "There are your crutches." "Oh," she gasped to herself as though it took away her very breath, "my crutches?" I couldn't give my *crutches;* they're my *life.*" And that strangely clear voice went on, so quietly, "Yes—you could—and then some one would know of Jesus—if you did—and that would mean so much to them—He's meant so much to you—give your crutches." And her breath seemed to fail her as she thought. And so the little woman had her fight all unseen and unknown by those in the church. And by and by the victory came. And she sat with a beautiful light in her tearful eyes, and a smile coming to her lips, waiting for the plate to get to her pew.

And the man with the plate came down the aisle to the end. It seemed hardly worth while reaching it into the last pew. Just little Maggie sitting there alone, with her one foot dangling above the floor. But with fine courtesy he stopped and passed the plate in. And Maggie in her childlike simplicity lifted her crutches, and tried rather awkwardly to put them on the collection plate. Quick as a flash the man caught her thought, and with a queer lump in his throat reached out and steadied her strange gift on the plate.

And then he turned back and walked slowly up the aisle toward the pulpit, carrying the plate in one hand and steadying the crutches on it with the other. And people commenced to look. And eyes quickly dimmed. Everybody knew the crutches. Maggie—giving her *crutches!* And the banker over here blew his nose suddenly and reached for his pencil, and the merchant reached out to stop the man returning up his aisle.

As the pastor stood with his eyesight not very clear to receive the morning's offering, he said, "Surely our little crippled friend is giving us a wonderful example." Then the plates were called back toward the pews. And somebody paid fifty dollars for the crutches, and sent them back to that end pew. When the offering was counted up it contained several hundred dollars. And the little girl, crippled in body but not in any other way, hobbled out of church the happiest little woman in the world.

She had recognized and obeyed the inner voice. That was the simple explanation of her giving. And her gift, small in itself, *touched with sacrifice,* became worth several hundred dollars in its earning power. And the original investment was returned for its usual service. And her gift has been increasing in its earning power as its recital has reached other hearts, and the end is not yet. I do not know just where Maggie is now. But I do know that she will be a greatly surprised woman some day when she finds out what God has done with her sacrifice-hallowed gift. She recognized and obeyed the inner Voice. That is the one law of giving, as of all living.—S. D. Gordoon, *in "Quiet Talks on Service," Fleming H. Revell Co.*

ROANOKE ISLAND.

The First English Settlement Within the United States. .. ..

No spot in all this country is so full of the romance of history as Roanoke Island, on the east coast of North Carolina, where the first English settlement within what is now the United States was made under the auspices of knightly Sir Walter Raleigh, and around which cluster some of the saddest memories of the "Lost Colony of Roanoke."

The centre of attraction is Fort Raleigh. Along roads of white sand beneath pines with which the bright green of the holly is mingled, the way lies to the fort. To the right, after going a little distance, rise in long lines the sand dunes, vast mounds, the creation and sport of the winds. Looking from the top of these, one sees to the eastward the sea, green and heaving, and the curl of its breakers, and borne by the soft wind comes the thunder of the surf,almost like an echo. At one's feet lies the sound, yellow as gold, three miles in width, and so shallow that nearly the entire distance can be waded. Looking westward, the island seems at one's feet.

Descending from the height, the ride is resumed. Past houses, some modern, others gray with age, the road winds. Presently there appears a guiding hand, bearing the words "Fort Raleigh" It points eastward, and there, 100 yards away, is the fort.

Surrounded by a fence of pine rails, with a rustic gateway of little, upright poles, is the ruin. In its centre stands a severely simple marble monument, and low posts of granite, a foot high, mark the venerable earthwork. The outlines are perfectly plain. The greatest height of the parapet above the ditch is some two feet. Almost an acre is enclosed by the fence, and the fort covers little more than a fourth of this area. The colonists' log huts surrounded the fort, which was their refuge. Within the limits of the enclosure are live-oak, pine, holly, dogwood, sassafras, water-oak, and cherry trees. Up one live-oak clambers a grape vine, and at its foot is an English ivy. The monument, or memorial stone, faces westward and bears this inscription:

"On this site in July-August, 1585, colonist sent out by Sir Walter Raleigh built a fort called by them 'The new fort of Virginia.' These colonist were the first settlers of the English race in America. They returned to England in July, 1586, with Sir Francis Drake.

"Near this place was born on the 18th day of August, 1587, Virginia, the first child of English parents born in America, daughter of Ananias Dare and Eleanor White, his wife, members of another band of colonists sent out by Sir Walter Raleigh, in 1587. On Sunday, August 20, 1587, Virginia Dare was baptized. Manteo, the friendly chief of the Hatteras Indians, had been baptized on the Sunday previous. These baptisms were the first known celebrations of the sacrament in the territories of the thirteen original States."

The land has never been in cultivation, and to this fact is due the marvellous preservation of the ancient earthwork. In America 316 years seems a very great lapse of time, yet so old is this little earthwork, which, thanks to the care of the "Roanoke Colony Memorial Association," is at last marked. It is evident that the fort was made of two rows of upright palisades, or logs, between which there was earth. The palisades soon decayed, but the earth retains its outline perfectly.

It is well to turn back the hand of time's dial plate and see the first impressions of this island. Amadas and Barlowe were the pioneers, and Barlowe tells the story in his quaint old English:

"Ye 27th day of Aprile, in ye yere of our Redemption, 1584, departed ye west of England with two barks well furnished with men and victuals. Ye 10th of June we were fallen with ye islands of ye West Indes. On ye 12th day of July we found shole water, where we smelt so sweet and strong a smel as if we had been in ye midst of some delicate garden abounding with odoriferous flowers, by which we were assured ye land could not be farre distant. Keeping good watch, ye 4th of July we arrived upon ye coast

which wee supposed to be a continent, and we sailed along ye same 120 miles before we could find any entrance or river issuing into ye sea. Ye first that appeared unto us wee entered and cast anchor about three harquebus shots within ye haven's mouth, and after thanks given to God for our safe arrival thither, wee manned our boats and went to view ye land next adjoining, and take possession of ye same in right of ye Queen's most excellent majestie. Wee viewed the land about us, being whereas we first landed very sandie and low toward ye water side, but so full of grapes as ye verey beating and surge of ye sea overflowed them, we found such plenty, both on ye sand and on ye green soil of ye hills, as well as on every shrubbe and ye tops of ye high cedars, that I think in all ye world ye like abundance is not to bee found."

The colony planted in 1585, was not revisited until 1590. Governor White tells the pitiful story of the "Lost Colony of Roanoke." His expedition, when it came near the island, "sounded with a trumpet a call, and, afterward, many familiar English tunes and songs, and called to them friendly, but we had no answer." On a tree on the very brow of the sandy bank were the letters, "CRO." "At the fort," says White, "we found the houses were taken down, and the place strongly inclosed with a high palisade of great trees, with cortynes and flankers, very fortlike, and one of the chief trees at the right side of the entrance had the bark taken off and five foot from the ground in fayre capital letters was graven 'CROATAN,' without any cross or sign of distress." White returned to England, leaving the great mystery unsolved.

Time seems to have solved it. Croatan was on the mainland, in what is now Tyrrell county. There the colonists seem to have gone with, or to have been taken by, the Indians. Thence, after the lapse of many years, they appear to have gone to what is now Robeson county. There are many names among the Croatan Indians of Robeson which are on the roll of White's Colonists, and the Croatans use daily many old English words, long obsolete in the mother country.—Fred A. Olds. in *Daily Sentinel.*

—Miss Emma Job who has been with her brother, Brother W. S. Job, near Greensboro for some months, has returned to her old neighborhood near Randleman.

—Thomas Ogburn, Jr., oldest son of Rev. J. T. Ogburn, recently brought his bride from Richmond, Va., to spend a while with his people here. We congratulate him on his acquisition.

THE ORPHANAGE CAMPAIGN.

Statement by the Finance Committee.

As has been previously announced in the columns of the Herald, the Locating Committee appointed to select a site for the Orphans' Home have purchased an exceedingly desirable tract of land on the Greensboro-High Point Macadam road, near High Point.

A Building Committee and a Finance Committee composed of business men have been appointed and plans made to raise funds with which to pay for the land and erect a substantial brick building to cost ten to fifteen thousand dollars. It has been decided to make a quick campaign to raise this money, in order that the building can be ready to occupy before cold weather. The Committee have decided to inaugurate a ten day campaign beginning next Sunday, and solicitors have been appointed and furnished with pledge cards and all necessary instructions given. Back of this proposition are some of the best business men in our church and they are giving their time and talent without any charge whatever; therefore, every cent of every dollar contributed will go into the building.

The location selected is ideal, being on the macadam road between Greensboro and High Point, the most prominent highway in the State. The buildings will be on a high elevation and rolling in every direction, therefore thoroughly sanitary. Every one that has visited it is enthusiastic over the location, and the locating committee say that they have not heard a dissenting voice raised against the location.

The citizens of High Point, regardless of church affiliation, are enthusiastic and one citizen, not a member of any church, volunteered a contribution of $250.00.

The Committee hope to have a spirited rivalry among the Canvassers, let every one try to excel the others. Impress on every one the fact that there are no salaried officers connected with the raising of this money. The Finance Committee, the Building Committee and the Canvassers all giving their time free of charge.

T. A. Hunter, Chairman.
By J. M. Millikan, Sec. & Treas.

—James W. Swain, formerly linotype operator in this office, is now one of the operators in the office of the Winston Journal, a daily paper. In his two years' apprenticeship in this office, he acquired a good speed, besides learning to an unusual degree the mechanism of the machine.

—Latham, the aviator, was gored to death by a wild African buffalo while he was on a hunting trip.

CANVASSERS FOR ORPHANAGE BUILDING FUND.

The following have been selected by the Finance Committee of the Orphan's Home to canvass the members of the respective churches for contributions during the ten day campaign which has been inaugurated to raise fifteen thousand dollars:

Albemarle Circuit.

Creswell, Miss Eva Spruill.
Rehoboth, Roland Spruill.
Edenton, Mrs. Sallie C. Davenport.
Woodley's Chapel, Hardie Woodley.

Alamance Circuit.

Bethel, John A. Foust.
Center, J. W. Whitehead.
Rock Creek, Flavius Hornaday.
Flint Ridge, General Wright.

Anderson and Yarbrough Circuit.

Liberty Hill, J. F. Compton.
Fair View, Robert L. Wyatt.
Yarborough Chapel, L. Yarborough.

Asheboro.

Mrs. W. C. Hammer, R. R. Ross.

Asheville and Buncombe.

Clark's Chapel, G. A. Webster.
Asheville, Miss Jessie Williams.

Burlington.

J. G. Rogers, Rev. R. M. Andrews.

Cleveland Circuit.

Dr. G. M. Gold.

Concord Circuit.

Mrs. A. G. Dixon.

Denton Circuit.

C. H. Surratt.

Efland Circuit.

M. P. Efland.

Fairview Circuit.

Dwight Davidson.

Flat Rock Circuit.

J. B. Ogburn, S. H. Lemons.

Forsythe Circuit.

Tabernacle, Mrs. Frank Coble.

Graham and Haw River.

Dr. W. P. Goley.

Granville Circuit.

E. C. Harris.

Greensboro.

Grace, Mrs. A. B. Kimball, Mrs. H. A. Garrett.

Guilford Circuit.

J. M. Davis.

Halifax Circuit.

D. W. Hardee.

Haw River Circuit.

L. R. Dixon.

Henderson.

Dr. F. R. Harris.

High Point.

Mrs. A. G. Dixon, Geo. T. Penny.

Ivey Circuit.

Dr. I. N. McLean.

Lebanon Circuit.

J. W. Montgomery.

Liberty.

J. F. Pickett.

Mebane.

J. W. Nicholson.

Randleman Circuit.

Mrs. W. C. Hammer, R. R. Ross.

Richland Circuit.

Charlotte, B. F. Bulla, W. S. Crowson.
Giles Chapel, I. F. Pritchard.

Siler City Circuit.

Siler City, Mrs. E. B. Siler.
Piney Grove, Dr. G. E. Matthews.

Thomasville.

Mrs. A. G. Dixon, Geo. T. Penny.

Vance Circuit.

S. R. Harris.

Orange Circuit.

J. S. Pender.

Why Not Circuit.

Miss Etta Auman.

Oak Ridge and Kernersville.

Prof. M. H. Holt.

Winston.

Geo. T. Penny, L. C. Hine.

Yadkin College Circuit.

S. E. Leonard.

Roanoke Circuit.

Lawrence Whitakers.

Littleton Circuit.

Miss Fannie Barnes.

Rockingham Circuit.

W. T. Collins.

Stanley Circuit.

J. H. Snotherly.

It has been impossible for the Committee to secure names for canvassers for every church, and we respectfully request the pastors to furnish us the names of suitable persons for canvassers for places we have failed to make appointments, and let us have these at the earliest possible moment. Please send these to J. M. Millikan, Secretary and Treasurer of the Finance Committee, Greensboro, N. C.

DOES THE STATE PROTECT THE WEAK?

The man has a wife who does not drink, who has no appetite for drink, yet is a slave to drink through the ungovernable appetite of her husband. Does the State come to the rescue? Not at all. The State commissions some vagabond to despoil her, to torture her, to drive the bloom from her cheek and hope from her heart.

The stricken man has a child who does not drink. Does the State protect this little one? Not at all. The State grants a license to some brewer's agent to destroy its life. Alcohol is the solvent that robs this child of the sunlight to which it is entitled just as it steals from the flower the perfume of its life and leaves it a rotten pulp.

When the man who voted to license this horrid thing is cornered, he shifts his quid of tobacco to the other side and says: "Am I my brother's keeper?"

Everybody has a weaker neighbor who in turn has a wife and children who suffer the tortures of the rack because of his weakness. What will you do about this at the coming spring election? Will you vote to commission men to prey upon these people? Will you by your vote authorize their plunder and debauchment? Will you vote to issue a license to a depraved man to catch your son if he can or debauch your daughter if he can get her? Will you say with Cain, "Am I my brother's keeper?"—*Presbyterian Temperance Committee.*

SOME LITTLE THINGS ARE IMPORTANT.

Many seemingly trifling things change the whole current of your life. A boy was expelled from school. He felt utterly disgraced. So humiliated and humbled was he that he went away from the school feeling that all the world was against him, and in the frame of mind he was contemplating a life of recklessness that would have undone him forever.

Nobody spoke to him as he took his books and walked away through the crowd of children and youths that stared at him along the playground. There was nothing left for him but to continue bad. Nobody cared and he didn't either. He would play the game to suit the general estimate now placed upon him. He would be satisfied with a renegade's life and live it with all his nature.

But on the outskirts of the throng of students a girl stood waiting for him to pass. She was not a sweetheart nor anything of that sort, but just felt a kindly interest in him. As he slunk away from the path in which she stood she greeted him with a smile and said: "Jim, don't be discouraged. A misstep doesn't ruin a boy if he mends his way. There's a big, manly man in you and the world is waiting for that man. Don't disappoint God."

The boy didn't reply, but he brushed his eyes with his sleeve as he walked on in silence. It was years ago in a prominent country school in Parker County. That man is to-day one of the leading ministers in Texas Methodism. A scowl and a jeer from that girl would have sent that boy to ruin. A human interest in him and a kindly word were used to redeem him. He has not disappointed God nor the world. It isn't the boy that falls and is hurt that is ruined, but the boy who having fallen, refuses to rise. If any boy of your acquaintance has made a misstep and people are frowning and wiseacres are shaking their heads and prophets of evil are forecasting calamity, speak the friendly word and do the kindly deed for that boy, and God will make you his own instrumentality in reversing the accidental evil and working ont the everlasting good.—*Texas Christian Advocate.*

MILLIONS OF RED CROSS SEALS FOR 1912.

Seventy-five million Red Cross Seals are now being printed for the holiday sale of these anti-tuberculosis stickers in 1912. The National Association for the Study and Prevention of Tuberculosis, which in cooperation with the American Red Cross will conduct the sale, makes this announcement today and states further that the outlook this year is bright for a larger sale than ever before.

The seal this year is said to be the best of its kind that the Red Cross has ever issued. The design is in three colors, red, gray, and green. A Santa Claus head in the three colors is shown in the center surrounded by holy wreaths. In each corner is a small red cross. The seal bears the greeting, "Merry Christmas, Happy New Year, American Red Cross, 1912."

The campaign for selling Red Cross Seals will be carried on in practically every state and territory in the United States, and even in Porto Rico, the Canal Zone, Hawaii and Philippine Islands. No less than 100,000 volunteer agents, including department, drug and other kinds of stores, motion picture theatres, individuals, and others, will be engaged in the work. Before the sale is completed, it is expected that at least 100,000,000 seals will have been printed and distributed, besides several million posters, display cards and other forms of advertising literature.

Last year over 32,000,000 seals were sold; in 1910 over 31,000,000; in 1909, about 23,000,000; and in 1908, the first year of the sale only 13,500,000. In all, the sale in the four years has realized nearly $1,000,000 for the anti-tuberculosis campaign, since all the money from this movement goes for the prevention of consumption.

New York state sold the most seals in 1911, disposing of 6,356,368; Ohio came next with 3,500,480; Wisconsin third with 2,912,144, and Illinois fourth with 2,101,632. Texas showed the greatest percentage of gain, having increaesd its sale from 100,000 in 1910 to over 1,250,000 in 1911. Indiana showed the second greatest gain, with an increase from 683,756 in 1910 to 1,245,545.

—We would call the attention of pastors to the request of Prof. T. C. Amick.

From Pastors and People.

President's Appointments for Ivy Ct.

Democrat, Wednesday night, Aug. 21.

Terry's Fork, Thurs., Aug. 22, 11 a.m.

Pleasant Gap, Aug. 22, 4 p. m.

Mountain Valley, Fri., Aug. 23, 11 a.m.

Pensacola, Sat., Aug. 24, 11 a.m.

Third quarterly meeting Saturday, Aug. 24, at 2 p. m. Dinner on ground for visitors from a distance. Let everybody turn out.

S. B. Stephens, Pastor.

Randolph Circuit.

The Children's Day service was held at Bethel last Sunday, July 7, at 3 p.m. The program published in the Herald was not simply "gone through with," but carried out. There was no forgetting or mistakes even by the little tots, for the cradle's rights were not very strictly regarded. The children didn't need any praise from the pastor for the way they acquitted themselves. The crowd did that. Neither did the Supt., Bro. Adams, and his able assistants need encouragement. The result of their faithfulness was sufficient, it seems to me. The young men and young ladies did whatever their superintendent asked them to do, which contributed no small part to the success of the day. The collection was $20.58. This was a success also, as Bethel is a small class in numbers. W. C. L.

Haw River Circuit.

On last Tuesday we buried one of Bro. Dan Moseley's twins, a little girl one month and 22 days old. She was apparently the healthier of the two, but was taken sick Friday or Saturday and died Monday morning.

She has joined the angels in our home above, and now let father, mother, and all be sure to meet her on the right side.

Then on Wednesday the death angel came to Bro. Jonathan Baynes' home and as with a stroke took his wife. She has not been well for some years, but much of the time able, or did go about the house, and some days went visiting. She was not so well Monday and on Tuesday about 10 o'clock said she thought she was better, and tried to fix some dinner, and fell unconscious and never spoke again. She died Wednesday and was buried at New Bethel church Thursday. There was a large congregation, which attested to the fact that she had many friends.

Two deaths close by, each one died with very short sickness, one less than a sixth of a year, and sister Baynes was 64 years, 3 months and 5 days old. She had been married 40 years, 3 months and 8 days. She professed religion and while very young joined Flat Rock church, and she was one of the charter members of Bethany. She leaves a husband, three sons, one daughter, and many friends to mourn their loss. She was a kind neighbor, good to the poor. She loved her home and loved ones. It was the preacher's home. I have been there many times. She told me not long ago she was trying to be ready when the summons came. Loved ones look up and be ready also.

Our special meeting begins at Bethany tomorrow, July 14. Bro. Geo. E. Hunt the help. Sandy Cross the 4th Sunday in July, Bro. A. D. Shelton as help. Mizpah, first Sunday in August, Bro. Hunt as help. Friendship, second Sunday, Bro. Millaway as help. The third Sunday Bro. Hunt as help. The first Sunday in Nov., Midway, Bro. Millaway as help. May there be glorious revivals everywhere.

One of Bro. John McCollum's daughters underwent an operation last Tuesday. Bro. Dolph More's wife was taken today for an operation, two or three more are expecting to have to go from Midway community. Surely this is a time of great affliction. It becomes us to heed the warning, "Be ye also ready."

Our third quarterly conference will be held at Friendship on Friday of the special meeting, and communion. Bros. J. W. Weatherly and J. A. Gunn are the nominees for delegate to Annual Conference. Several important things to be considered. Come, brethren.

C. E. M. Raper.

Burlington.

Sunday school attendance last Sunday was 209, and the offering amounted to $4.68.

Our Sunday school decided last Sunday to have the Children's Day exercises next Sunday night. The children are being trained for the exercises, and will doubtless render an interesting program. We are hoping for a large congregation.

Rev. and Mrs. Davis returned last Thursday morning from a trip to Virginia and Maryland, where they spent two weeks visiting relatives.

The Baraca class of our Sunday school served ice cream to the public last Saturday night, the proceeds of which amounted to about $11.00. This amount will be applied to the class room fund.

Bro. Davis gave us a very interesting and splendid sermon Sunday morning on the subject: "Some Reasons why I Am a Methodist Protestant."

C. B. W.

July 15, 1912.

Denton.

By an exchange of pulpits with Rev. D. A. Braswell I visited Denton last Sunday.

The first thing that impressed me was the size of the town The territory covered, or inclosed, is nearly as great as that of Asheboro, and if ambition, purpose, and hopefulness count for anything it is big in more than land. The next was the appearance of the Methodist Protestant church. Here again the faith, and enterprise, and purpose speak out. The location prominent, the structure imposing even in its unfinished state, the size, and plan, and material going to show that they are building for the future. They realize that it will take persistent effort, and, maybe sacrifice, to complete their commodious and handsome structure, but I heard no word of discouragement.

Bro. Braswell wants fifteen (1500) hundred of our people to give $1.00 each to this enterprise. Why not a few of our strong men give a hundred, or several hundred dollars each and wipe out the debt and finish the building?

The congregations, morning and night, were encouragingly large and inspiringly attentive. One feature that struck me most forcibly was the large number of young people, particularly young men, in the congregation at both services. I was also impressed with the fine spirit as regards the removal of the Orphanage. Though disappointed that the committee did not locate it there, I heard no word of reproach or harsh criticism, but more than one expressed the opinion that they acted conscientiously and for the best as they saw the matter.

The pastor, though absent, did much to make my visit pleasant, and I regret that I could not visit all the homes to which I was so cordially invited, nor stay longer in those where I was so hospitably entertained.

C. H. Whitaker.

Asheboro, July, 10.

Hickory Grove, Guilford Circuit.

We held our Children's Day the fifth Sunday in June which was a success.

The programme was well prepared and the children rendered their pieces with

credit to them. The music was good. Our pastor gave us a splendid talk on foreign mission, also Mr. Hammer of High Point. Collection $12.25.

There was a large crowd more than could get into the house, but all seemed to enjoy the day.

Our special meeting will be the third Sunday in September.

E. S. Jones.

EFLAND CHURCH.

Our Children's Day service was "the best yet" this year and the offering was eleven dollars, the largest offering we have made for missions.

The Ladies' Aid Society has been gathering funds for the past year to put new windows in the church, the old ones being too small. The new windows are now in place and add greatly to the church. They are the leaden art glass, and not only add to the looks of the building but give a beautiful light. The children of the late Stephen T. Forrest put a beautiful memorial window for him. There are five other memorial windows put in by relatives in memory of their loved ones, The Bivins family, one for their father, Edgan Bivins, for his wife; the Thompson family, for their mother; the Boggs family, for their father; the pastor, for his mother. Miss Nannie Pratt also paid for a window. The Ladies' Aid Society has worked very faithfully to accomplish this and deserve great credit for it.

Rev. R. C. Stebbins preached for us the first Sunday. Our people are always glad to have him with us.

Our revival will commence the fourth Sunday in August. Rev. A. G. Dixon will be with us and do the preaching. Will not some who read this join us in prayer for a good revival?

Pastor.

NEW SALEM, RANDLEMAN CT.

Rev. J. B. O'Bryant filled his regular appointment at this place Sunday evening at three o'clock.

Miss Cornie Caudle is teaching a Bible class here every Saturday night.

Our Sunday school is progressing nicely with Mr. W. V. Beecher Supt., and Mr. Charles Hayes Secretary.

WELCH MEMORIAL, HIGH POINT.

Last Sunday was another good one for us. We received two into the church: Sister Louise Harvell and Bro. Henry Meredith, the latter being a close neighbor and very dear friend of the pastor.. They bring the number of membership at Welch up to one hundred. Much good we think is being done by our faithful pastor and family.

Our Sunday school is doing finely. We have from 104 to 112 every Sunday in S. S. and the preaching services are well attended for hot weather.

We will have our Children's Day service the last Sunday in this month.

Reporter.

CANAAN FOR JUNE.

Brother Plyler was with us the 4th Sunday and gave us a good sermon.

We are having a very good Sunday school; we had some where in eighty Sunday I believe.

Pray for us.

G. L. Motsinger.

FORSYTH CT.

Our quarterly meeting was held at Pleasant Hill Saturday before the 2nd Sunday, with small attendance.

Bro. R. E. Briggs was elected delegate to Annual Conference. Bro. W. H. Shouse, alternate.

T. A. Williams.

SHILOH, RANDOLPH CT.

Dear Herald: Since our last report we have been very busy preparing for our children's day service, which was held last Sunday the 14th with a large number present. Quite a number could not get seats. The vestibule was crowded, and buggies pulled up to the windows so those outside could see and hear. The program was well rendered with much credit to the children, and young people, and those who did the training. The recitations were good, and the singing by the choir was the best in many years. The collection was $31.15.

We now have a Philathea class of a number of girls. Our Philathea class is planning for a lawn party; the money we make at the party goes to the Orphanage at High Point.

Our special meeting begins the second Sunday in August. We ask an interest in the prayers of all praying people, that we shall have a good meeting.

Reporter.

July 15, 1912.

TUCKERTOWN, N. C.

We have just closed one of the greatest revivals I think I ever experienced. The people are praising God and rejoicing almost all over town. When I first came here to preach I could not find a man that would lead a prayer. But the Lord has done many wonderful things for us and now we have men that will pray. Bro. D. L. Surratt, Jr., was with us Sunday and Monday night. He gave us some soul-stirring sermons while he was with us, he is loved by all. I am preaching here every Saturday night that I can be here. We have started a good prayer meeting. We have preaching the first Sunday in each month.

Last night the good people gave us a great surprise. We heard singing and the sound of two or three wagons and about the same of buggies, and in a few moments they were in the yard. A large crowd walking. I did not have time to make any excuses. They came rushing in, about, 75 or 80 in number carrying turns of good things to eat and various others too numerous to mention. Please allow me space to give a fe names of the good people. As follows:

Cora Taylor, W. F. Hamilton, John Bailey, Essie Bailey, Lacy and Jettie Brewer, M. C. Brewer, Tucker & Carter Rope Co., Mrs. E. L. Talbert, Sam Brewer, C. L. Taylor, Robert W. Hall, W. R. Napier, Carrie Surratt, C. C. Hilliard, Miss Ina Napier, Sam L. Smith, J. F. Tolber, J. A. Honey, Jennie Honey, Lenora Honey, Lottie Honey, Edna Warner, L. F. Waisner, Emma Hamilton, John Brewer, Rosa Hall, R. H. Austin, Mrs. R. H. Austin, Lee and Nannie Hilliard, Lon Hilliard, Mrs. M. C. Brewer, Mrs. Samantha Bailey, E. H. Everhart, J. P. Talbert, Kate Talbert, Jennie Talbert, J. R. Bailey, Mrs. E. P. Smith, Dexter Smith, Artie Brewer, Mrs. Nannie Noah, Cora Talbert, John Loftin, W. R. Napier, Quince Bailey, Ed Hatchcock, M. L. Talbert, John Napier, J. R. Smith, Ida Hall, W. H. Hilliard, Leony Hilliard.

May the Lord bless all the dear people that have done so much for us that we may do what the Lord wants us to do.

We want to begin a meeting at Whitney Monday night. Pray for us. We give our love to the Herald and its many readers.

A. M. Hamilton.

Moriah, Tabernacle Circuit.

Bro. Cecil met with us last Sunday with an inspiring sermon, using as his text, "Go work today in my vineyard." We believe, as Bro. Cecil grows older, he grows also in goodness, which he so plainly expresses, not only in his words, but by the expression on his face. A large crowd listened attentively to the good news. May God help each one of us to the very best advantage.

Nothing definite was decided about our building a new church, with the exception of appointing five committees to see how much money can be raised for building a new church or for repairing the old one. The matter will be put to a vote the second Sunday in August.

Our S. S. is working faithfully trying to accomplish great things. Three new classes have been organized, Senior Phi-

lathea and Junior and Senior Baraca. The best of it is, we are not satisfied yet. We want to organize a Junior Philathea for the little girls. Mrs. Arthur Hughes, the teacher of the mothers' class, is going to entertain her class Thursday, at which time they will discuss the subject of organizing a Mothers' Philathea Class. We are going to have our Sunday school picnic soon. We hope this same good spirit will continue.

As the protracted meeting begins at Shady Grove fourth Sunday in this month we will not have any preaching, but we want every one to come out for Sunday school.

As I have said some time before, our protracted meeting begins the fourth Sunday in August with Bro. Millaway as our help. May you join us in our prayers for a great revival.

Lillie Sharpe, Reporter.

July 16, 1912.

NOTES FROM THE FIELD.

June 20-23 was spent on the Greensville and Spring Church Charges. As a whole the work here is in good condition, but it is evident that no one man can serve both these charges and do anything like justice to himself and the work. Rev. W. F. Ashburn is one of our most tireless workers and is never better satisfied than when his hands are full, but the situation here is too much for him. If possible we must have two men here another year. The people on these charges are not hard to please and do not complain, but they deserve more pastoral attention than one man can give them when serving both charges. In addition to the bad roads and the long travel in reaching some of the churches on the Greensville work from Pleasant Hill, the parsonage of Spring church, the pastor has done some valuable work in paying some debts on a church or two and also on the parsonage. It is wonderful how these people have gone forward since Bro. Fogleman went there. At that time everything was run down, the people discouraged and the outlook anything but promising. Pastors and people are both to be congratulated.

July 13-14 was spent at Graham and Haw River. Bro. Curry, the pastor, has the confidence of his people and is doing a great work. It will not be surprising if they keep the banner, given for the first charge to pay every cent of every claim. They have a fine financial system and are working it. It is very evident that no system, however good, will work itself. There was a new departure at quarterly meeting on Saturday night, the 13th. After the business of conference was over the Philatheas and Baracas served lemonade and cake. I would say more about it here but possibly I should anticipate some one else in so doing. We are glad of Graham and Haw River.

Very truly,

W. E. Swain.

MEETING OF THE EXECUTIVE COMMITTEE.

Dr. Lyman E. Davis, President of the General Conference, has informed me that the time and place for hoolding the next annual meeting of the Executive Committe is Tuesday the 30th day of July, this month, in Pittsburgh, Pa. As secretary of the committee I take this method of notifying all concerned. The importance of this meeting is apparent to all who are conversant with the action of the last General Conference in placing upon, and by vesting in, the Committee certain duties and enlarged powers for efficiency. All the church Boards and Institutions are directed to report to these annual meetings with a full summary of plans and assessments for carrying on the work in their respective departments. The Presidents of all the annual conferences are invited to be present and participate in matters of general interest, and that pertaining to their conferece. It might be well for the Presidents not to overlook this duty, as the Committee is directed to make up the "budget" of assessments on each conference for general interests, and their knowledge will be of great help to the Committee in the equalization. If they do not attend and lend assistance along this line complaints from them will not be in order. A full attendanme of the members of the Committee at this first meeting in the quadrennium is important, and insisted upon.

As I am writing from the piney woods of South Georgia, away from my office in High Point, N. C. and have not seen the papers for several weeks, and do not know whether the minutes of the last General Conference are published, I have written to Dr. Davis to publish in the church papers the important parts of the law governing the Committee and those reporting thereto, if he has not done so.

R. T. Pickens, Secretary.

THE ORPHANAGE.

This is an institution yet in its infancy, and yet it is attracting the serious attention of our people as few things have ever done. Its importance is being realized, and the very best business men are giving it their very best service. What they do is a labor of love. I have it in my heart to say much, but as there will soon be something said through the papers that will merit the earnest and serious consideration of all right-thinking people. I shall refrain from saying much now. I do want to say, however, that our people may implicitly trust the judgment of the men and women having the matter in hand. We may safely follow where they lead. With a prayer that God may smile upon the enterprise and those having the matter in hand, and that He may open up the hearts of all our people, I am,

W. E. Swain.

RECEIVED ON BROTHERHOOD CALL NO. 13.

Rev. I. I. York, Rev. G. W. Holmes, Rev. W. T. Totten, each three dollars. Miss Anna Meade Michaux one dollar.

J. A. Burgess, Sec-Treas.

HOW ONE FARMER HELPED.

Thirty years ago a farmer in Franklin County, Massachusetts, left his hay in the field, changed his clothes, and drove three miles to the mid-week prayer-meeting. It was a tiny prayer-meeting; in all there were not more than a dozen persons present. Among them was a boy from Worcester, who was visiting his relatives in the village, and went with them to the service.

When the pastor had opened the meeting and read from the Bible a passage bearing on the topic of the evening, this farmer was among those who spoke. He said:

"This afternoon, as I was working in my field, I was thinking of the topic that our pastor announced last Sunday, and I thought—"

What he thought no one now knows. The boy who heard him forgot long ago. But he was impressed by the farmer's thinking of religious things while at work, and coming all the way from his home to tell what he thought, and by the poise and directness, too, with which he set forth the results of his thinking.

The boy went to college, and later entered the ministry. Now he is president of a theological seminary. Recently he spoke to an audience of theological students of that boyhood memory, which had often recurred to him. The light of the kerosene lamps still shone in his imagination upon a face rugged and tanned, intelligent and kind, shrewd, but genuinely religious.

He did not even know the farmer's name. He knew only what he saw that night and what his relatives told him about this honest and God-fearing husbandman. Rain or shine, summer or winter, he was always at the Sunday services and at the mid-week meeting; and at the latter he had always something

thoughtful and earnest to say, the result of his meditations as he worked in his field or sat beside his fire.

"When I think of the men who have helped me, I remember him," said the president. "I still see his face, and hear his words, and honor in him the many thousands of good men of whom he is to me the type. Whenever I think of him, my respect for simple, rugged manhood grows. Whenever I remember how his little speech began, I think of the many men who go about their work, taking counsel with themselves upon righteousness and the spiritual life. And so I count him among the men who have been of real and permanent help in moulding my own character and helping me to be a better man."—Youth's Companion.

BISHOPS.

At the M. E. General Conference is Minneapolis, a member moved that the election of secretaries and editors take place before those of bishops, and the proposition was laughed off the floor; for everybody knew that to elect these officials first would exclude them from being made bishops, and it is these secretaries and editors that one looks to first in seeking bishop timber. You can't choose men for these offices until the bishops have been chosen and the vacancies thus created are noted. Bishops serve for life or incapacity because of age, while editors and secretaries hold office for only a term of four years. They are quite willing to go higher. It is perfectly well understood that this rivalry for the office of bishop is the one thing that makes Methodist ears to tingle. Many are the stories told of log-rolling and canvassing, of ambition satisfied or thwarted, of disappointment and tears. It seems to be understood that he that getteth the office of a bishop getteth a good thing. But the scheming ambition for it is not a good thing for the Church.

The evil of ecclesiastical politics in pursuit of the bishopric is magnified because it is a national and not a local office. The bishop is elected by the General Conference of the whole Church, just as the President of the United States is elected by the whole nation. The nation wide canvass and nation-wide authority multiplies the evil and scandal, where scandal there is, just as the nation-wide political contest now going on to select our President kindles flames in the language of the rival combatants. There is less of such evil of office-seeking in the Protestant Episcopal Church when it chooses its bishops than there is among the Methodists, for its election of bishops is local; the choice of bishops being made in each local diocese and for its limited territory; and yet even so an election to a vacant seat is often deadlocked for weeks by the difficulty of finding a man on whom the clergy and laity can both agree. Were there archbishops or a Patriarch to be chosen, the struggle for the honor might create such soreness of heart as comes after every election of bishops in the Methodist Episcopal Church.

An illustration of the unrestrained bitterness which is apt to be aroused by the election of bishops is seen in the African Methodist Episcopal Church, whose General Conference is now in session. These brethren are not as restrained as their white brethren, but they are quite as ready to show their desire to get "a good thing." They met in a church that might contain eight hundred, and two thousand squeezed in. But the excitement over the election of bishops grew so hot that it created a riot, and they had to call in the secular arm in the person of a white policeman, and he brought quiet and told them they had better adjourn to the biggest public hall in the city, which they did; and they will probably elect twice as many bishops as they need, so as to satisfy the claimants and their friends. Probably there is as much partisanship and heat in the white as in the negro canvass, but the participants have learned better to conceal or control their righteous zeal. Just now those denominations may congratulate themselves that do not have bishops to elect, and that can convene with no life-long prizes to distribute. Why should not bishops be chosen, if chosen at all, for only four years, as we choose our President, and as the United Brethren choose their bishops? We suppose because such bishops would lack in dignity if serving no longer than presiding elders; but what is dignity worth anyhow?—*The Independent.*

—Senator Lorimer from Illinois has at last been voted out of the United States Senate—expelled from that body—by an overwhelming vote of his peers in the Senate.

—Victor Morris Smith, Jr., holder of the worlds' amateur record for aeroplane speed, was instantly killed near Palo Alto, Cal., July 13. The aviator fell fifty feet and his neck was broken.

—The bubonic plague has appeared both in Cuba and Porto Rico recently and deaths are reported from both as resulting from the dread disease. The Government is using every sanitary means available to stamp out the disease.

—The trouble is that good people are prone to work for God only as inclination moves them, while the forces of evil are active night and day.—Exchange.

A Wise Precaution.

The day before she was to be married an old negro servant came to her mistress and intrusted her savings to her keeping.

"Why should I keep your money for you?" I thought you were going to be married?" said the mistress.

"So I is, missus, but do you s'pose I'd keep all dis yer money in de house wid dat strange nigger?"—Ladies' Home Journal.

Turned the Joke.

Pat was busy on a Hull road working with his coat off. There were two Englishmen laboring on the same road, and they decided to have a joke with the Irishman. They painted a donkey's head on the back of Pat's coat, and watched to see him put it on. Pat, of course, saw the donkey's head on his coat, and turning to the Englishmen, said:

"Which of yes wiped yer face on my coat?"—Tit Bits.

The Orphan Child.

My feet they are sore, and my limbs they are weary;
Long is the way, and the mountains so wild;
Soon will the twilight close moonless and dreary
Over the path of the poor Mountain child.

Why did they send me so far and so lonely,
Up where the moors spread and gray rocks are piled?
Men are hard hearted, and kind angels only
Watch o'er the steps of a poor Orphan child.

Yet distant and soft the night breeze is blowing,
Clouds there are none, and clear stars beam mild;
God in His mercy protection is showing
Comfort and hope, to the poor Orphan child.

Ev'n should I fall o'er the broken bridge passing,
Or stray in the marshes, by false lights beguiled,
Still will my Father, with promise and blessings,
Take to His bosom the poor Orphan child.

There is a thought, that for strength should avail me,
Though both of shelter and kindred despoiled;
Heaven is a Home, and rest will not fail me,
God is a friend to the poor Orphan child.

—Charlotte Bronte.

WHAT CAN LITTLE CHILDREN DO?

What can little children do
In the Master's vineyard fair?
What can little hands there find
Light enough for them to bear?
What can little eyes there find
Needing much their watchful sight?
What can little hearts bestow
That shall make some burden light?
Little feet are light and swift—
On love's errands they can run;
Little fingers soft and deft
Many a task have bravely done.
Little eyes can surely see
Every true and goodly thing;
Little hearts can always feel
Sympathy for suffering.
Surely we can something do
That shall help the cause along;
If it nothing greater be
Than to sing some little song.

—Selected.

A WONDERFUL CAT.

Probably the most wonderful cat in Berkshire County is a tiger mother cat in the north end of the Alford Valley. The cat makes a daily practice of catching trout by the simple use of her deft paws.

Each morning during the spring, summer and fall season she may be seen by any one going leisurely down to the brook which has a very clean bed, and it is not very deep at her favorite place of fishing. Here the cat nestles down by the stream's edge with her forepaws just into the water, and when a trout comes along, by a swift, artful and deft sweep of her clawed paw, she is sure to land her victim high and dry on land.

Then she takes the wiggling fish in her mouth and proceeds with it to the house, where she invariably delivers it upon the porch or gravel walk, still alive and struggling. She seems to be very careful not to injure her prey, for they are always delivered alive. If she has kittens, she gives them a fish or two, but they have so many that neither she nor her kittens seem to be as specially fond of fish as cats usually are.

After leavng the fish at the house, this remarkable cat returns to the brook and fishes again, invariably taking her victims to the house one by one.

Last season she caught one hundred and fifty speckled beauties by actual count, and hardly a day passed when Mr. Woodford, his wife and son did not have choice, fresh fish caught by this industrious feline. Since the smaller fish are harder to catch, it naturally follows that most of them are from six to eight inches in length, very few being less than the legal six inches. Of course, this feline fishermaid does not understand when the legally closed and open season begins, and pays no attention to that, never ceasing her labors as long as good weather prevails.

Although she catches large numbers at all seasons, it is during the spawning time, late in the summer, that the largest catches are made. At that season eight or ten fish a day is not an unusually large haul.

The absolute truth of the stories told concerning this wonderful cat is vouched for by many fishermen and hunters, who are as familiar with the animal's tactics as they are with the art of fishing itself.

The family naturally prize their pet very highly. They would hesitate about taking one thousand dollars for the cat, because of her unusual itnelligence, as well as her practical value to the household.—*Berkshire Courier.*

ON TRUTH-TELLING.

Tell your children the truth. That advice may seem impertinent and unnecessary until one stops to think, but in very many cases which have come under my own observation has been disregarded. Children begin their intelligent acquaintance with their parents, by believing them implicitly, and when that faith is shaken and doubt creeps in, the aspect of the world has changed for the little one, and something has been lost that will never be regained.

It is natural for a child to ask questions—not only natural, but right and proper; an evidence of intelligence. How often these questions are answered heedlessly, or even untruly, and the child learn sooner or later that his confidence has been betrayed.

If, for instance, bitter medicine is to be taken, do not say "It isn't bad." Instead tell the child gently, "This will not taste good, but we hope it is going to make you well, and my little man is going to be brave about it, isn't he?"

If pain must be inflicted prepare the little sufferer in some such way, and unless your experience is very different from mine he will meet the ordeal bravely. I'll never forget my own little son sobbing his heart out after a painful examination of his throat, and when I tried to comfort him by reminding him that it was over he gasped, "I'm not crying for that, but 'cause doctor told what wasn't true. He said he wouldn't hurt me and he did. Doctor isn't good." The betrayal of his confidence had been worse to him than the pain.

If a child's questions are embarrassing, as they often are, never scold the little questioner. Where should he turn for explanations of everything mysterious if not to his own parents? Thank God it is you he has asked, and answer him truly enough to satisfy for the time, and gently, that he may feel encouraged to come again when an expanding outlook suggests new mysteries and demands further explanations.

There is nothing a child has not a right to discuss as freely as is necessary with his mother, whether he be five years old or twenty-five; and the modesty which puts a barrier across this freedom is false indeed.—*Christian Work and Evangelist.*

TENNESSEE COURTS SMITE LIQUOR TRAFFIC.

Tennessee courts have recently smitten the liquor traffic in high places and in vulnerable parts. As a result there is loud lamentation in certain quarters. A short time ago Judge Pittman, of Memphis, handed down a decision which struck consternation into the very joint and marrow of the traffic. An eastern brewing company brought an action against an agent in Memphis to compel him to pay long over-due rent. The case came on and was heard by Judge Pittman. His decision was to the effect that as both parties were engaged in an illegal traffic no rent could be collected by process of law. The full significance of this decision will be seen when it is understood that agents engaged in illicit sale of liquor in dry territory are under no legal obligations whatever to pay the concerns that supply them with the liquors sold. And now the supreme court of the state enters the arena and deals the traffic a body blow from which it may not soon recover. It unanimously decided that the possession of a federal liquor license is to be taken as prima facie evidence that the holder is engaged in the liquor business. The day of temperance has been a long time dawning, but unless all signs fail it has at last arrived.—*The Christian Evangelist.*

Curtice-Swaim.

On the evening of June 26, the writer had the pleasure of uniting in marriage Mr. J. D. Curtice and Miss Lovey Swaim, at the residence of the bride's father, Mr. Roddy Swaim.

Mr. Curtice is a conductor on the Seaboard R. R., and is to be congratulated on his choice of a conductor for his home. The young couple left Mr. Swaim's a few hours after the ceremony, on their way to Wrightsville Beach, where they spent a few days. From there they went to Hamlet, their future home. May they have a happy and successful voyage through life.

W. C. L.

—We saw Bro. J. L. Hardin in St. Leo's Hospital last Sunday. He is greatly improved and hopes to go home soon.

MINISTERS AND LAYMEN:
Their True Relation to the Church and Each Other.

I am perplexed and uncomfortable. After a church membership of over sixty years, during which I have regularly attended Sunday and other services, the question presses me whether God is honored and can be honored and His kingdom extended if present methods are continued. I have been studying this question carefully and prayerfully, and the conclusion is that a change is indispensable, and that his fact should be promptly recognized. The opinion has been steadily gaining ground and shaping church services that only men who graduate from theological seminaries and have human ordination can successfully and properly preach the Gospel. This change in the Methodist Episcopal church is the more remarkable as its founder, John Wesley, is quoted as saying in reply to criticism of lay preaching, that "they who are only called of God and not of men have more right to preach than they who are only called of man and not of God. Many of the clergy not called of God, therefore do not and cannot preach the Gospel. Soul-damning clergymen lay me under more difficulty than soul-saving laymen."

The extent to which ministers of all denominations fail to realize that spirituality and experience are indispensable qualifications in religious teachers and witnesses appears incredible. The result is that laymen do not receive proper consideration and are not given a fair opportunity of sharing the responsibility and labor to which they are entitled though it is necessary to their own growth and for the work in the vineyard which Christ requires. The simple fact of the multiplicity of denominations which has resulted from the ecclesiasticism or ministerial control in the churches should awaken people to the necessity of change. What is the justification that because a young man has graduated from the seminary with a certificate that he has gone through a prescribed course of study he should be put in charge of a congregation which includes a considerable proportion of men and women who have gained a knowledge of the Bible and a spiritual development which the young minister will not possess, in all probability in many years?

It is a serious question for the church rather its members to consider whether under ministerial direction there have been and do not continue to be established formal services and ideas regarding worship which are unscriptural and do not promote spirituality. Are not many hymns to be found in the hymn-book which cannot properly be considered worship? Are the formal prayers which are offered from many pulpits, offered with the faith and expectation of divine acceptance which the Bible requires, and is there the inspiration and earnestness which will prompt the congregation to join heartily and intelligently? Is a portion of Scripture, responsively and often rapidly read, and when those who take part are constantly on the alert for the moment to join in, spiritually helpful to the participants? The Psalms are frequently, and perhaps now-a-days usually read in this way. Is there not the further objection that as a result the Psalms take the place of other portions of the Old Testament of which we need to be reminded? Are we not making a serious error and one which is practically the use of the shadow for the substance in our Easter celebration? Is it consistent with the spirit of the Gospel that we should picture to ourselves the dying and dead Christ while, as a fact, he has conquered death and ever lives to make intercession for us? Can we rightly each year forget for the time being the great result of Christ's death through which we have been renewed and have been made joint heirs with Himself? Was this the Apostolic method?

I have often suggested to ministers and others my belief that the repetition of the Apostle's Creed is positively harmful and dishonors rather than honors God, and have met no one who can justify it; and yet ministers continue this unwarranted practice. Do we believe that Christ or the Apostles would have used in a public service a printed list of the exercises in a way which reminds of some public entertainment, as is now the case? Is it consistent with humble and earnest worship that we should be called to consider the composers and titles of the music which is to be rendered, and on some occasions the names of those who offer prayer? Are elegant churches in which the poor are uncomfortable in view of their home surroundings suitable for the spiritual truth which should be taught in them, and are consistent with the "simplicty that is in Christ?"

There is only one foundation upon which any man can build and it is the rock Jesus Christ. Paul tells us in Romans x, 9-10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." He also asks the question in 1 Cor. vi, 19: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own"? Christ does not invite the world to come to the Church but to Himself, and his reproof is: "Ye will not come unto me that ye might have life." God has the power to cleanse, but the church or its ministers have not. Ministers belong to the flock, and their work is to point continually to the loving shepherd and cry aloud concerning the dangerous foes which will destroy if the sheep wander from the fold.

In order to be effective the whole truth must be presented and considered. There is needed the continued reminder that "the heart is deceitful above all things and desperately wicked." (Jer. xiv.) John makes this a New Testament truth in his teaching that "The whole world lieth in wickedness." Our great need is to realize that there is light only when Christ is the Sun of Righteousness to us, and that we must "first seek the Kingdom of God and His righteousness." Christ's promise that all things shall be added unto us places before us the other great truth that in order to receive, possess, and enjoy we must fulfill conditions. The condition here is to make everything subservient to the Kingdom of God. When this is done there will be a complete surrender. Our attitude toward Christ will then be that of Paul, and we will do as he did and inquire of the Master: "What wilt thou have me to do?" His spirit was shown when he later said: "For me to live is Christ."

An interesting anecdote is given by J. Wilbur Chapman regarding Gen. William Booth, who, when asked: "Tell me what has been the secret of your success all the way through," replied with tears in his eyes: "I will tell you the secret. God has had all there was of me. God has all the adoration of my heart, all the power of my will, and all the influence of my life."

Fully surrendered and spirit-filled men and women must be invincible and will share the Master's triumph. The command is to "let your light so shine before men that they may see your good works and glorify your father which is in heaven." (Matt. v, 16.) The shining is to be of the sort which will bring men to God. It is the province of light to dissipate darkness. All true Christians, whether ministers or laymen, are required to be witnesses and teachers, and this was the mission of the Apostles though they were uneducated men. They were spiritually minded because they were taught of the Spirit. "God is no respecter of persons, but in every nation

he that feareth Him and worketh righteousness, is accepted with Him." (Acts x, 35.)

A single further suggestion is that the scriptural condition of grace is the faithful use of what is already possessed, and then "we will know the love of Christ which passeth knowledge and be filled with all the fulness of God." (Eph. iii, 19.) —John C. Havemeyer.

Yonkers, N. Y.

1010 K.

The train was an hour late, and when the boy followed the hurrying passengers through the union station the streets were ablaze with lights. Outside, the boy hesitated, though not with fear, for his shoulders were square and his gaze steadfast and unflinching. It was only wonder and question that filled the clear, gray eyes—not fear nor timidity. He had came to the city to make his way, and he would do it. But until within the past twenty-four hours he had never seen an electric light, nor an automobile, nor a greater crowd than the dozen or fifteen loungers that election day or Christmas sometimes brought together at the little mountain store and postoffice which had represented to him the busy world.

A man in uniform was standing near the curb, whom it took the keen eyes but a few minutes to single out and watch. The man seemed to have a sort of oversight of the vicinity, for his gaze swept constantly from side to side as he gave information to persons who stopped by him for a moment. Presently the boy crossed over.

"Can you tell me where to find 1010 K?" he asked. "There's lot more streets than I thought, and they seem to go everywhere. I don't know which to take. I told the man I could find the way all right, and I reckon I could by taking time. But it's getting dark, and they may be expecting me. If you'll sort get me started, I'll—"

"Northwest or northeast?" asked the policeman, tersely. His head had been bent a little toward the boy, but he was looking in the opposite direction, his arm making an emphatic motion to a driver who was swinging his car too recklessly into line.

"Why, I—it's 1010 K," said the boy, doubtfully. "The man wrote a letter so they would be on the lookout for me. It's all right, after I find the place."

"M'm!" said the policeman, kindly. "What's the name of the people you are going to? My duty takes me up K. 1010 K Northwest is a senator, from the South, I believe, and—"

"I don't know who lives there," interrupted the boy quickly. "You see, it's like this: A man who was up my way hunting got after a bear, and fell off a ledge and broke his leg. The bear was right on him when I got there. The man seemed to think I saved his life, and when I spoke of wanting to go off and do better for myself, he told me to come to 1010 K, Washington, and wrote a letter, which I took to the postoffice myself the day before I started. I reckon he asked them to give me some kind of a job so I could be earning money to get more education. I've done right smart of choping wood and tending mules and such."

The policeman nodded.

"'Right smart' and 'reckon' shows you're from the south," he smiled; "so I guess it's the northwest senator. All sorts of requests are made of senators, and likely your hunter was a friend of this one. The street opposite is F, and you must go four streets up," pointing, "which will bring you to K. Then turn to your left and follow K till you come to 1010."

Before the boy could voice his thanks the officer had swung away with upraised hand toward some wagons that were on the point of colliding. The boy looked his obligation toward the man's back, and then hurried in the direction the officer had pointed.

1010 proved to be a large brick house with handsome front, which was just now ablaze with light. People were passing up the broad steps to the entrance, where a footman stood waiting to throw open the doors. Apparently some sort of entertainment was in progress.

But to the boy it signified nothing—unless, perhaps, the greater certainty of a job. The man who had sent him was right in directing him here. Such a busy house in so big a city must have plenty of work

He went up the steps with as much composure and directneess as any of the guests, but when the doors were flung open the man stepped in front of him instead of bowing him toward the cloak room.

"Round to the side entrance, boy," he ordered, surlily. "What do you come this way for?"

"Oh, it's all right," smiled the boy, genially. "I'm expected, so I'll walk straight in. Seems you're having right smart doings here, and of course everybody's busy. When it's all over you can speak about my coming. No hurry, though, for likely I'll stay here a spell. That's what the man told me—I would be looked after here till I was fixed."

He stepped in confidently, and following him closely came three or four gentlemen and ladies. While bowing them in, the footman's eyes glared suspiciously at the boy. At the same time he motioned for another servant to look after him.

Just then the senator himself happened to pass through the hall.

"What's the trouble?" he asked the footman.

"Oh, that boy slipped past me while I was looking after guests, sir," the man answered. "But Keeler will attend to him. Said he was told to come here, and would stay a while. and that you knew all about it from a letter. The idea, sir! Look at his clothes!"

This senator, however, was one of the men who looked at eyes and bearing before he noticed clothes, and the straight eyes and confident bearing of this boy made him neglect clothes altogether.

"I reckon he's all right, Drake," he said, easily. "My constituents are pretty liberal in the range of their requests, but I like it that way. And besides," with a breezy laugh, "another election is about due. I haven't a bit of time for the boy now, but tell Keeler to give him a room somewhere in the house for to-night, and to-morrowI will try to have a talk with him."

The boy was standing only a few feet away, waiting for a chance to speak; but the senator shook his head as he stepped forward and took the extended hand in a quick, hearty grasp.

"Not time for even a word," he declared; "but just make yourself at 'tu We'll talk it over later." And with a smile that went straight to the boy's he swung round to speak with newly riving guests.

The door man looked his disgust.

"Of all slack ways, this house beats the lot," he muttered, under his breath. maybe it's all right. Anyhow, it is to funeral."

As the guests moved from one brightly lighted room to another, there was a lavish display of rich gowns and jewels Other eyes than those within the house noted this, eyes that were covetous and scheming, and whose owners held a short, whispered conversation with one of the servants in a dark angle of the building. And it may be that the servant told the owners of the eyes that a number of the visitors who wore rich gowns and diamonds were house guests of the senator, with rooms in the building.

As the senator turned away, Keeler took the boy in charge and got him of the hall as quickly as possible, g him a room in the back part o house which overlooked the roof kitchen. Tired from his journey, th went to bed at once and was soon as

Some time in the night he was awa ed by a slight scraping, as of the ra

of a window. At first he gave it but little thought, for strange sights and sounds have been the order of the last twenty-four hours. Then a few whispered words brought him wide awake.

"Easy, easy!" he heard some one admonish, and another voice answered, "Oh, it's all right. No one sleeps in this part of the house. The servant said so. But maybe it's better not to take any risks."

After that, although he listened with strained ears, the boy heard nothing save one very light footstep, and then a faint slurring as of a door being opened slowly. He had a feeling that something was wrong, and that perhaps he ought to get up and follow them, or even to wake the house.

But the thought that he was a stranger here, with everything new, restrained him. Maybe it was all right, and alarming the house would only cause unnecessary bother. So he waited. But he slipped out of bed and crossed to the darker shadow of the window curtains. His presence there could do no harm, and if the intruders really were thieves they would likely come back by the window.

For nearly two hours he waited there, silently and watchful. He had a robust, growing boy's need for sleep, and he had left his mountain home in the middle of the night before. But his eyelids did not yield to their inclination to droop now. He had watched too often at the entrance of a bear's den, or in a frequent haunt of a wildcat, to relax vigilance in an emergency.

At length there came a cautious, hurried footstep down the hall, the door opened softly, and two figures, one of them carrying a bag, moved straight to the open window.

"Quietly now," one of them whispered. "You slip down to the roof and take the bag as I lower it, and then we'll drop it into the grass below, and away for us. It's been a good night's work, with not a soul disturbed. We—"

He got no further, for at that moment a strong, muscular figure hurled itself upon his back, and the man was flung at full length upon the floor, momentarily stunned.

The other man's head was already through the window when the same figure fastened upon him and he was dragged back into the room.

The mountain boy was well grown, with flesh firm and muscles that swelled and knotted like cords. But the other was a man, wiry and quick as befitted his calling and he had a knife which as chance offered he used.

Presently the man swung toward the window, and with a sudden strong effort tumbled through it to the roof below. but the boy still clung to him. From the roof rolled and fell to the grass below, still together. And more than once on the way down the man had used his knife. As they struck the ground, the first man had recovered and was dropping through the window to the roof.

By this time the house was in an uproar, with lights switched on and servants running about.

Suddenly the boy called out sharply, twice, not for aid, but to warn them of the first man, who was now dropping from the roof. The second man he was still struggling with and trying to hold.

His call brought a dozen men from the house, and the burglar who had dropped from the roof was caught just as he was darting into the shrubbery. The other was seized as the nerveless fingers of the boy relaxed their grasp.

The boy himself was unconscious when they carried him to the house, and it was ten days later before he was recovered enough to recognize his surroundings. When able to talk the senator came to him.

"What sort of a position were you expecting to get?" he asked, after some talk about the burglars and the recovered jewels and silverware.

"Anything that would help me to earn money for more education," was the eager answer. "Up in the mountains there was nothing but chopping wood and driving mules and getting game and skins, and none of them paid much. The man who advised me to come here thought I could find a job at clerking or something, and said I could get a good education here without costing much."

"Exactly," smiled the senator. "Now I have received no letter at all about you, and thinking there might be some mistake, I went down to 1010 northeast the other day. I found it to be a small grocery store, and the owner told me he had been expecting a boy from the mountains, and to accommodate an old friend was intending to give him a job in his store. I think the boy he is looking for must be you."

The boy raised himself quickly in bed.

"Then I made a mistake," he apologized, blushing painfully. "I—I'm awfully sorry. And—and I'm much obliged, too. I'll go right away now. I'm plenty strong enough, I think."

"Not so fast, not so fast!" laughed the senator, forcing him back upon the pillow gently. "All you counted on at the other 1010 was a job I suppose?"

"Yes, sir."

"Good! Then you'll stay right here. When you are strong enough I will get you an appointment as a page in the senate chamber. That will yield you many times the salary you could earn in a grocery store, and it will give you much better advantages for schooling, too. No, not a word," as the boy was about to speak. "The doctor said you weren't to talk much. So I reckon I'd better go right out now. You will live here in the house, and we'll see about suitable clothes just as soon as you get out. And— oh, tut! tut!" at the look on the boy's face, "you've paid for it all."

Then the senator slipped out and closed the door behind him softly.—*The Advance.*

A LITTLE LAMPLIGHTER

The one who lights a single star
In some one's night,
And then with thoughtful, watchful care
Doth keep it bright;
The one who plants a single flower
In some drear place;
The one who takes in some sad home
A smiling face;
The one who reads a cheering book
To some tired eyes;
The one who loves and hopes and sings;
The one who tries
To light the lamps that are gone out,
And darkness near—
That child the angels lead and love.
Are you one, dear?

OUR BIBLE SCHOOL.

Lesson for Next Week.

Psalms 146-150.

Selected Comment.

The long-drawn music of the Psalter closes with five Hallelujah psalms, in which, with constantly swelling diapason, all themes of praise are pealed forth, until the melodious thunder of the final psalm, which calls on everything that has breath to praise Jehovah. Possibly the number of these psalms may have reference to the five books into which the Psalter is divided.

The first of the five (Psalm 146) is largely colored by earlier songs, but still throbs with fresh emotion. Its theme is the blessedness of trust in Jehovah, as shown by His character and works. It deals less with Israel's special prerogatives than its companions do, while yet it claims the universally beneficent Ruler as Israel's God.—Alexander Maclaren, D. D.

—Leon McCulloch is spending his vacation at his home in Greensboro. He is employed in the research department of the Westinghouse Electric Co. where he seems to be just in his element, as he always was an experimenter.

NOTES ON C. E. TOPIC, JULY 28.

By Charles A. Hines.

Subject: Missions in North America.—Acts 2: 1-21.

Daily Readings.

M.—Great revivals.....Acts 14:8-18
T.—Steady growth .....Acts 9:23-31
W.—Christian unity .....Acts 4:32-33
T.—Love's crucible .....Gal. 3:27-29
F.—Great consecration.....Luke 19:1-10
S.—Increasing liberality....2 Cor. 8:1-7
Sun., July 28. Topic.

Missionary Progress.

The progress of missions in North America in the last few years may not have been everything that was desired, yet it has been marked. The older organizations are doing a greater work each year and new societies and auxiliaries of the church are setting others to work. Sometimes we hear the complaint, "There are too many organizations in the church." This is to be doubted. Every new organization gives more work for Christians, and at the same time some will be reached who could not be reached in any other way.

Our idea of missons is broadening. A mission is no longer merely a preaching-station. The men and Religion Forward Movement has crystalized modern thought in this respect in emphasizing a fivefold missionary message: evangelism, Bible study, missions, social service, and Christian community extension. This means that we are trying to introduce the religious spirit into the common things of life, and that we are seeking to reach our neighbor and give him a helping hand.

The Salvation Army in the United States began operations in Philadelphia in 1880, in an old building that had been used as a place in which to repair chairs. Last year the Army held 173,000 open-air services, with an estimated attendance of fifteen million souls. In the same time 215,000 indoor meetings were held, with an attendance of eight million adults and one and a half million children. More than forty thousand men claimed that they were converted last year through the work of the Army's open air-meetings.

The Salvation of America.

This young giant of the nations that in the two centuries has done more than Rome in the seven hundred years of her history; this land whose wealth and power are increasing as that of no other country evevr did in human history, how long before her thought, her enterprise, her wealth, shall dominate the commerce of the world?

Where every passion is stimulated by her realization of power what shall restrain her greed from plundering the nations? Save America for America's sake. Only the Gospel shall restrain her from becoming a Cortez or a Pizarro among the nations.

Who does not know that the godless rum traffic is run by Christian England and America and the godless lives of those engaged in that traffic are the greatest obstacles to missionary success in heathen lands? Save America for the world's sake.

Nothing will save us but Christianity strong enough to hold and check the awful greed for gold that infects our peoople. The society of Christian Endeavor, made up largely of energetic, consecrated young people, must have a large share in this work.

From Other Pens.

A million immigrants come annually to America. This is the same as building and filling with a foreign population ten cities of 100,000 each! A million immigrants. A million opportunities! A million obligations.

Every foreigner converted in America becomes directly or indirectly a missionary agent abroad spreading knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of the obligation.

Only a missionary church can save the world or justify its own existence. The manner in which American Christianity deals with the religious problems of immigration will decide what part America is to play in the evangelization of the nations abroad.

There is no greater Home Mission field in the world than Canada. Her possibilities are legion. Canada is a country immensely rich in resources, capitalized and fortified by her schools and by her churches; people by a cosmopolitan population; goverened by the spirit of democracy; privilege to possess an equal right to the land, God's gift to His children. With such an heritage as this what should our answer be?

Sixty per cent of the population of the United States have no connection with any organized body of believers, either Protestant or Catholic. Great masses of people rich and poor, educated and illiterate, native and foreign, farmers and miners, negroes and whites, Indians and Orientals, Hilanders and Lowlanders, are not touched by the church or the agencies of the gospel, and the sanctuaries of our Lord never receive them in prayer and worship. Pastors that are shepherds, Bible scholars who can teach the way of life, evangelists who can win men to God, and personal workers who can take the gospel of salvation to men, are needed today as never before in the history of America or the world.

QUEER PRAYERS.

Prayer is natural. Feeling our own impotency, we appeal to the powerful. In prosperity we are sometimes forgetful; but let trial come, or death in the family threaten, and we remember to pray. But prayer is very common. There are others who pray beside good people.

When the sinner says, "I'll be damned," he is praying.

A bidden guest said, "I pray thee, have me excused."

The Pharisee said, "I thank thee, Lord, that I am not as other men are."

Sinners are recorded as saying to God, "Depart from us: for we desire not the knowledge of thy ways."

The Gadarenes prayed Jesus to depart out of their coasts.

Pharaoh said to Moses that he would see his face no more.

Under the preaching of Paul, Felix trembled, and said, "Go thy way for this time."

A rich man in torment prayed Father Abraham to send Lazarus to dip his finger in water to cool his tongue.

Certain foolish virgins said, "Lord, open to us."

In the future some people will say to the rocks and mountains, "Fall on us, and hide us."

It is better to learn how to pray. The disciples who asked Jesus to teach them how to pray, as taught his disciples, were wiser than sinners of our time, who explain away the power of prayer through their sophisms, or learn queer prayers, that are usually bad prayers.

J. J. Summerbell.

Dayton, Ohio.

The World is in Need of Thee.

The sun shines bright in the heavens;
The earth holds her jubilee;
What though thy part be a small one,
The world is in need of thee.
Thy heart may be rent with passion,
Thy hope in humanity small;
But will it ever avail thee
To moan and deplore it all?
The striving will give thee a blessing,
The climbing will lead to new heights,
The joy of the good thou art doing
Will fill thee with constant delights.
Thy sorrows forget in new service,
Thyself is another's delight;
The teardrops in smiles will then glisten,
Thy weakness will turn into might.

—George Warren Parker.

—An alligator 15 inches long is said to have been captured on one of the streets of Greensboro. How it got there is unknown.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:15 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 235 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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UNITED STATES DEPARTMENT OF AGRICULTURE.

President Taft has just made considerable changes in National Forests in Montana, Arizona, Nevada, Utah, and California through Presidential proclamations modifying the boundary lines. By these changes nearly 275,000 acres of land are eliminated from the Forests, about 65,000 acres are added, and about 55,000 acres are transferred between two Forests, while a new Forest is created by the division of an old unit into two.

The net result is to bring down the total gross area of the National Forests to about 187,400,000 acres, of which nearly 27,000,000 acres are in Alaska. To a considerable extent, however, the reductions, so far as land actually owned by the Government is concerned, are apparent rather than real, owing to heavy alienations in the tracts eliminated. Some 22,000,000 acres of the National Forest gross are are not owned by the Government.

The high water mark of the National Forest gross area was reached in 1909, when the Forest boundaries included over 194,000,000 acres. It was then realized, however, in making the examinations on which the Presidential proclamations creating the Forests were based the work had been too rapid to insure in all cases the best boundaries. Sometimes land which should have been included was left out, while at other times land was taken in which was not best suited to Forest purposes.

Consequently a complete everhauling and rectification of the Forest boundaries was planned, and has been going on ever since. By successive proclamations President Taft has eliminated nearly 11,000,000 acres, while he has added about 4,000,000 acres.

In Montana the new proclamation eliminates a total of 116,370 acres from six Forests—the Custer, Absaroka, Blackfeet, Kootenai, Lewis and Clark, and Flathead—while 14,640 acres are transferred from the Blackfeet to the Kootenai and 40,640 from the Kootenai to the Blackfeet, to facilitate administration. In Arizona 106,540 acres are eliminated from the Coronado National Forest. In Nevada 49,840 acres are eliminated from the Humboldt and 55,840 acres added, of which 12,800 acres are included in the new Ruby National Forest, composed principally of that part of the old Humboldt lying south of the Southern Pacific Railroad. In Utah 1,340 acres are eliminated from the Sevier, while in California 8,680 acres are added to the Shasta and 480 acres to the Klamath.

—Fifteen million rats have been sacrificed against the spread of plague in Tokio. This enormous number of the rodents has been purchased by the authorities from the residents and killed since the first case of the pestilence was discovered in the capital in December, 1902.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deeds appears,
Pass it on.

—*Selected.*

—Bro. Norman Kirkman, of the Odell Hardware Company's store force, is taking his vacation at Mt. Airy Springs.

GRAND SEASHORE EXCURSION TO NORFOLK AND VIRGINIA SEASHORE RESORTS, THURSDAY, AUGUST 1, 1912 VIA SOUTHERN RAILWAY.

The Southern Railway will operat their Annual Seashore Excursion fron Greensboro to Norfolk, Va., on Thursday, August 1st, taking on passengers at all points Greensboro to Jeffries, Va. Specia train will leave Greensboro at 7:00 P. M., Thursday, August 1st, and arrive at Norfolk about 5:30 A. M., August second, and returning will leave Norfolk at 7:30 P. M. August 3rd. Two whole days and one night at the seashore allowing ample time to visit Virginia Beach, Ocean View, Newport News, Old Point Comfort, Hampton Roads, and the many other points of interest in and around Norfolk. The following low round trip rates will apply from stations named.

Greensboro	3.65
Madison	4.25
Summerfield	4.25
Siler City	4.50
Staley	4.50
Liberty	4.50
Ramseur	4.50
Reidsville	3.35
Danville	3.10

Tickets from all other points covered by this excursion on same basis.

For Pullman reservations, or any other information, see your nearest agent, or, write,

O. F. York, Passenger Ticket Agent, Greensboro, N. C.

R. H. Debutts, Division passenger Agt., Charlotte, N. C.

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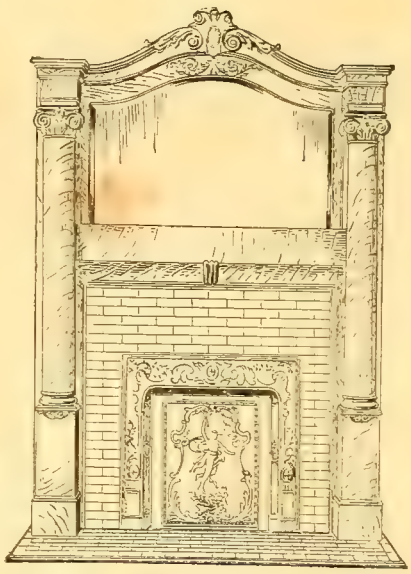

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(Odell Hardware Co., Owners.)
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President W. A. Harper, Elon College, N. C.

—Herbert Knox Smith has resigned as Commissioner of Corporations to join the new political party.

—Col. Roosevelt has withdrawn from the Republican club in New York of which he has been a member for years.

—Miss Nellie Reece is spending part of the summer among friends in North Carolina. She worked her way through Adrian College, with a little help from friends, being graduated with the Class of 1911. The past year she has been teaching in Nebraska. She expects to return to the West.

—When it comes to politics and elections count on your American. The Philippine government has established, on the island of Culion in the Philippines, a Republic for Lepers: and Michael Wholen, the only American leper in the island, has been elected Chief Executive of the new Republic, the only one of its kind in the world.

—Governor Blease of South Carolina has been accused by Burns detectives and others of corruption in office, receiving bribes, etc. The matter is to be aired at length.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

were sorry to find Mrs. Thompson unwell.

—Bro. F. R. Brittain showed us the Efland M. P. Church last Sunday, as we were waiting there. We were agreeably surprised at both the neatness and size, having seen it only at a distance before. Our people there much regret the departure of Bro. Casto, made necessary by the state of his health.

—Dr. F. R. Harris read a paper on "Eugenics and Conservation" before the North Carolina Medical Society in its annual meeting which has been printed as a pamphlet. "Eugenics" is defined in the dictionary as "the science of improving stock, whether human or animal." Dr. Harris quotes Galton as saying "Eugenics is the study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally," and then startles us by expressing the belief that the race is deteriorating, and warning us against the delusion that because we are Americans, Anglo-Saxons, we are and will remain a great and dominant people. The increase of crime and insanity as shown by statistics should cause us to think. We are glad that such men as Dr. Harris are studying the subject. He points to the essential step when he urges that we "stop the *sources* instead of using all our means in alleviating the conditions." He points out that a few of the States have taken radical steps to prevent the increase of the criminal class. Since 1907 Indiana has authorized the prevention of procreation by surgical operation in the case of confirmed criminals, idiots, imbeciles and rapists, and nearly a thousand persons have been successfully treated, many upon their own request. Oregon, Connecticut and other states have similar laws.

We suspect that the general use of alcoholic drinks, and other narcotics, including tobacco and coca-cola, is to be held accountable for much of the present-day degeneracy. Let society prohibit these things, and it will do much to develop a race of stronger men.

—Rev. R. A. Swaringen, who is a student in Westminster Theological Seminary, joins with Mrs. Swaringen in sending twenty-five dollars for the Orphans' Home. We feel that this is worthy of special mention, given under such circumstances.

—Bro. Reed reports some interesting and important news from Cleveland and Lincoln circuits.

—A singing class from the Oxford Orphanage will give an entertainment here beginning at 8 p. m. August 20th. Those attending will help the orphans.

—**The election for delegate was held at Chestnut Ridge last Sunday.**

—Bro. Thomas Crutchfield, of Mebane, has appendicitis. He expected to go to a hospital last Monday morning.

—Pledges for the Orphans' Home bulding fund were given out at Chestnut Ridge last Sunday and the editor responded to a call to speak briefly of the enterprise.

—Dr. T. H. Lewis, of Western Maryland College, was in Greensboro on business last night, and conducted our church prayer meeting. The announcement that he was to do so brought out quite a number not usually in attendance, including several from other churches. He made a splendid talk on the case of Esau, referring to his being able to find no place of repentance. His example is pointed to in the New Testament by way of warning to Christians, who may fall into Esau's error and so miss the blessing. Esau was a profane person who preferred present tangible good and despised his birthright, selling it to his more provident brother for a mess of pottage, a single dinner. Christians especially in this age are in danger of being absorbed in the pursuit of material gain and so of losing sight of the greater and more enduring and infinitely more valuable possible gains of living in the realm of spiritual acquisition. Instead of having the mind that was in Esau, we should have the mind that was in Christ. It is not enough to do right, to be just. Christ's measure is love's measure, which is more than duty's measure. If a man ask you to go with him a mile, go with him two.

—Dr. F. R. Harris, of Henderson, tells an amusing experience of his in his first use of his automobile. The man to show him how to manage it failed to come at the appointed time, and the doctor was too eager to wait longer. He knew how to start it at least, and he got in and drove off. He also knew how to turn it right or left, and he went on down the street and round the square, back to the starting point, but as he thought of stopping at home, he realized for the first time that he did not know how to stop it. As he dashed past his house he shouted to his little son to go after the man and ask him to come quickly and tell him how to stop the auto. Round and round the square went the doctor, time after time, with the people staring and dodging behind trees for safety. Finally the stopping device was discovered and the doctor rescued from a situation that appears more amusing to him now than it did then. He now uses his auto in his practice and does not see how he got along without it before.

—Bro. J. Norman Wills is the possessor of a new auto which he enjoys guiding himself. He has developed in a very short time into a daring chauffeur. It will give him good exercise of a very agreeable kind.

FOURTH REPORT OF THE ORPHANAGE FINANCE COMMITTEE.

Total amt. reported last week..$12,983.85

New Pledges:

Liberty, J. F. Pickett,, Solicitor	$ 57.00
Asheboro, Mrs. W. C. Hammer, R. R. Ross, Solicitors	20.00
Kernersville, Miss Lydia Brookbank, Solicitor..	25.00
Greensboro, Miss May Bain's Jr. Baraca Cls.	35.00
Moriah, Miss Mamie Plunkett, Solicitor ...	27.75
Pee Dee Church, Rev. J. F. Dosier, Solicitor ..	10.00
Albemarle, J. H. Snotherly, Solicitor	35.00
Efland, M. P. Efland, Sol.	17.00
Pinnacle, J. R. Stone, Sol.	26.75
Burlington, Miss Ila Stafford, Solicitor ...	10.00
Tabernacle, Mrs. Frank Coble, Solicitor	40.00
Greensboro, Mrs. H. A. Garrett, Solicitor	30.50
R. A. Swaringen and wife, Westminster, Md.	25.00
Mrs. M. E. Ferguson, Fitzhugh, Va.	1.00
Mrs. G. W. Ferguson, Fitzhugh, Va.	1.00
Total	$361.00
Grand Total	$13,344.85

In submitting this report we call attention to the fact that we are far below the amount we must raise before we close the canvass, and we therefore urge the canvassers to continue the good work. It is very gratifying to see renewed interest in many sections, as is shown by reports from canvassers that had made no report until this week.

Respectfully,

T. A. Hunter, Chairman,

By J. M. Millikan, Sec. and Treas.

—Rev. J. R. Dwiggins died last Friday morning at his home in Stokesdale, of heart failure. He had been in feeble health for some time, yet his death came unexpectedly. But we believe he was ready, for he was a good man—one of the best, we believe. His funeral was conducted on Saturday by Revs. W. F. Kennett and T. J. Ogburn. He leaves, besides his wife, one son and two daughters, Mrs. Holmes, minister's wife, and Mrs. M. W. Gant, of Greensboro.

DAY OF PRAYER FOR SCHOOLS.

A national movement is on to have a Day of Prayer for Schools. The second Sabbath of September has been most appropriately designated. The schools are opening, the churches are filling, the Sabbath schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

The magnitude of the moral and spiritual interests involved in this vast work of education, or affected by it, commend this suggestion to all Christian citizens. For more than seventy years the Day of Prayer for Colleges has been observed by Christian people interested in these institutions, and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 300,000 persons, there are nearly eighteen millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are seventy-five in our public schools. When we add the private schools, which, with certain classes, take the place of public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

What ought to be the bearing and effect of this great agency on the morals and religion of the people? This nation is, in important respects, a Christian nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the coming generations. The supreme need of the nation is not for intelligent or mental culture in her citizens, important as these are, but that they shall be men and women of good moral character, able to distinguish between right and wrong, and resolveed to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture, is to develop the moral nature of the pupils. If these positions are correct, it follows that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our educational merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development of pupils, is subversive of the true American idea of education, and fatal to the chief interest for which our schools were established. And yet this bald secular theory of education is accepted in wide educational circles. Many cities and many whole states are moulding their school system in accordance with it. This very disagreement as to the true nature and objects of education constitutes a grave peril to the schools. Those who believe in God, and in the efficacy of prayer, will agree with us that interests so momentous and so urgent as these ought, by a Christian people, to be spread before the Hearer of Prayer.

The National Reform Association will send free of charge to all pastors who will use their pulpits any Lord's Day in September to inculcate vital Christian truth concerning the whole work of education, a valuable treatise on "The Bible in the Schools." This treatise in addition to being a strong argument in favor of the use of the Bible in the schools, contains, as the result of recent special investigation, an authentic up-to-date detailed outline by States and Territories of the situation of the Bible in the school question in America today together with a list of specially selected decisive opinions of United States Presidents, educators and famous men generally on the relation of the Bible to civil and national life. For this address Dr. J. S. Martin, 603-604 Publication Bldg., Pittsburgh, Pa.

OCTOBER 27th IS TUBERCULOSIS DAY.

Churches and religious societies, to the number of at least 100,000, will be urged to give special attention to the prevention of tuberculosis on Sunday, October 27th, or on some day during the week preceding or the week following that date. This season has been set apart and designated as the Third National Tuberculosis Day by the National Asociation for the Study and Prevention of Tuberculosis, which makes this announcement to-day.

Tuberculosis Day was originally set on April 28th, but was postponed because of a conflict with Conservation Sunday of the Men and Religion Forward Movement, which was held on that date. The observance of Tuberculosis Day in the Fall this year will be utilized by anti-tuberculosis workers not only for the general education of churchgoers on consumption, but also for the purpose of interesting them in the sale of Red Cross Christmas seals.

Every one of the 600 and more anti-taberculosis associations allied with the National Association, will be urged to promote Tuberculosis Day in their respective communities. While last year over 50,000 churches observed this occasion, it is expected this year that this number will be doubled. Miliions of circulars and other forms of literature will be distributed. The support of every religious denomination will be asked for.

That tuberculosis is a serious problem among church congregations is evidenced by statistics which the National Association gathered last year, which show that 10 per cent. of all deaths among church members are caused by tuberculosis. Based on these figures and on the mortality statistics of the Census Bureau, over 52,000 of the 33,000,000 communicants in churches in the United States die from tuberculosis every year. This figure assumes that the death rate of 1.60 per 1,000 population in the Registration Area applies to all churchgoers, when, as a matter of fact, the rate would probably be higher.

WORMS THAT EAT IRON.

A feasible explanation of the disease which attacks old metal coins is suggested by the recent discovery of some Italian engineers of a microbe which feeds on iron. The discovery was made through the frequency with which railway accidents occurred in one particular portion of the railroad in a certain district.

An examination of the rails was made and the presence of severe corrosion revealed. A rail was taken up and broken. It was then found to be hollow; and further examination showed the presence of a thin gray, threadlike worm about a third of an inch in length. A careful examination was made of the habits and appearance of this worm. Upon its head it carried two little glands filled with corrosive secretion which it ejected every few minutes upon the iron. The ejection had the property of rendering the iron soft and spongy, when the worm at once proceeds to devour it.—Chicago Tribune.

—A young first-grade teacher of the children of foreign parents gave them a little talk on kindness to animals. The next day, when she was busy at her desk, she felt a little hand tugging at her sleeve. "Why, Pietro," she exclaimed, "what is the matter?" "Nothing, teacher, I just wanted to tell you how I was good to dumb animals yesterday," he replied. "Why, isn't that nice, Pietro! Just what did you do?" Pietro drew himself up to his full three feet, and proudly declared, "I kissed the cat!"—*San Francisco Chronicle.*

—The papers report a case of yellow-jacket stinging which was so severe as to bring unconsciousness. A farmer was found unconscious in his field from this cause. He rallied and is said to be recovering.

From Pastors and People.

Error last week.—It is to Littleton Ct. and not Liberty that Bro. Stubbins is to go after he leaves Bro. Needham.

Concord, Saxapahaw Circuit.

Our special meeting commenced the first Sunday in August with Bro. G. W. Holmes in the pulpit. On Monday Bro. C. W. Edwards of Mebane came and stayed until the close, Thursday. Bro. J. D. Williams, of Henderson, put in his appearance and stayed three days. They made some strong appeals to sinners to turn from their evil ways and come over on the Lord's side, but the most of them in their boldness withstood it all and let the meeting close, leaving them still in their sins. How they could stand the strong appeals that were made to them and not yield I am not able to understand, but I reckon they did it by the help of Satan.

Six claimed conversion and six joined the church. The weather was ideal except it rained a little Sunday morning that hindered some. Our congregations were good all the the time until the close. The way the people attended the meeting showed that they appreciated Bro. Edwards' and Williams' preaching. Come again, brethren. A. N. Roberson.

Burlington.

175 were present in Sunday school Sunday, and the offering amounted to $3.76. The school decided to have a picnic soon. A committee, composed of the teachers of the primary classes, was appointed by the superintendent to make all necessary arrangements for the picnic.

On last Tuesday evening from eight to eleven the Baraca and Philathea classes of our school enjoyed a picnic and watermelon slicing, going to the beautiful country home of Bro. Geo. W. Coble, about three miles from town. Mr. Coble is the father of the Baracas' Assistant Teacher, Bro. Minter A. Coble, who did all in his power to make the occasion a very pleasant one. The hospitality and generosity of these good people, with whom the jolly crowd spent a pleasant evening, cannot be surpassed. Before partaking of the good things to eat, which were prepared by the Philatheas, Bro. Davis, our pastor and Baraca teacher, offered a prayer of thanks and blessing. In the early part of the evening, splendid music was furnished by a concert band and Mr. Coble's phonograph. About fifty were present, and everyone seemed to enjoy the evening most pleasantly.

Rev. and Mrs. Tilley, of Georgia, are spending some time with her sister, Mrs. Jno. R. Foster. We were very glad to have Bro. Tilley worship with us in the Sunday evening service.

Bro. R. G. Hornaday suffered a great loss by fire on the morning of August 3rd. His large barn was destroyed, including feed and some farm implements, his stock being saved. We presume the loss is covered by insurance.

Aug. 12, 1912. C. B. W.

Moriah, Tabernacle Circuit.

Bro. Cecil met with us once more this evening. He preached such an appropriate sermon for the time, using as his subject, "Self Examination." Although it was hot, I believe every one of the hearers was touched, by the attention they gave him. We also had the administration of the Lord's Supper.

Our Sunday school attendance for the last six weeks is as follows: July 7, 67; July 14, 71; July 21, 82; July 28, 63; August 4, 83; Aug. 11, 84; average, 75.

Our Philathea Class is progressing nicely. Our number of pupils has increased from ten to sixteen. Each pupil has something to do and seems to be so enthused over it. The Philatheas entertained the Junior and Senior Baracas last Thursday night, a week ago, at the home of their teacher, Miss Florence Hughes. After song by class and prayer by Mark Witty each class had its business meeting. We entertained the Baracas with songs, music, and a recitation, "The Reward of Faith," by May Sharpe. Our refreshments were then served, which consisted of ice cream, sherbet, cake, and punch. The farewell song was "God Be with You Till We Meet Again," followed by a short benediction by Mrs. Arthur Hughes.

Our church problem has not been settled yet.

We ask your prayers for Mr. W. F. Clarida's mother who is very near the point of death. May God console her dear children and guide them also to that beautiful home where she is going to await them. We are glad to report that Mr. Ferguson's little son, who has been sick with fever, is improving slowly.

Aug. 11, 1912. Reporter.

Kistler's, Cleveland Circuit.

Our protracted meeting commenced last fourth Sunday. We had a very good meeting. The church was much revived. We had a glorious revival. There were ten or twelve conversions and no accessions to the church at all.

Rev. Bro. Braswell was our help. We certainly did appreciate having Bro. Braswell with us. We all think he is a fine preacher, and hope to have him with us again.

Pray for us that we may all do our whole duty.

Our dear pastor, Rev. W. D. Reed, will fill his regular appointment as usual next fourth Sunday.

Lolan Ivester, Reporter.

Canaan.

Our meetings are on the fourth Sunday. Last fourth was Children's Day. I like Children's Day very much. I think it will help them to speak in public, and that is one thing we all need. We need men and women who are not afraid to get up and talk for the right, and that without fearing any one. We like to see them get up and stand for the right, though all else are against them. It may be some of them will be called to preach, and it will be a great help to them to get up before a congregation. I don't think we could do any better than to teach them every thing that would help them here and hereafter, and if they should not be preachers, we need speakers who are not afraid to get up before a congregation and tell them their duty without being scared or excited in the least. A Reporter.

Philadelphia, Greensville Circuit.

Our special meeting commenced the first Sunday in August with Rev. J. A. Burgess as pulpit help. Bro. Burgess did finie work preaching to us the same old gospel story. We believe that the church was greatly revived, and some found peace with God upon the terms of the gospel. May the Lord ever bless him and use him for his glory and the salvation of lost souls.

Bro. Ashburn is now conducting a special meeting at Ebenezer Church, and if it is the Lord's will he will be engaged in this work at different churches for several days. Pray that God may bless him.

Our Children's Day came off the 4th Sunday in July. The children did well, the collection $10.00. Much credit to the children and young people who took an active part in training them.

M. P. Chambliss.

THE POSTAL CARD.

W. F. Kennett, Editor.

Our Bethel meeting closed Thursday afternoon of last week. It was a very helpful and delightful meeting. Bro. Taylor's preaching gave great satisfaction, and he won the love of all. Bro. T. J. Ogburn was with us three days as a visitor. He preached once to the great pleasure of his many friends. There were five conversions and the church was graciously revived. We will receive five members as the result of the meeting—three having already joined and two other names are in hand.

On last Friday at 8:10 A. M. our dearly beloved brother, Rev. J. R. Dwiggins, of Stokesdale, passed to a glorious reward. Funeral services were held at Flat Rock Saturday at 3 a m. An immense concourse of people were present, giving evidence of the love and esteem in which he was held. An obituary will appear next week.

Pearl Vaughn, one of our brightest and best little girl members of Bethel, is quite sick with fever. May she be spared to her loved ones and to the church.

Remember our Flat Rock meeting the fourth Sunday in this month, and pray for a great revival. Remember the quarterly conference next Saturday at Palestine.

Piney Grove, Siler City Circuit.

Since I last reported we have held our children's day service. The children all did remarkably well. Quite a number spoke complimentarily of the occasion. Bro. Bowman was present and gave us an address on Foreign Missions which was very much enjoyed by us all. Some time previous to the occasion, Bro. Bowman had offered a Sunday school reward pin to all of our school who would collect as much or more than 50 cents for Foreign Missions. Twenty-three of our bright little boys and girls won a pin. Everyone who tried tried succeeded. Our collection was very good, amounting to $12.87.

We have just finished painting our church, which adds very much to its appearance. We also have enough in money and pledges to purchase a new organ. Hope the pledges will be paid in soon, so we can order it in the very near future.

Our special meeting convenes the first Sunday in September. Let every Christian pray for a glorious revival of religion in our church, for we feel that it is very much needed. Rev. W. M. Pike is Bro. Bowman's pulpit help. We extend to Bro. Pike a hearty welcome among us.

Mrs. C. A. Cooper and little son are spending a few days with her parents, Rev. and Mrs. W. D. Reed, at Falston, N. C. A good rain would be welcomed by every one in this section, as the crops are parching up. Mrs. J. A. Cooper.

Mill Grove, Stanley Circuit.

This Circuit is in fair condition. We have a first class pastor. Bro. Reynolds is a zealous Christian gentleman, and a power in the pulpit. He is a fine instructor, filled with the Holy Ghost. He has power with God and is convincing to those who hear him. Our people are highly pleased to have him and always glad to meet him and hear him preach.

Mill Grove is looking forward to the camp meeting third Sunday in August with much pleasure. We are looking for and expecting a glorious time on account of the outpouring of the Holy Spirit and the ingathering of souls into the Kingdom of God, and the reviving of every believer and worker in the vineyard of the Lord. Pray for our meeting that many souls may be saved.

M. C. Garmon, Reporter.

Eden, Halifax Circuit.

Our special meeting at Eden closed Thursday afternoon. It was a good one, but am sorry to say it wasn't as good as it was the past year. About twenty-one professed faith in Christ, and only ten of these united with the church. Rev. L. W. Gerringer did most of the preaching, which was good and effective. Those that listened to his words and then resisted surely had hardened hearts. We were glad to have him with us during the meeting, and hope that he will help again next year and also glad to have him in our homes. I hope that everybody will continue to pray for him as he asked us to, as he was going to the mountains to continue to preach.

Children's Day service was observed Sunday morning. It was very good, the children doing their part well. Much praise is due to Miss Blanche Hardee for training the children. Bro. Woodberry Hardee and wife, Mrs. Fox, Misses Clara and Willie Finch are visiting Messrs. Junius and James Hardee. We were glad to have them worship with us on Sunday. Miss Finch aided very much in the music. We were also glad to have Bro. Whitaker of Enfield to preach for us Wednesday afternoon. I am glad to say we had a good crowd all the week. Would have had many more Sunday had it not been raining. The meeting at Lee's Chapel will begin third Sunday in August.

We all ask that Mr. Gerringer still continue to pray for us that we may hold out faithful, and also for the unsaved in this community that would not listen to his pleadings. Irene Hawkins.

Pageland, Monroe Circuit.

The Children's Day exercises were held an announced. The program was well rendered wtih a great deal of credit to the children and people. The congregation was large, and good behavior prevailed throughout the entire program, notwithstanding the church was crowded and quite a number could not get seats. The collection was very good. Our pastor, Bro. Self, also Bro. Long, made a very interesting talk, which was enjoyed to the fullest extent by all present.

Our pastor, Bro. Self, has gone to Antioch to assist Bro. Martin in camp meeting. Bro. Quick will preach for us Sunday a. m. at 11 o'clock.

Aug. 13, 1912. Reporter.

Cleveland Circuit.

Our third quarterly conference was held at Oak Grove on Monday after first Sunday in August. Bro. E. M. Ivester was elected delegate to Annual Conference, Bro. Joseph Morris alternate.

The Joint Commission of Cleveland and Lincoln Circuits decided to make four circuits of the two, subject to the approval of each quarterly conference. Quarterly Conference of Cleveland Circuit rescinded the action of the commission and moved to leave the matter to the wisdom of the Boundary Committee. The circuits have grown too large for two men to cultivate thoroughly. Methodist Protestantism is getting a strong hold on the people in this section, and we can ill afford to neglect this wide door of opportunity.

W. D. Reed.

Union Chapel, Granvile Circuit.

Children's Day service was held at our church on fourth Sunday in July. The children indeed made their day a success in every way, and thanks are due our pastor, Rev. N. G. Bethea, and Misses Lillian Huff and Lessie Finch for training the children so well. On the same day our protracted meeting commenced with Bro. Gerringer as help. He certainly did some good work and fine preaching. His sermons improved every time from Sunday on until Thursday when the meeting closed. About twenty were reclaimed and converted, with ten accessions to the church. Our appreciation of Bro. Gerringer's help was shown in the most liberal contribution ever raised here for this cause. Our church contributed nearly two thirds of sum given by three churches on Granville Ct. Everybody gave this gladly, for all liked Bro. Gerringer and our best wishes go with him to his work.

The many friends of our S. S. Supt.,

Miss Irene Watkins, will be glad to know that she is getting on finely now.

Mr. W. H. Finch, who recently underwent an operation for appendicitis at St. Vincent's Hospital, is now improving rapidly and will be home in about two weeks.

Our Ladies' Aid Society served refreshments at a Farmers' Institute some time ago and realized about $16.00 from this. The money goes for furniture for parsonage.

Mrs. N. G. Bethea left yesterday for western North Carolina to visit her mother for five or six weeks.

Mrs. C. P. Dickson and little son, of Richmond, are spending some time with her father, Mr. H. A. Finch.

Aug. 12, 1912. L. G. F.

Granville.

A report of our special meetings has been delayed for several reasons. Our first effort was at Rehoboth. Here we had a splendid revival. A number of conversions and reclamations, two accessions. The meeting closed Thursday afternoon after beginning second Sunday in July.

We began at Antioch the third Sunday and closed on Tuesday, owing to the busy time among the farmers. A good revival in the church and five professions. No accessions.

The fourth Sunday we began at Union Chapel with Childrens' Day services at ten o'clock. It was purely a children's affair, as there was not a child in it above twelve years of age. They rendered their recitations well. The singing was exceptionally good. Misses Lillian Huff and Lessie Finch had charge of the services. Collection $12.94.

The interest in the special services increased with each day, and the meeting continued till Thursday. Some fifteen or twenty professions and ten joined the church. Bro. L. W. Gerringer was my pulpit help in all these meetings, and it is needless to say his preaching was very acceptable. His plain gospel messages were given with power. I am proud of the fact that I helped to encourage him in his first efforts and licensed him to preach at Fairview about 8 years ago. He left us with the prayers and good wishes of the Christian people of this section.

During the meeting at Rehoboth on Wednesday at one o'clock the third quarterly conference for this charge convened. A very good turn out. All churches represented. Bro. John Floyd is our delegate to Annual Conference, Bro. Ollie Powell alternate.

Our next and last special meeting will be at Mt. Carmel beginning the second Sunday in September. Bro. Ashburn is to do the preaching. We are expecting a good meeting. Pray for us.

Sincerely,

N. G. Bethea.

Henderson, N. C., August 13.

Concord.

Bro. Lindley filled his regular appointments Sunday. He gave us an excellent sermon both morning and night. He will be away next Sunday to assist Bro. Pike in a meeting at his home church.

The outside work of our church is almost completed, and we hope to soon see the inside completed. Our new bell has come now and we were glad to hear it ring, as our old one was broken and we could not use it.

We organized a Ladies' Aid Society on August 5th with 15 members. We met at Sister S. H. Teeter's on last Monday night. An ice cream supper will be given by this society on next Saturday night on the lawn of No. 2 school building for the benefit of our church.

We are planning to hold our Children's Day exercise on next Sunday night, but are sorry our pastor canot be with us.

We were glad to have Bro. T. R. Alexander, who has been sick, worship with us again Sunday. Sister L. H. Sides is on the sick list, but hope she will soon be well again. Reporter.

Halifax Circuit.

On the first Sunday in August we observed Children's Day at Eden. Miss Blanche Hardee had faithfully trained the children, and the service was a success in every respect. The children did well and the music was good. Miss Hardee and her assistants deserve a great deal of credit for the service. Collection for foreign missions amounted to $8.00. After the children had finished their part of the service Bro. D. W. Hardee of Henderson made a "rousing" speech for the Orphanage and about $50.00 was pledged.

In the afternoon of the first Sunday we began our special meeting at Eden. Bro. L. W. Gerringer did all of the preaching except two sermons and did it well. Bro. Gerringer is already a fine preacher and the people were delighted with his work. The house was crowded every day until the meeting cloesd on Thursday afternoon. There were 21 professions and 10 united with the church. The church seemed very much revived and we are hoping that the good work may go on. Rev. C. L. Whitaker was present one day and preached in the afternoon to the edification of us all.

The new pews have been put in the church, which adds a great deal both to the appearance and the comfort of the place. Also a well has been bored on the church lot and a pump put in which is a great convenience.

The third quarterly conference convened at Bethesda Friday, August 9, at 11 o'clock. Every church represented. Financial condition of the work fairly good. Bro. J. W. Hardee was declared elected delegate and Bro. B. F. Lewis alternate, to the next Annual Conference.

J. E. Pritchard, Pastor.

Tablernacle.

Our special meeting commenced on the first Sabbath in August at 11 a. m., with a prayer service conducted by Rev. J. F. McCulloch and preaching in the afternoon conducted by Bro. McCulloch, and he was heard gladly by a good congregation. The meeting continued until Thursday evening, and we closed with communion service. Bro. Bethea was with us and did the preaching [illegible] Sunday, and he did it well, and his stay among us was pleasant to all, and I think it would be agreeable with the people for him to come and stay as long as a year some time. There were fourteen conversions and eight accessions, and the church revived some. The attendance was fairly good, but not what it ought to have been. Sickness interfered somewhat.

One more meeting to hold, and I am expecting a good meeting there. Our meetings have been good so far, and I hope to close up the year with a good report from Tabernacle Circuit for 1912, and will be able to do so if all the membership will be faithful to their church vows for the next three months.

August 14, 1912. C. A. Cecil.

NOTICE TO PASTORS.

If the number of Programs sent you to be used in the observance of Orphanage Home Day is not enough to supply all the churches, please notify me, stating the number that you want, and I shall be glad to mail them to you at once. We want all the churches to be supplied with this Program.

Pearl McCulloch,
Cor. Sec. W. H. M. S.,
Greensboro, N. C.

Card of Thanks.

We take this method of thanking our neighbors and friends for their kindness shown to us during the sickness and death of our beloved mother, Vandelia McPherson. Her Children.

OUR BIBLE SCHOOL.

Lesson for Next Week.

Proverbs, Chapters 22-28.

BACK HOME.

(Written by request)

O, I want to go back, dear mother,
Just to see once again our old home -
The old home once so near, now so dear,
About which, when a boy, I did roam
Through woodland, across streams, o'er meadows,
And around the old mill I would play
Till nightfall would summon me homeward
Where with thee, dear mother, I would stay.

For long years I've been gone, dear mother,
Away from our old home and from thee;
And I'm told time has wrought many changes,
So the thought now brings sadness to me;
But there's nothing more sad than knowing
That a change has been made that I feel;
Now there'll be no mother to meet me.
If homeward, like a boy, I should steal.

The lone years have crept by in silence
And stolen many things dear to me,
Yet, taking away you, dear mother,
Draws me closer to heaven and thee.
In my dreams I can see you smiling
When we meet, as of old, at the door,
But, waking, find you gone far away
From this world to stay forevermore.

I'm longing, dear mother, to meet you,
And my journey on earth is most o'er;
But it's not the old home I'm nearing—
It's the one on eternity's shore.
You'll be waiting, I trow, to meet me,
In that beautiful home in the sky,
Where there'll be childhood days and summer
And no parting and saying "Good-bye."

Victor P. Hammer.

Washington, D. C.

OBITUARY.

Rev. John Newton Garrett was born May 28, 1848, died at his home Yadkin College, N. C., July 29, 1912. Age 64 years, 2 months, 1 day.

Bro. Garrett had been a victim of heart trouble for several years, and blind. Away from home he was taken with a general break down, and came home to battle with the infirmities of the flesh for some four months. At last God claimed his own, and he was not, for God took him. There was three doctors with him, but there was no human aid that could relieve him. His suffering was intense, he endured with fortitude and courage. Oft times singing the old time revival hymns and praising God when so feeble in body that the end seemed near. Bro. Garrett's memory was clear, forgetting nothing, it seemed, up to the very last. He talked of the church and brethren. He desired to live if it could be the Master's will to meet once more in Annual Conference and visit all the churches he had served in the past. He felt he had a message for the people he had never had before as he had never been so long in death's door. Bro. Garrett served as an itinerant for seventeen years, never failing to go wherever sent and for twelve years receiving less than a support. I knew Bro. Garrett when I was a booy, he was on my home circuit then while I was a struggling school boy. I lived in his home. I came to be his pastor in 1910, for these years I have been his pastor, I have found him helpful, true, a sweet spiritual brother in our Master's service.

He leaves a widow, three sons, and three daughters, many relatives and friends to mourn their sad loss, but their loss is his eternal gain. He has joined the Conference of his faithful brethren who have preceded him to the glory land.

His funeral was conducted in his home by his pastor, assisted by Bros. Hunt and Totten. A large number of his relatives and friends were there to mingle tears and sympathy with the bereaved family. His remains were carried only a short distance from where he lived, suffered and died, and laid to rest in Yadkin College cemetery to await the resurrection.

May the bereaved not mourn as those who have no hope. If you are faithful, you will meet again.

H. L. Powell, pastor.

Ulis F. Phillips, the infant son of Mr. and Mrs. Willie Phillips, was born April 16, 1911, died July 29, 1912. Age one year, three months, and 13 days.

Ulis was a fond and interesting child, full of cheer and life for the home, the idol of grand parents.

Ulis fell a victim to disease and only lived a few days. All was done that could be, but God saw best to remove it from earth to heaven. Why mourn, dear ones, for little Ulis; he is now with Jesus, safe from trial, temptations, and sorrows of life. He will be at the beautiful gate watching for you.

Funeral services kept by pastor, assisted by Rev. D. R. Williams in the home after which the remains was taken to Shiloh cemetery where earth received it back to molder into dust and await the resurrection day.

May God bless the bereaved parents and help them to bow to God's righteous will and be prepared to say "The Lord gave and the Lord hath taken away, blessed be His name."

In sympathy, the pastor,

H. L. Powell.

Helen May, the infant daughter of Mr. and Mrs. Frank Clodfelter, Lexington, N. C., was born May 14, 1912, departed this life July 30, 1912. Age, 2 months, and 16 days.

Helen May was born a little sufferer and remained only a short time on earth.

Funeral kept by pastor, remains carried to Bethesda cemetery and laid to rest. Her spirit went to God who gave it. The little life commenced on earth will unfold in heaven. The home where little Helen budded is lonely, and earth sadder, but heaven nearer and dearer because she awaits the dear bereaved parents there.

May the father and mother prepare to meet her on the other shore where sickness, sorrow, and death are felt and feared no more.

In sympathy,

H. L. Powell.

Mary J. Clinton, daughter of Tarpley and Matilda Pickens, and wife of W. T. Clinton, whom she married July 10, 1873, was born Feb. 23, 1847, and died at Weaverville, N. C. June 27, 1912. She was converted during the ministry of Rev. W. C. Kennett, at Swannanoa M. P. church in 1865, and throughout the remainder of her life was a most consistent and earnest Christian.

For very many years she was the nurse of the community in which she lived, and many an one by her blessed ministry, constant and devoted at the sacrifice many times of her own comfort, owes to her restoration to health.

Her funeral was held in the Methodist Protestant church at Weaverville, the sermon being preached by Rev. J. S. Williams, Chaplain of the city of Asheville. Her body was laid at rest in the College cemetery beside that of her husband, while her soul stood triumphantly in the presence of the Lord whom she served so long and so well.

C. W. B.

—Mrs. J. M. Lloyd writes under date of August 12:

"My mother, Mrs. Mattie J. Blackwood, passed away yesterday at 8:10 p. m., while sitting talking to a friend."

Sudden death, but not so sad when it comes thus to those prepared for it. Mrs. Lloyd has our sympathy.

THE ORACLE

"Yes, some folks say that I am 'most as good as a newspaper. Sewin' as I do in so many places, I do hear all that's goin' on, an' I—You want this little flounce cut o n the bias or straight? Which is the most fash'nable? Well, some has 'em one way, an' some the other. Some goods cuts to better advantage bias, an' some—You heard about Si Trimpy an' Lucindy Springer stealin' a march on their neighbors an' gittin' married night before last? I reckon it didn't surprise no one very much, although some did think the Widder Haight would win out in the race for Si. If he don't treat his third wife no better than he did his other two, the Widder Haight can thank her lucky stars that Lucindy got Si instead of gittin' him herself. It'll be something like a little fairy story I heard about two little drops o' water runnin' along side by side in a little mountain stream, an' one turned to the other an asked: 'Who be you anyhow?' Then the other drop o' water says: 'I am a tear-drop from the eye of a maiden who has lost her lover.' Then the other drop o' water says in a still more cryin' sort of a way: 'Alas an' alas! I am a teardrop from the eye o' the maiden who got him!" I wouldn't be none surprised if Lucindy had occasion to bawl more for gittin' Si than Elizy Haight has to bawl for losin' him, although of course I want to be charitable. When it comes to downright meanness, Si Trimpy is the beateree. You remember how when his first wife died he wouldn't let 'em put her in her coffin with anything but the waist o' black taffity silk on. He said that nothin' would show above the waist when the folks come forward to look at her at the fun'ral, so there was no use havin' the skirt o' her black silk on. I reckon Lucindy will git it now. I made that dress sixteen years ago come October, an' Maria (Si's first) had saved money ten cents at a time for fifteen years to git it. When Si found out she had the money, he done his best to git her to buy a corn-sheller with it, but for once she stood out ag'in him an' got the dress.

"No, I don't think I'd put the lace criss-cross on this sleeve. Seems to me it would—Who's that goin' by? Old Pap Bowers, ain't it? Looks like his roan mare. I sewed at his house two days last week. A sister o' his over Zion way died an' left Pap six thousand dollars, an' the first thing he got with the money was as handsome a black-an'-white foulard silk for his wife as I ever made up. Shows the difference between him an' old Si Trimpy. Mis' Bowers had the minister to supper one day when I was there, an' she had four kinds o' jell, an' three kinds o' preserves, an' two fruit butters, besides honey an' marm'lade, for supper. She had five kinds o' cake an' three kinds o' pie, to say nothin' o' floatin' island, an' sweet pickle, an' watermelon rind pickle, an' land only knows how many kinds o' cold meat an' 'scolloped oysters an' rozberry tarts, an' the minister with a weak stummick! I didn't see no great kindness in her tryin' to founder the poor man, and I thought to myself that it was no wonder his sermon fell off some the next day. Seems to me that if I was you I would have a good deal o' fullness in the back o' this dress to sort o'—I reckon you've heard that they nave twins over at Job Henly's? Job calls them the 'twinses'—a boy and a girl. Seems to me I'd ruther had 'em both one or the other. They'd be so much more comp'ny for each other when they grow up. I heard he was going to call 'em William and Helen for Pres'dent an' Mis' Taft, an' then have have their pictures taken an' send em' on to the White House. I reckon he thinks that the Pres'dent an Mis' Taft will come right on to see 'em, for you know that Job ain't got more wit than the law allows him. Ever hear about the way he repaired his barn? The boards was all rotted off for three or four feet from the ground up at the end o' the barn, an' Job repaired it by rippin' off boards an' puttin' the good ends down, an, of course that left a big hole up in the peak o' the barn for the rain to blow in on the hay—the skeesicks! It would hev been just as well if they had given you a leetle darker shade o' sewin' silk to work up this goods with. Still, I can make it do—They say Jim Plummly has sold his wood lot an' got three thousand for it, and he thinks o' buyin' an auto with the money. He'd better think twice before he does that. You know how Sam Harley put a thousand dollars into an auto, and the first time he went out alone in it, it upset and flung Sam and his wife and their four children out right slam-bang into a great big hornets' nest by the roadside. They said you could hear the young uns bawling two miles away. Them that wants autos can have 'em. Give me my own legs. Jerry Pace got him one, an' it—Heard ab ut the Perrys havin' a stylish city cousin come to visit 'em with a fiery red hobble skirt dress on, an' when she went out into their paster alone two turkey gobblers an' the king o' the herd made for her, an' she couldn't run, an' so fell down in a faint in a pool o' water with green scum all over it? If Perry an' his hired man hadn't hev happened to hear her screechin' an' raced into the paster with clubs, I reckon it would hev went hard with her. Any one that will wear a hobble skirt of any color deserves all they git, says I.

"You seen the Hadlen's ne parlor set they got from a mail order store? No two chairs the same color, an' the sofy another color. It's this crinkly plush, and they got new lace curtains to go with it, an' a purple rug with a pink cow an' a green horse in it. I reckon they'll be so set up they won't speak to common folks—Did you hear about the caper old Ben Tower over in Peekville cut up one day last week? He had been a little sick, an' went into a kind of a trance, so that they thought he was dead, an' they had him all laid out, an' a lot o' his kin got into a fuss over his prop'ty, and he come to an' skeered 'em most to death by comin' at 'em with his old hick'ry cane an' chasin' 'em all off the place. What they said made him so mad he went to town next day an' made a new will, [illegible]ive all he had to an orphan asylum. They said his nephew, Jed Perkins, was so skeered he run into an open cistern, an' was most drowned before they could git him out.

"Well, if I don't talk less an' sew faster, you won't have this dress to wear to Lutie Beane's weddin' on Thursday. It's goin' to be an awful nice affair. It took me three weeks of stiddy work to make her things, an' if you don't say her weddin' dress is a beaut I miss my guess. Of course I won't even hint at what it's like, for Lutie don't want any one to know until they see it on her.

"Now I must thread up the machine an' git to work in dead earnest. Of course I can talk an' sew at the same time with hand sewin', but when it comes to runnin' the machine an' talkin' at the same time, I can't do it. Hand me that spool o' white cotton, will you, please?"—*J. L. Harbour, in Zion's Herald.*

—The children had written compositions on the giraffe. They were reading them aloud to the class. At length the time came for little Willie to read his. It was as follows: "The giraffe is a dumb animal, and cannot express itself by any sound, because its neck is so long that its voice gets tired on its way to its mouth."

—An excellent story of the endeavors of a teacher in an infant school to convey to her pupils the use of the hyphen is told. She wrote on the blackboard the word "Birds'-nests," and, pointing to the hyphen asked;

"What is that for?"

A short pause, and then the smart youngster of the class piped out:

"Please, ma'am, it's for the birds to roost on."

THE GREAT ANIMAL SHOW.

Nancy hugged the gray kitten tightly and looked reproachfully at the boys. "Cats are just as smart as dogs," she declared.

"They are not," said the boys briefly.

"Yes, they are, too!" said Nancy, stamping her small foot angrily and showing the tip of a little red tongue, I regret to say.

"Why, Nancy," said William condescendingly, "all cats can do is to catch mice, while dogs can hunt and guard the house and—er—"

"Bite," supplied Nancy sweetly. "The other day I saw your old Major chase a peddler out of the yard, and the man said he was going to—"

"Here come the twins," interrupted peace-loving Richard. And, sure enough, two merry children, mounted on the shaggiest of [illegible] Shetland ponies, came trotting across the lawn.

"We heard Nancy and William quarreling way down the street," they shouted.

"Janet," said Nancy quickly, "aren't cats as smart as dogs?"

"Of course, Peter, you agree with me," said William confidently.

Peter and Janet looked at each other, and then broke into peals of delighted laughter.

"Isn't that funny, Peter?" gasped Janet.

Peter nodded, for he was laughing so hard that he was red in the face.

"Now, Nancy," begged Janet, " do stop scowling and listen. You know last year we had a lawn party to help the Floating Hospital; but this year we are—"

"Let me tell them," begged Peter. "We are going to have the biggest animal show on earth."

"Show them the bill," commanded Janet.

Peter proudly unrolled a large sheet of paper, while William read aloud: "Big animal show to help the babies! Splendid parade! Trained animals! Refreshments for sale! Admittance, with animal, 10 cents. Admittance without animal, 25 cents. Come one, come all! Twin Acres Farm, Saturday at 2 o'clock."

"And mother says," laughed Janet, "that all of you are to come over Saturday and spend the whole day. And the reason we laughed, Peggy, was because we want you to show your gray kitten, and of course old Major will have to do his tricks."

William and Richard and Nancy were all laughing hard enough to suit the happy twins.

"Mother said you three could invite any one you liked," concluded Peter, helping Janet politely on her shaggy pony again. "You know we want to make twenty-five dollars for the babies if we can."

William and Richard and Nancy waved a merry good-by while the twins trotted away to tell more of their friends about the poor litle babies who are cooped up in the hot city all summer, and about the boat that would take them down the harbor.

All the children of Lancaster talked about the great animal show from morning to night, but Nancy's active little brain was busy on the problem as to how she could prove the gray kitten to be clever than wise old Major.

Everybody, even the great round sun, wanted to help on the great show, and the day was perfect. The parade began sharply at 2 p. m. Wise old Major submitted to be put on the back of Peter's gentle, shaggy star and proudly lead the procession.

The rest of the dogs followed. They were all on their best behavior, and each tried to walk like a four-footed gentleman. Nevertheless, they were all led by chains for the peace of mind of the cat section which came directly after. Some of the pussies were of a retiring disposition and jumped out of their owners' arms and ran home across lots. Nancy trundled her doll's go- cart in which the gray kitten comfortably sat. He had his best blue ribbon around his neck, and he knew that Nancy wanted him to stay still, so he lay on the cushions and purred and blinked his green eyes reflectively at the great yellow Angora who trotted beside little Bella Dunn and never looked to the right or left.

In the very middle of the parade walked Tony, the old hand-organ man with his monkey, Beppo. Tony played his best tunes, and Mr. Beppo frisked along as if he understood about the little white-faced babies. Behind Tony marched Roy Patterson with a wheelbarrow, in which was Polly Parrot's cage. Polly shrieked out a greeting to every one she saw, with a polite request for a cracker.

A very fat little boy dragged a wagon in which were a box of rabbits. His cart was adorned with the sign: "Buy a rabbit for fifty cents and help the babies." And after the show he proudly gave Janet three big half-dollars.

A red-haired, freckled-faced lad gravely displayed a small mud turtle, while a tiny negro boy felt very badly because the girls refused to march if he carried a green snake on his arm; so Janet let him ride her beloved Diamond, and she stood with the big people who reviewed the procession. She felt repaid when she saw the look of rapture on the little black face.

After the parade the girls all wanted to buy candy and lemonade; while the boys teased for rides on Star and Diamond, who ambled good-naturedly up and down the long avenue with their happy passengers.

The most exciting event of the day was the performance of the trained animals. Aunt Lucia Conant, who loved both little folks and animals dearly, announced that she would give a prize of five dollars to the cleverest performer.

Polly Morse was certainly wonderful with her gray squirrel. She put a nut between her teeth, and the little fellow frisked fearlessly onto her shoulder, pulled it out, ran off and ate it, and then came back for another.

Richard next appeared with two dainty white mice that were fully as tame as Polly's squirrel. They walked a tight rope stretched between two chairs, and then dived into their master's pocket for a lump of sugar.

Then old Major capered into the ring with a big rubber ball in his mouth. William threw the ball first high, then low, but it always landed in Major's mouth. Major liked to play ball as much as any wide-awake boy. After the ball game he played dead and refused to come to life until William whistled. Then he barked once for his flag, twice for the President, and three times for his country. He wagged his great tail when the children clapped, and jumped up and kissed William's face with his dripping pink tongue.

"Now waltz, old fellow, waltz," pleaded William. Major did not like this trick, and he looked steadily at the boy with his soft, brown eyes. "Waltz for the babies," said his master crisply. And this time the big dog stood up on his hind legs and took a few steps, then ran barking off into the crowd.

Nancy and the gray kitten came last. First she dressed the gentle pussy in doll clothes. The little girls were amazed at the sight of a cat in a white cap with strings and a pink silk cape. The gray kitten could not play ball; but after Nancy had pulled off the baby clothes, he jumped through hoops and sprang for a piece of meat which Nancy held high up in the air. Then Nancy held out a bunch of envelopes to Janet. "Will you please write your names on these as Janet passes them around?"

Everybody looked surprised, but all wrote their names as they were asked. Only Janet wrote "Mr. Gray Kitten" on hers. Then all the envelopes were thrown down in a heap before the gray kitten,

who promptly picked out the one addressed to him. Nancy took it away from him and held it up triumphantly.

"William, will you please put them down again?" she asked sweetly.

William laid them down carefully and put the gray kitten's letter at the bottom of the pile. But pussy knew his. He pushed the others aside and seized his own letter again.

"Wonderful!" cried everybody. And Aunt Lucia smilingly held out a five-dollar bill to Nancy.

Nancy shook her head and stood on tiptoe to whisper a secret. Aunt Lucia laughed until Janet's mother passed over a bottle of smelling salts. Then she sat up and feebly offered the money to William, who was trying to smile over Nancy's victory.

"It ought to go to Nancy," he protested. Then Nancy whispered in his ear, and he suddenly became very merry.

Janet's mother seized laughing Nancy by the shoulders.

"Nancy Prescott," she said severely, "explain yourself this instant!"

Nancy held up the gray kitten's letter, tore it open, then handed it to her.

"Catnip," she sniffed. "O you naughty Nancy, to fool us so!"

William walked over to Janet when everybody was busy laughing and slipped the money into her hand.

"Major says: 'Give his to the Floating Hospital!'"

"Just like Major," said Janet contentedly. "And this just makes our twenty-five dollars for those darling babies."—Mary Davis, in Congregationalist.

A CALL FOR AN EVANGELISTIC CONFERENCE.

The Moody Bible Institute of Chicago, 153-163 Institute Place, has invited all the evangelists of the United States to be its guests at a Conference planned for September 18-20. The idea is to get together for inspiration and a comparison of methods in order to encourage a strong forward movement in the fall and winter for soul-winning. The Dean of the Institute, Rev. James M. Gray, D. D., has been in correspondence for some time with leading evangelists, and as a result, the themes determined on for consideration include such timely topics as:

The Weakness of Present Day Evangelism.

How can the ministry be awakened to a sense of their responsibility?

The Theological Basis for a Great Revival.

How far are eccentric or extraordinary methods beneficial in promoting true revivals?

Which is the better for promoting evangelism, a central system or bureau, or individual initiative?

Which produce better results, union or Denominational Meetings?

What Truths should be emphasized in Day Meetings?

Evangelization of Cities.

Rural Evangelism.

Invitations and Remuneration.

The thought is to have the evangelists themselves do most of the talking, and the criticizing, if any of the latter is required, although a place is to be made on the program for a free expression of opinion on the part of sympathetic pastors.

The call speaks of the solemn obligation resting upon evangelists in the present condition of the churches, and closes by saying:

"We must all be willing to face the situation just as it is, confess our sins, seek a new cleansing, make sacrifices, yield ourselves to God, and get a new enduement of power."

The details of the Conference will be in charge of Rev. Parley E. Zartman, D. D., Secretray of the Extension Department of the Institute, who was for years connected with Dr. Chapman and the Evangelistic Committee of the Presbyterian Church. All who are interested are invited to address the Institute for particulars.

TRAGEDY IN HIGH POINT.—Last December a box was sent from Thomasville by express to High Point intended for Ollie Hoover. The express agent who directed the box by mistake marked it for "Charlie" Hoover. That mistake probably saved the life of Miss Ollie Hoover but brought fearful injury to Manager Busbee and Cashier Morton of the High Point express office, for the box contained an infernal machine which exploded as the box was being opened by Busbee and Morton. Busbee is in St. Leo's Hospital, dreadfully if not fatally burned. Morton's injuries are bad, but not severe. Suspicion points to Ed McIntyre, of High Point, a jilted lover of Miss Hoover. The fact that he has disappeared since the explosion adds strength to the suspicion.

—Miss Eula Hunter, daughter of Rev. A. L. Hunter, is very sick with typhoid fever.

—Bro. J. M. Weatherly, of Benaja, was in our city last Friday, and favored this office with a call. He is one of the nominees of Haw River Ct. for delegate to Conference.

—Rev. J. W. Frank and family took their leave of Greensboro friends a few days ago and set their faces toward Japan for a seven years' stay. Bro. Frank came in and paid his subscription to the Herald for two years in advance. He does not wish to forget or be forgotten by his Methodist Protestant friends. We hope for them a safe journey, a successful career in missionary work, and a sure return to loved ones here.

—Mr. Lanier Donnell, executor of the will of the late J. C. Roberts, has paid over to the trustees named in the will the $10,000 left by Bro. Roberts for an educational endowment, and a meeting of the trustees has been called for August 20, to be held in Greensboro, to decide how and where the money shall be invested. The trustees are Dr. F. R. Harris, of Henderson, Rev. W. F. Kennett, of Stokesdale, and A. B. Kimball, J. Norman Wills, and J. F. McCulloch, of this city. We understand that the entire estate was worth about $30,000. The remainder was divided among relatives of Bro. and Sister Roberts.

—Friendship has sustained a loss in the death of Bros. Louis S. Wright and W. P. Short. Obituaries may appear later. "Uncle" Luther Luts is still very sick. Few men of his age have such power of endurance.

W. D. R.

—A Sunday school convention of our Afro-American brethren recently met in Liberty, N. C., and at the close expressed its appreciation of the entertainment enjoyed by adopting the following, among other resolutions:

"Whereas the chickens have left the roost with haste and shed their feathery garments, and whereas we have proven to be the faithful consumers, resolved that the Convention tender a vote of thanks.

"Whereas the Banqueting Committee was so thoughtful in preparing a feast on the lawn for the pleasure of one and all, and whereas the monotony was broken in every respect by eating cream and cake until some were arrested with a peculiar disease called Hepatitis, and whereas we were blessed with even two saucers of cream at one time and ate until we could eat no more, resolved that we return a vote of thanks, and pray that as we furnished a feast materially, God may bless them with a spiritual feast fourfold."

A HINT FROM HAWAII.

The Kohala Midget, in giving an account of an auto-ride, has the following suggestive paragraph:

"We saw everywhere a unique expedient for drainage—roadside ditches leading to sink holes several feet deep, which carried the surface water down into the porous sub-stratum, and saved thousands of dollars' damage."

ENDEAVOR CARPENTERING

The floor of the church hall of the Aliwal Street Church, Durban, South Africa, was made of cement and proved too cold for the comfort of the feet in winter, and the deacons of the church did not care to go to the expense of putting in a wood floor.

The pastor, Rev. John Sinclair, president of the South Africa Union, suggested that the Endeavorers help. An estimate showed that alterations would cost about $150. The endeavorers proposed that they share this expense with the deacons, but the deacons could promise to supply only $50. With the aid of two young carpenters who belong to the society the members bought the wood and laid the floor.

There are always plenty of things of this nature that need to be done, and Endeavorers can do them if they will. This is one way to win the appreciation and good [illegible] the whole church.—C. E. World.

WANTED—LEADERS.

Wanted—leaders in every Christian Endeavor Society, in every union, in every state organization.

Wanted—leaders to show the way, to assume responsibilities, to bring things to pass.

Wanted—leaders who are consecrated, and devoted to the work, and who are unselfish.

Wanted—leaders who are not afraid of hard work.

Wanted—leaders who are not always seeking the back seat, the soft seat and the "easy berth."

Why do some societies die, or, what is just as bad, live at a poor dying rate? Because they possess a leader.

Why are others conspicuously successful throughout a long series of years? Because they posses a leader

I am weary of hearing of "peculiar societies," and of our "peculiar conditions." The trouble with your "peculiar society," is that it is a leaderless society.—F. E. Clark.

NOTES ON C. E. TOPIC, AUG.28.

By Charles A. Hines.

Subject—"The Gospel in South America and the Islands.". Acts 16:16—34.

Roman Catholics hold sway both in South America and the Islands about the continent. Whatever faults the Catholic Church may have in this country, its priests, its people and its methods are models as compared with those found in South America and the West Indies. There Catholicism is seen in its worst form. Priests are licentious and grasping. Virtue and honesty among the priests and educated natives is rare.

Protestantism first came to South America in 1555, twenty years after the founding of Buenos Aires, and it came, of all countries, from France. Just as the Puritans came to New England to escape persecution, so did a colony of French Protestants seek a new home in the New World. Nicholas Durand, vice-admiral of Brittany, was the leader of the colony which entered the bay of Rio da Janeiro in 1555. Seventy years before the Puritans came to England a second Protestant expedition sailed for South America. With this expedition Calvin sent two ministers and fourteen students. Durand changed back to Romanism, and introduced a condition of intolerance that was worse than that from which the Protestants had fled. Ten thousand Frenchmen were ready to emigrate if Durand had not proved recreant to his trust. The Portuguese and the Roman Catholic Church speedily extinguished Protestantism, using both fire and sword to accomplish their end. One wonders what the history of South America would have been if its Pilgrim Fathers had succeeded.

Robert E. Speer says: "There are, it is estimated, about 5,000,000 Indians in South America, 3,000,00 of them Quichua-speaking. For many of them the Catholic Church is doing nothing at all. And for many of the other peoples it does next to nothing. If it furnishes them with occasional worship and confessional, it leaves them utterly ignorant, providing no adequate schools, nor literature, nor vital inspiration. . . . Protestand schools are crowded everywhere, and might be multiplied indefinitely."

Writing of an evangelistic tour in Argentina, Mr. J. Stuart Dodington tells of visiting three villages where there are no schools, although there are hundreds of children among the three thousand inhabitants. The people live in conditions unspeakably squalid, and are steeped in every imaginable vice. "Outside of the door of the place where we slept the last night," writes Mr. Dodington, "the darkness was made an inferno until midnight with drunken orgies, ending by one man being stabbed to death and another with a second drunken brawl, when another man received his death-stab." Such conditions, not uncommon in South America, call for the gospel of Jesus Christ.

The Society Islands.

"As early as 1816 efforts were made to evangelize the Society Islands. There were many trials. Hardships were abundant; afflictions were at every turn in the way. But God gave the victory. John Williams was the great apostle to the Society Islands. He won glorious victories there. Transformation was wrought as a result of his labors. He met a cruel death. The natives mistook him for a trader."

The New Hebrides.

Tongue can not tell the moral degradation, the superstition, the cruelty of the people on the New Hebrides. John G. Paton was the apostle to this region. He was the man born to the place and prayed into efficiency while a child. Caste was universal among the warriors, their wives and children belonging to no caste; and the women did the heavy work of the plantations while their lords fought or held cannibal feasts. Girls of ten, or even younger, were given in polygamous marriage, and infanticide was not uncommon.

The Fiji Islands.

"The very name suggests savagery. 'As savage as a Fiji Islander' has long been a term by which to measure moral depravity. Many lives were offered up for those people. Missionaries were eaten. Cannibalism in its most revolting type flourished in the Fijis. Different chiefs prided themselves upon the skill they had attained in cooking human flesh. Cross, Cargill, Hunt and Calvert suffered many hardships. At last they won a victory great and lasting. The Fiji Islands have been annexed to the kingdom of God's dear Son."

KEEP SWEET.

This is going to be a hot political campaign. We don't need to be a prophet to discover that.

It is going to sizzle, boil, snap, bang, explode. It is going to get more and more exciting to the very last.

Men will argue endlessly. They will call names more than they will argue. The nation's store of sarcasm already shows signs of giving out. Already we are in sad need of an importation of epithets from France.

Best friends will become estranged. Partners in business will cease to speak to each other. Churches will growl at the attitude of their pastors.

The newspapers will fulminate. Halls will be hired, and then packed full of oratory to the bursting point. There will be brass bands and torchlight processions.

Every citizen will be sure that his candidate is The Only, his party The Original, his platform The Safe.

Every one will claim to be the sole Simon-pure Progressive.

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THE PEOPLE OF OVERLAND CT.

Our curiosity has been aroused regarding these people. In the last sixteen years they have had fifteen different pastors. These pastors, nearly all of them have written some such expression as the following in describing the people of their charge: "We have on Overland Circuit some as good people as there are to be found anywhere." But this manifestly refers to only part of the people. No pastor has ever told us one word about the others. It is regarding these others that our curiosity is aroused. What kind of people are they? Are they indescribable? Or why has no one of the fifteen pastors ventured to attempt a description of them? Will the present pastor of Overland favor us with some account of these unknown people? It might do them good to see themselves as others see them.

GOD'S RELATION TO THE WORLD.

Much of the perplexity that people experience in thinking about divine providence and the question of answered prayers arises from a misconception of God's relation to the world. They begin with a conception that precludes providence and of course reach the conclusion that there is no providence.

A very common misconception is that the world is a great piece of mechanism completed and set going by God from which He stands apart and with whose running He cannot interfere except by miracle. They say it is absurd to expect God to stop the machine or change the mode of its working on account of some creature's interest. Such a view is heartless and and makes God heartless. As if the mere material mechanism were more to God than the interests of his sentient creatures.

Then there is the pantheistic misconception which identifies God with the world, making the earth beneath our feet a part of God, and robbing God of the glory of personality. If we begin with the hypothesis that there is no one to hear prayer, of course we must end with the conclusion that prayer is not heard and answered.

The scriptural conception of God and His relation to the world does not preclude a belief in special providence nor in answered prayer but invites and encourages such a belief. In this conception the world is seen to be an instrument constantly in the hand of God which He controls in the interest of His sentient creatures. "He sendeth his lightnings," "He sendeth the rain," "He giveth food," and other expressions represent God as the ever active one, acting through nature to advance the interests of living creatures, especially man. With this view in mind, there is no difficulty in believing that the Lord will answer prayer, if it be prayer of the right kind.

God is not blind force as the pantheists make Him, nor is He simply a great Machinist thinking more of the mechanism of the material universe than of the inhabitants of the world, as those who take a mechanical view of the world decide, but He is as the Scriptures teach, a loving Father, using the material world to advance the interests of His sentient creatures.

—Rev. R. E. Steele, of Lumberton, N. C., ended his life on Tuesday by taking a drug. He was a Presbyterian minister. For the past year he was president of the State Christian Endeavor Union. No cause is known for his rash act.

—The State Dispatch, of Burlington, having turned from Republican to Progressive, must appear before Judge Whedbee September 1[illegible] not be [illegible] of i[illegible]

—Permission has been given for Mexican troops to pass over American territory to attack rebels.

—Mr. Z. V. Walser retires from the candidacy for governor on the Progressive ticket and Iredell Mears of Wilmington is named.

—Rev. D. R. Williams started to see a sick friend, in Burlington, but on reaching Greensboro he learned that his friend was already dead.

—Paul Peck, an aviator, was killed yesterday at Chicago as a result of attempting a special feat in the air. He had surpassed all others in the duration of his flights.

—In a few days there is to be an election over the issue of bonds for a new railroad to Greensboro to be known as the Greensboro, Northern and Atlantic. There have been a few expressions of opposition, but most of our citizens who have expressed opinion are favorably disposed, and some think it a great and rare opportunity which ought not to be neglected. Inasmuch as trains are to be running before the bonds are deliverable, and that in three years, it would seem that no great risk is taken in voting for the bonds, if it is evident that the road would be worth what the bonds would cost.

—The editor visited Friendship, Haw River circuit, for the first time last Sunday. He found a splendid new building (comparatively) and a congregation that appeared intelligent and appreciative. They manifested their appreciation of our effort both in words and deeds. The Monticello High School, surrounded by a cluster of good residences, is near by, and the principal, the professor of agriculture and perhaps other teachers were present at Friendship on Sunday morning. Bro. Weatherly announced that its Sunday school would resume its sessions next Sunday morning, there having been a suspense during special meeting season. Bro. and Sister Weatherly kindly received us in their home and entertained us during our stay. Bro. Raper, the pastor, was in Ramseur, resting and visiting his daughter, but he left his horse and buggy which we found to be just the thing for pleasant and safe

GENERAL BOOTH'S LIFE-WORK

By Commander Miss Booth.

Upon the occasion of one of his birthday celebrations my father observed: "I think I have done something with my life, something which I hope has made it easier for the poor, the suffering and the outcast to believe in God and in themselves." A writer, who reminds us of the incident would put the three last words of the sentence in italics,, on the theory that in them lies the secret of General Booth's success. But the truth is only a partial one; primarily, faith in the One above must be born and fostered, otherwise self-confidence would be of little avail. The writer referred to adds: "He is not only a believer in God; he is a believer in Man. He is a philanthropist—that is, a lover of mankind, in the real sense of the word. He has no use for a religion which tells people they must be content to be wretched—hungry, and cold, and miserable—here on earth, and look forward to say it is made up to them in Heaven.

"He announces cheerfully that we are all 'miserable sinners,' it is true. But he knows that the first thing those who are hungry need is food; and those who are homeless, a roof over their heads; and those who are despairing regular work and hope of a better time, not only in Heaven, but in this world, here and now."

I say it with a great deal of diffidence, because of the close relationship I bear the General, but this is approximately as correct a description as the average man of the world could put to paper. The "here and now" gospel, however, is not the only one which the General preaches. He works upon the basis of the essentiality of an entire change of heart, life, character, desire and will, as well as environment and circumstances, before any permanent improvement need be looked for. "Salvation from the heart outward" rather than "from the coat inward" is the demand made. Not "fruits rather than roots," but "fruits as the result of roots."

A newspaper published in Japan has said of him: "It was the miserable condition of the souls of men and women, and his burning desire to save them from eternal destruction that set fire to his intense love for mankind." The Buddhist writer struck the keynote of the General's preaching while describing the mainspring of his work for God and man. Few things, if any, have helped the General more to win souls, in my opinion, than the absence in his preaching of any

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termination of setting free the enemy's slaves and captives. In the age of smooth prophesying he has never feared to declare the whole counsel of God.

So much for principles, which must be thoroughly understood before a proper interpretation can be put upon a life-work. Now for the work itself.

It was truly remarked at the celebration of my father's eightieth birthday that "General Booth never joined any regular millitary organization—never fought in the ranks or in front of the ranks or behind the ranks in any of England's many wars. He has not been chief of staff to some civil potentate in order to secure a title—he has made it, as he has The Army.

"He found himself, eighty-four years ago, in the town of Nottingham, England, where he was born—a builder's son. Associations pervaded his environment not at all conducive to the rise of an embryo evangelist. There was Sherwood Forest —full of the Robin Hood legends and the deeds and misdeeds of his robber band. There was Newstead Abbey, with the gifted and satanic Lord Byron, reveling with his guests in all sorts of dissipation. No one would ever hit upon Nottingham as a likely town to produce an evangelist.

"But Nature has a way of 'evening up,' and the Bible says that God makes the wrath of man to serve Him. This obscure child born in the far-away stage-coach year of 1829, was destined (if anything is destined) to be the greatest living exemplar of all that his famous, and sometimes infamous, predecessors of that locality had not been."

His mother was a saintly and gentle soul, widowed when the boy was still young, thenceforward wrapped up in him. He had a careful home training. The family was of the orthodox faith, and William Booth, until he was fifteen, had scarcely dreamed that he would ever be anything else. But observe how fine are the threads that pull us this way and that, and how irresistibe is their decision! One night, going home he passed a Wesleyan chapel where a service was being held. He thought he would like to see what it was like, and looked in. Something about the ardent fervor of the worshippers aroused his interest. He returned for another meeting. The more he saw the more he was impressed. In the end he became converted, and at once asked for work, that he might share with others the peculiar satisfac-

first object of his industry to be his fellow man.. They gave him work in the slums, particularly a place called the Narrow Meadows—a misnomer if there ever was one, since nothing like greensward existed within miles, the region being packed with grimy and forbidding houses of the poorest classes. It was here, a beardless boy, without experience or training, lifting up his voice to some of the most melancholy wrecks upon the tide of life, that he served his apprenticeship for the career that life held in store for him, at times stoned and derided for his pains, offering a heart filled with sincere and absolute love of his kind, and taking the buffeting offered him with unruffled submission.

He was employed as clerk in the daytime; it was only in the evening after 8 o'clock, that he was free to preach. He must be at his work early in the morning, and his health was so frail that his friends often despaired of him, and a physician solemnly warned him against exposure or over-exertion. All these fears and suggestions he resolutely set aside, pursuing without hesitation the course he had carved out for himself, and looking calmly upon life or death—whichever it might mean for him— as long as he could win men to God and the path of righteousness. A young friend and coworker fell at his side stricken dead in the prayer-meeting. If all accounts were true, it should be his own turn next. With unconcern he viewed the imminent possibility; he would go when the Lord called him; meantime he would rest not, but save souls. He did not die, but his work gathered unto itself a greater intensity than ever. To him the only work worth thinking or bothering about was that of bringing souls to Christ. Unconverted men he looked upon as upon the crew of a vessel on the rocks in a storm. He and his helpers were the life-savers putting off in their boats. If they succeeded in reaching the wreck the poor creatures would be saved, otherwise they would be lost forever. No time to be wasted! Toil incessantly at the oar, fight the waves, get to the wreck; the next moment it might be too late!

This was just what life seemed to him. Saved men existed for no other purpose but to save other men. Nothing else was of the slightest importance in comparison. Every time a man or woman came with streaming eyes to the communion rail and knelt in penitence the heart of William Booth overflowed with a heavenly and ecstatic joy. Here was another soul saved from eternal pain, torn from the grasp of man's old enemy, rescued by the atonement of Christ— the blessed sacrifice po-

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OUR LONG-DRAWN LAWSUIT ENDS SLIGHTLY IN OUR FAVOR..

Some of our readers will recall that we became involved in a lawsuit with the Southern Railway Company some years ago. We had bought a piece of land for a college site near Pomona, just west of this city. We had consulted the officials of the railway company and been informed that if we bought the land they would not disturb us with shifting tracks in front of us. But we had not much more than bought until we were informed by them that they intended to locate a shifting yard on the land we had bought. We protested, but they went ahead. We instituted suit at once. This was nine years ago. We deferred filing our complaint and tried to secure an adjustment of our difference out of court. Each official would reply by referring us to another. We therefore directed our attorneys to file the complaint and push the suit. We were first represented by Hon. Levi M. Scott and Hon. R. D. Douglas, the present postmaster of the city. Later Mr. Charles E. McLean, Judge R. M. Douglas and Hon. E. J. Justice were added to our force of attorneys. The case was first heard by Judge Justice, father of Hon. E. J. Justice. He decided in favor of the rail road company. We appealed to the Supreme Court of North Carolina which tribunal recognized that we had ground for our claims and sent the case back for another trial. Judge Jones was on the bench in the next hearing. The railroad appealed to have the case transferred to the federal court. The matter went back to Raleigh to the Supreme Court again who consented to the transfer to the federal court. In this court the railroad has had the trial postponed from time to time for various causes.

Recently our counsel learned that the railroad people were disposed to have the matter settled, and advised that it be settled by compromise, if possible. To this we consented, and an agreement was reached to the effect that the Southern should pay all the court costs and pay us the sum of three hundred and twenty-five dollars. Last week the federal court clerk, Bro. J. M. Millikan, gave the cheque for the amount and the case was ended. After paying our attorney fees and some other expenses we had but little left, except a large fund of experience.

We have learned not to go to law except when it is absolutely necessary, and we have also learned somewhat as to the manner of procedure when it necessary.

It may be a matter of surprise to our readers that a simple question of land title should be held up so long. We would say that this was not a simple question, but really a very knotty and perplexing one. We bought the land and thought it was ours. But the railway people also claimed it as theirs by a title given to the North Carolina Railroad Company when it acquired its right of way. We were aware of their claim when we purchased and really "jewed" the seller down $200 in view of the probability of having to defend our title in the courts. The language of the conveyance to the North Carolina R. R. Co. is not clear. At first reading one would think that it gave us no ground at all, and a number of lawyers to whom we showed the original grant to the rail road company were of the opinion that we could make nothing by going to court, or in other words that we had no case. The first to see it otherwise was Mr. R. D. Douglas. We spent a day in the Supreme Court library in Raleigh looking up court decisions in analogous cases, and found that in other states contracts substantially like the one in question had been construed in favor of the land owner and against the railroads. This gave us additional hope. But our hopes would have been dashed had we run across one certain decision of our own Supreme Court. In the case of another railroad company which had employed exactly the some form of contract as that used in securing the right of way for the N. C. R. R. Co., the Court had decided in favor of the railroad. Consistency required that they decide the same way in this case. But one circumstance was in our favor, and this partly saved the day for us: the N. C. R. R. had been leased to the Southern and the Southern could only claim the N. C. R. R. Company's interest in this piece of land and could only use it for the business of the N. C. R. R. In order to be free to use the shifting yard for all the trains that passed this way, they must settle with us.

When we began this suit, Mr. L. M. Scott was still vigorous mentally, at least. Before the suit had ended he had died at the advanced age of 85. The delays of the courts, the necessary and unnecessary expenses, do not recommend law suits.

We trust that our Supreme Court will not hold us in contempt if we remark that other authorities have rendered decisions in similar cases that seem to us more reasonable than the decision that the option given to a railroad company to take all the land it needs for tracks, yards, depots, etc., up to the limit of 100 feet from the track is an option to take and keep on taking no matter how much time has elapsed until the whole hundred feet have been taken. A common sense understanding of such a paper given before the railroad is laid out and constructed is that it is intended to convey as much land as is needed, not exceeding 100 feet, for the original construction of the road with its depots, yards, etc. If future developments of business make additional lands necessary, it is reasonable to expect the railroad company to make a new deal for it.

But if the Supreme Court has gone wrong, consistency will keep it going wrong. The only remedy is for the people to elect men as Supreme Court judges who will reverse the decision of the past, as we have not the recall of judges.

"THE FOUNTAIN"

"There Shall be a Fountain Opened for Sin and for Uncleanness."
Zech. 13:1.

Beneath the Cross of Jesus kneeling,
Dawns on my soul the endless day;
There, deeper than all tides of feeling,
God doth His boundless grace display;
Thence flow the mystic waves of healing;
There all my stains are washed away.
God wrought for man, his love forth-shewing,
When Moses smote the rock of old;
And, lo, through Israel's camp on-flowing,
Outbreak the longed-for flood and rolled,
New strength, new, joy new life bestowing,
On the lips that quaffed it, pure and cold.
God wrought for man, mankind redeeming,
When Christ was pierced by Roman spear,
And, o'er the thirsty world down-streaming,
Forth gushed a fountain cool ana clear,
Till souls, beside those waters gleaming,
Forgot in joy sin's desert drear.
Beside that well for aye abiding,
New strength, new joy, new life I gain;
Within that cleft securely hiding,
No care can cark, no sorrow stain;
Here rests the blissful soul confiding,
Here faith the healing draught can drain.
Lord, let my heart, this gift receiving,
Beat one glad anthem to Thy praise;
And may the stream, Thy pierced heart leaving,
Refresh and heal me all my days:
Thus by Thy blood my life retrieving,
A psalm of endless thanks I'll raise.

—After the Icelandic of Hallgrim Petursson, 1674 A. D.

POWERLESS RICH MEN

The story is going around that a rich man in America turned away from a window near holiday time with a sigh, saying that he only wished there were something he could not buy.

The story sounds apocryphal. A man with sense enough to make large wealth knows it will not buy everything. It is only people who have inherited wealth, which takes no brains, and those of us who see how many things we could do if we had more money, who ever get the impression of the man at the window. There are some things out of reach of his wealth.

There is a simple little sheet of paper preserved in Washington with a list of names at the bottom, beginning, "When in the course of human events"; let him try buying that. There is a baby lying in the crib at your home; let him try buying that. A tramp on the street yonder can sit down with great relish to a heavy dinner of boiled cabbage, pork, mince pie, and a dozen more impossibilities; let him try buying that digestion. Let him offer a million dollars for a new pair of eyes, for the recovery of lost sight; he will die with his million, but without his eyes. One man did say that he would give two hundred million dollars for ten more years of life. He cannot have it on those terms.

No, some of the best things in the world are not to be had on the money basis. Happiness is no financial matter, or the rich people would be the happiest ones. The fact is, that many a washerwoman is happier every minute than the woman in whose laundry she works, and the office boy with a stinted noonday lunch gets more joy out of living than the head of the house with more money than he knows how to spend. People who cannot be happy wthout money would not be happy with it, and people who know how to be happy with money could be happy without it.

The amazing fact is, that so few people are genuinely and thoroughly happy anyway, and the rich people do not furnish their full proportion of the number. Let every man learn the secret of joy in his life wherever he is, and then he can use money or do without it.—C. E. World.

GROWTH BY CONFLICT

It is never well for any Christian to be at spiritual ease. An idle Christian life is one of the worst conditions for a soul to be in. He who prays that he may grow in grace, and at the same time does all that he can to keep from having any conflict with the foes of his soul, is grossly inconsistent with himself and with his praying. God most helps those who fight hardest to win victories over the forces which militate against their spiritual life. It is during such conflicts that the regenerated soul grows in capacity, strength and tenderness, as it never does in periods of utter peacefulness and gentle calmness.

The ideal which some Christians have is that of blissful freedom from everything which would disturb the serenity of the soul. They are great lovers of spiritual peace, and their happiest thought is that of believing that there is no need of one's having within himself any elements which conflict with the holiest of graces. But it is quite possible for one to have a deadly and damaging peace. What one calls peace of soul may be only a sluggishness of spirit. It may be only a paralysis of the heart. It may be a condition of inertia and non-progressiveness. A Christian is in a state of spiritual unsafety when he imagines that there is no sort of a foe within him which he needs to watch, that there is nothing in him which he needs to battle against. Paul, the spiritual giant, often waged a battle within himself. He refers to it in these words: "So fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." Out of every conflict in himself he emerged stronger in his Christian manhood. Great struggles resulted in greater strength. In all of our spiritual conflicts let us pray for a victory which will be crowned with strength for God.—Rev. C. H. Wetherbe,

THE TOIL OF WOMEN.

In the July *American Magazine,* Ida M. Tarbell tells the life story of Carola Woerishoffer, a girl of rich parentage in New York, who absolutely refused to live in luxury on the money which was hers by inheritance, and chose to go through the real experiences of life which make for the upbuilding of genuine character. This girl, who was killed in an accident at the age of twenty-six, achieved a great work for women's trade unions before her death, but earlier in her experiences she worked for four months in a laundry under precisely the conditions that were imposed on the other workers. In fact, those who worked with her had no knowledge of her identity. Of this experience in the laundry Miss Tarbell writes, in part:

"As she was determined to shirk nothing, she was regularly at her tub or mangle or feeding machine at 7:30 A. M., and whenever the work demanded it she stayed on into the night. There were no provisions for seating in the long work period, frequently the rooms were practically unventilated, always more or less stifling from steam and damp. In some places she found neglect and uncleanliness adding to the disagreeable features inevitable in the industry. She worked days over unguarded machines where the girls told her cynically: 'You didn't get burned today or yesterday, but you sure will some time, every one does.' That she must have often suffered disgust, pain and fatigue is certain, but she makes no record of it. It is only by accident, indeed, that one learns that she was conscious that it was a hot summer! She was telling in her scrupulous, restrained way of the ventilating provisions in the different places she worked: 'In one place where the investigator dipped shirts in hot starch at a breakneck pace,' she says, 'she was first struck when she went out to lunch by the coolness of the day. That night she discovered that the thermometer had registered 96 degrees in the shade!'

"The entire naturalness of her attitude toward her fellow workers, her apparent unconsciousness that there were any differences between her and them, made it possible for her to fall at once into friendly relations. She was one of them. Dozens of little comments like the following show this: 'Upon entering a new place the investigator found, as a rule, a spirit of friendly interest and of cordiality, expressed occasionally in the accepted formula: "Say, you got a feller?" "Sure; ain't you got one?" "Sure." '

"Or take this: 'One of the ironers was eager to tell her past pampered life as a cook "off Fifth Avenue." "Sure, and it was a fine time I had there, but," she added with a sigh, "it was there I met me misfortune." "And what was that?" someone asked. "Me husband," she said; and then explained how it was through his illness that she had been brought upon her present arduous days. "Standing on your feet nine hours a day five days in the week when you are well on in life is no joke." '

"Her strict control of herself, the easy terms she fell into with the girls, gave her a reasonableness toward the work and an understanding of how and why they, as a rule, accept cheerfully and as a matter of course its hard conditions. That is, understanding, and not emotion, ruled her investigation."—*Zion's Herald.*

DANGEROUS TO THE SCHOOL SYSTEM.

Two dangers threaten constantly the splendid public school system of the United States—sectarianism and secularization. There are various people in the community—many, but not all, of whom are Romanists—who would, if they could, lay hand upon public funds and devote them to the support of schools which teach particular tenets and are associated with partisan interests. These intrigues, conducted for the most part with an unholy secrecy, must be detected by an alert patriotism and combated by the composite Christian mind of the community. But, on the other hand, it is just as much the duty of the Christian part of the nation to demand that public instruction be moralized, and to create about the public schools an atmosphere favorable to the culture of religion. We do not say that the great State universities are irreligious, or even nonreligious, but we believe that they may be made more religious. Between the extremes of sectarianism and secularization some mean may be found which will at once preserve the public schools from partisan control, and at the same time afford at least the religious climate in which each individual scholar may be assisted to grow normally and steadily according to his type.—*Zion's Herald.*

OUR SUPERANNUATES.

All of us who are in active work feel very deep love and reverence for our older brethren in the ministry who have blazed the way for us. Some of them are on the superannuated list, and unless they were fortunate enough to lay aside something for old age they are having to live on a very small pittance.

The delegate from Henderson, in conference session last fall, struck the key note, I think, when he said, "The North Carolina Conference ought to be ashamed of itself that it does not provide a larger sum for its aged ministers." I am writing this article to suggest that we increase the superannuate fund by 50 per cent. at the coming session of our Annual Conference.

This one assessment is exceedingly small on all the charges, and I believe the laymen of our church will approve the action if the conference will increase that assessment by one half. Our church owes that much and more to these fathers in Israel who have borne the burden and the heat of the day, and who now because of advanced years are on the inactive list. Poor Bro. Garrett, blind though he was, worked to the very last to support himself and family. I met him here on the streets of High Point one day. A little girl was leading him from door to door and he was selling books. He said, "Bro. Dixon, I am sick, I fear I shall have to go home." The next day he did go home and took his bed from which he was called to his heavenly home. A special call was made through The Herald for his relief in his last days.

I simply call attention to this one case to show that we as a church are not caring for our church fathers as we might do. Let us rise to the occasion and do better by them from this on.

Let others speak out on this subject.

A. G. Dixon.

—God lets men have their playthings like the children they are, that they may learn to distinguish them from true possessions. If they are not learning that, he takes them from them, and tries the other way: for lack of them and its misery, they will perhaps seek the true.—George Macdonald.

Teacher: "Now, children, which one of you can decline the word 'sick?' "

Lizzie (in a tragic voice): "Sick—worse—dead."—*Judge.*

THE CIRCUIT RIDER.

When a preacher goes to a circuit feeling degraded, and does not rally from it quickly, he spends an unhappy and fruitless year, eking out a miserable ministerial life with a longing for Conference in the Micawber hope that something will turn up.

But Methodist history will bear out this assertion, that there is no greater, no more honorable, and no more useful man than the successful circuit rider. He has a field of usefulness rich in possibilities, for he stands before the young rural life which rules the Church and the State in the next generation. Those country boys to whom he preaches are to be the leading lawyers, doctors, statesmen, teachers, and preachers of the future; and the moral and religious teaching he gives them in their youth will largely shape their ideals of life. Those country girls who hear his gospel are to be the social and literary leaders of the city life of the future; and his fidelity to the Bible ideals of womanhood will have much to do with their future fidelity to Christ in their social life. Therefore we assert that no preacher in our ranks needs culture, grace and good sense more than the circuit rider.—Texas Christian Advocate.

—Automobile drivers are subject to serious impairment of vision due to the constant strain on the eyes. Among the trouble is paralysis of the ciliary muscles, which may come on suddenly, causing a blurring of the vision. "If that comes while the car is going at full speed, the driver is fortunate if he can stop it in time," says a physician. "But the most serious penalty that follows abuse of the automobile," says the same physician, "is nervous breakdown. A man whose brain is fatigued with business cares cannot with safety substitute another form of mental strain for the needed relaxation."

—The doctors have a new way of treating broken limbs. Instead of the plaster cast, they hang a weight over a pulley at the edge of the bed to balance the pull of the muscles and keep the broken bones in place. The results are said to be better, as they can see the condition of the limb and there is less likelihood of shortening or bending the limb.

—An old darkey was convinced that a bill rendered to him by his butcher was not correct. He complained to the butcher, who said, "Sam, figures can't lie."

"I know dat," said Sam, "but liars can figger."—Selected.

"AND THE DROUTH CONTINUES, AND FIELDS PRODUCE NO BREAD, AND THE SICK ARE STILL SICK!"

The above words are quoted from our Henderson correspondent, T. T. H., in the M. P. Herald, of September 12, 1912.

I am always interested in whatever I see from the pen of Bro. T. T. Hicks, for more than one reason.

1st. I believe that Bro. Hicks is sincere.

2nd. That he is going to be in the right, as he sees it.

3rd. That he is an honest enquirer after the right.

4th. He was converted at one of my meetings, of which I trust he is not ashamed, as it was God's work and not mine. This was in 1872, when I was only a boy in the ministry. Hence I said, I am interested in what ever I see from his pen for several reasons.

Some men write so that we can read between the lines: I infer from Bro. H's letter, that he like some of us are under a cloud, or somewhat puzzled, to know why the Lord does not send us *rain, and heal the sick,* when so many prayers have been made for both. No doubt my good Bro. H. is about ready to cry out in the language of the psalmist, viz.

"Is the mercy of the Lord clean gone, and will He be favorable no more" etc. I want to say to my good Bro. H., that God never afflicts his people, or withholds his blessings without a cause! I am now called an old man; we have had I think two of the driest years I ever saw, and much sickness and many deaths! And I have heard many prayers and from different persons asking God for rain, and for the recovery of the sick; but as Bro. H. says, "And the drouth continues and the fields produce no bread, and the sick are still sick." The above are plain facts, and there is a cause for it, and as God does not withhold His blessings without a cause, it becomes us to look around and see if the fault is in us. I, for one, am fully convinced that the fault lies in us.

Doubtless we, I mean the people generally, have become too worldly minded. As evidence of this, the railroads in their owner's mad rush for greater dividends killed in the year 1909, according to a report of U. S. Interstate Commission, 2,610 and total number killed or wounded per day 213. And these casualties are steadily on the increase, as the years go by!

And like casualties are occurring in coal mines and other competitive works.

I remember reading not long since a conversation said to have taken place between a visitor to a certain large mill, where thousands worked, and the owner, and the visitor gazed upon that magnificent building, and then asked, "Have you no fire escapes?" "No, I have not. "Why not?" and the answer was—"Human flesh is cheap but fire escapes cost money!"

Here Bro. H. you have the key to why thousands of immortal souls are rushed off annually into eternity and many of them unprepared! Yes, greater dividends. Is is not reasonable to suppose that such men who value money, (dividends) more than they do souls and bodies of those for whom Christ died might like the Pharisees—"Make long (and loud) prayers, not only for" rain and the sick, with out ever receiving an answer from a just God, who says "As I have loved you, so ought ye to love one another."

But Bro. H., perhaps you will say very few of us own railroads, coal mines, or mills, and why would God withhold his blessings from us all? I answer by saying we are told in the great Book of books that "One sinner destroyeth much good." But while the masses of the people's hands are not red with the blood of those thousands that are murdered annually for money, or its equivalent, yes, I appeal to you as an *able jurist,* and ask, "Are not the most of us *indirectly responsible,* for these murders? Now, my Bro., let us call the court, and we are going to place your Honor on the bench as Judge, and a case is called, State vs C. and it is proved to your honor that A. killed B. and that C. could have prevented the murder by lawful means, but stood by and did not do it! Now, Judge, would you say C. is guilty? I am satisfied you are too honest to decide any other way than in the *affirmative.*

Just so, the great majority of us are more or less guilty, because we suffer these *wholesale murders* to go on annually when it is in our power to put a stop to it. "I will therefore that men pray every where, lifting up holy hands." etc. See 1 Timothy 2:8. And God told the Jews, in the days of Isaiah, "When you spread forth your hands, I will hide my face from you; Yea, when you make many prayers, I will not hear; Your hands are full of blood." The Psalmist said: "If I regard iniquity in my heart, the Lord will not hear me."

There is something terribly wrong in and out of the Church; and in my judgment, our only hope for us all, is to love God, and our fellow man more; and the world less.

Geo. E. Hunt.

—The National W. C. T. U. Convention will be held at Portland, Ore., October 19 to 25.

TO THE PASTORS.

During the last two weeks I have tried to mail a personal letter to every pastor and to every charge in the Methodist Protestant denomination. Enclosed in these letters to the pastors are letters to every Sunday school superintendent on his charge as nearly as I could determine from the Conference minutes of 1911.

Some of these letters may be late in reaching their destination, and some may be mixed up on account of pastors changing charges in the conferences of 1912. I am hoping, however, that they will all reach their destination in time for a simultaneous collection on September 29th. I am anxious to see what our churches, Sunday schools, and individuals can do by one spontaneous effort for a cause that is so near and dear to the hearts of everyone.

Pastors, Sunday school superintendents, hear me! if your school and church cannot do more than give just the ordinary Sunday collections, won't you see to it that they give these,—Sunday school collections Sunday morning and church collections Sunday, September 29th.

A list of the names of Sunday schools, churches, and individuals responding to this appeal and making an offering in this simultaneous collection will be placed in the corner stone of the building now being erected.

This enterprise has been recommended and endorsed by the General Conference. It has been approved by individuals, churches and conferences throughout the denomination. I have heard nothing but approval and commendation for this the youngest institution of our loved church. Everybody recognizes its need, and is glad that an Orphan Children's Home is an established fact in our denomination. Now then, for an enterprise that we are united on will we make one united effort? Can the Methodist Protestant Church pull together? Or will some pastor, Sunday school superintendent, congregation, or individual weaken the church, hinder its power, and compell it to make a record by their refusal to co-operate? Perhaps never before in the history of the denomination has such a call come to the churches when every church, Sunday school, and individual have agreed to center their prayers and offerings on one date for one important object.

We believe the Lord is with us in these things for our Orphan's Home. There are those who are able to do large things for the cause, and we most firmly believe God is asking each one to do something. This request is made in such a way that it makes it possible for each one to do something. Therefore, we urge *collections* wherever Sunday schools

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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NOTICE!

Ministers and delegates who contemplate attending the next session of the N. C. Annual Conference, which convenes in Burlington, N. C. Nov., 21, 1912, send names at once to the pastor of Burlington church.

T. E. Davis, Pastor,

October 8, 1912.

—President Harper, of Elon College, utters a warning against the effort to make Baraca classes separate from the independent of the church. We think he is entirely right in his position. It may be possible in some cases to form and conduct Bible classes as independent organizations when it would not be possible to enlist the same persons in church or Sunday school Bible classes. In those cases the independent Bible class should be formed. But to undertake to lead church members out of their church Bible schools into independent classes is an entirely different and a very objectionable proposition. The mania for heading new movements seem to be responsible for many ill advised efforts. Fortunately most of these die in the course of a few years.

—Bro. Ogburn exchanged pulpits with Rev. Mr. Abernathy, of Spring Garden M. E. church, last Sunday night. Bro. Abernathy gave us an eloquent discourse.

—Bro. Millaway is helping Bro. Curry at Haw River this week.

—Rev. J. E. Hartsell is very ill. Dr. Hartsell has gone to his bedside.

Rev. Lyman E. Davis,
President of Our General Conference.

PRESS COMMENTS ON DR. DAVIS'S LECTURE.

Dr. Lyman Edwin Davis will give his lecture on "The Kingdom of Common Sense" in the school auditorium, High Point, October 17, 8 P. M., for the benefit M. P. Children's Home.

The following press comments indicate the impression Bro. Davis has made at other places. We hope the High Point audience will be equally pleased.

"Dr. Davis uses the English language with much force and directness, and throws a great deal of warm and strong color into his sentences."—*The Independent.*

"Bright, sparkling, trenchant and attractive."—*The Interior.*

"A forcible thinker with the courage of his convictions."—*Zion's Herald.*

"The views advanced are those of a thinker, and are presented with clearness and discrimination."—*Lutheran Observer.*

"The ideas advanced by Dr. Davis will be found stimulating, healthful and deeply interesting."—*New York Times.*

"Last Wednesday it was the privilege of the students and friends of the college to hear two excellent lectures by Dr. Lyman Edwyn Davis. In the evening a large audience heard with much enjoyment his very entertaining lecture on 'The Kingdom of Common Sense.'"—*The College World.*

"A bright, fresh thinker, with a good vocabulary at his command.—*The Pulpit Treasury.*

A DREAM.

I dreamed, and in my dream I dreamed that I was asleep and dreaming,—dreaming a dream within a dream. And in this inner dream, I fell asleep again, and passed into another dream,—a dream of the third degree. In this dream, I seemed to pass into a still deeper sleep and into a more ethereal dream. Existence was a new thing to me, and I wondered. But my thoughts all faded out— I was passing into profounder sleep. But soon I was dreaming again—dreaming a dream of the fifth degree. What strange and fantastic forms were presented to my view? But these were evanescent, and I found myself again gliding into unconsciousness, to be ushered into a more interior dream and I was dreaming in the sixth degree. Language of earth fails to express my vision and experiences here. But these while intensely interesting and fascinating were not enduring. I found myself sinking into a sleep so profound that it must surely be dreamless. But not so! On the contrary, there began to burst upon my view a new firmament, dotted with the most brilliant stars and exhibiting constellations amazing in their beauty and grandeur. I gazed till I was weary, and sank again into unconsciousness. * * * I awoke and beheld about me the light of eternal day! I had crossed over, and stood beside the crystal stream in the land celestial!

—Mrs Welch's fine offering to the Children's Home proves the quality of her friendship. A picture of her kindly and motherly face should hang on one of the walls of the Home to help motherless children realize the meaning of the blessed word "Mother."

—Mrs. T. J. Ogburn is almost recovered from a serious operation at St. Leo's Hospital, and will return home in a few days. We trust her health will be better than for a long time.

—Bro. J. C. Morris and wife, of Haw River, were in attendance at Grace church, Greensboro, last Sunday.

—We were pleased to have a call from Alcy Sykes on Monday, as he was returning from Winston.

—Cereal crops of the country will reach the unprecedented total production of 133,016,000 tons is the announcement made by Victor H. Olmstead, of the department of agriculture.

THE SYMPATHY OF JESUS

"Jesus wept" (John xi. 35).

The shortest verse in the Bible, what volumes it contains! What a picture it gives us of the heart of Jesus! First, it tells us that He is human and can weep and suffer like the rest of us,

"And still remembers in the skies,
His tears, His agonies and cries."

It tells us of His friendship. Doubtless these tears were the genuine expression of His deep love for Lazarus, Martha and Mary, and still He is our loving Friend.

It tells us of His sympathy. He not only felt, but He expressed that sympathy, and still with us He suffers, and we are never alone even in life's darkest, loneliest hour.

But it tells much more than this. In that grave at Bethany Jesus saw much more than a death divided friendship and a bereaved home. He saw the vision of sin in all its vastness, the ravages of death and the deep, eternal grave into which countless souls are sweeping always and forevermore, the second death. No wonder that He wept, and not only wept, but died to help and save. The tears of Jesus are the darkest lines in the picture of human danger and destiny. If any man or woman is reading these lines still unsaved, those tears were for you.

And if the heart of Christ be in us, we too shall often weep, not only for the sufferings of others, but for the danger of lost souls.

How much do we care about the sins and sorrows around us?

"We may not climb the heavenly steeps
To bring the Lord Christ down,
In vain we search the lowest deeps
For Him no depths can drown.
"But warm, sweet, tender even yet,
A present help is He,
And faith has still its Olivet,
And love its Galilee."

—From "We Would See Jesus."

WE ARE THE LORD'S

The Church with a very limited capital is doing a great business. Probably in no other enterprise does a dollar go as far as it does in Church work. Then the results are in no sense to be compared. What is a soul worth in dollars and cents? Our Lord valued a soul at his own life's blood—death in the most cruel way known to mankind. His love was so great that he died to save a soul. What was his monetary value of a soul—what if a man gain the whole world and lose his soul? Combine all the money and corporations and products and lands and ships and commerce and everything, and its value is not the equivalent of one soul. And to our Lord a soul in China or India or Africa is worth this. His message to us is: "Go ye therefore, teach all nations.....to observe all things whatsoever I have commanded you."

The obligation is upon us. We are to go or to send, to pray and pay. We are the Lord's. He has bought us with his own blood. All we have is His—*Southern Christian Advocate.*

THE REVIVAL NEEDED

The revival that we need is not simply a revival that will awaken sinners to a knowledge of their guilt and danger; that will remind Christian believers of their deficiencies, neglected opportunities, and larger privileges in Christ. What we need is a revival that will help all these agencies and phases of our Church life, and serve all the interests that are dear to us as lovers of Jesus Christ—namely, a movement that will bring home to the conscience and heart of the Church the value of the religious weekly paper, that will urge with convincing power its ministry in the home, that will secure its admission into every household, and that will in one way or another bring people to realize as never before the inestimable worth of that agency as the mightiest evangelizing, educating, quickening, and renewing force wielded by the modern Church. As Rev. J. A. Castel, D. D., so well puts it: "The religious paper is a silent, unobtrusive messenger of good whose influence upon the home is as benign and measureless as are the rays of solar light upon fields of grain and gardens of flowers."—Zion's Herald.

ESSENTIALS IN HOME LIFE.

In home life contentment is an essential to daily comfort. One discontented person in the house creates an atmosphere fatal to tranquillity. Cut the coat according to the cloth, live within the income, and have a margin. If there is no certain income, and a constant struggle with small means insufficient for the needs of the family must be waged, it may be in that case hard to be contented. Let the tried and tempted one lean with all possible weight on the promise of God We have the word of the Scriptures for it that "sufficient unto the day is the evil thereof. Let those who are overburdened repeat this little verse:

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

Or else be comforted with the sweet thoughts in another hymn:

I know not the way I am going,
But well do I know my Guide.
With a childlike faith I take the hand
Of the mighty Friend at my side.

Strive for contentment and never permit circumstances to crush you, deprive you of health and of good cheer. It is always better farther on. It's a long lane that has no turning. "God's in his heaven, all's right with the world." This means not only with the big world outside the door, but with the little world within the home and the world of the invidual soul.

Another essential for success in home life is common sense. There are people endowed with every quality that is desirable except this. In consequence, they give wrong impressions of themselves and others. They blunder and make mistakes and get into false positions. The effect upon their daily life is disastrous. When the housekeeper omits salt from the food she is cooking, the addition of that condiment when the food is on the table is not entirely satisfactory. Salt should be added in the process of cooking. Common sense is like salt; it adds the right flavor. Also it shows people the true perspective.

Allied to common sense very closely is tact. This is sometimes confused with insincerity. The two qualities are not related to one another. That simply means touch and the tactful person feels with other in quick sympathy, and is not apt to hurt a friend by saying or doing the wrong thing. We should be tactful in our management of children. The tactful mother never needlessly provokes an issue, and if she has the loving ingenuity with which she should be gifted, her little ones will obey her without conflict and strife. Some mothers make one think of a builder who would leave the scaffolding in plain sight after completing the house. Their discipline is forever in evidence, and they are so fearful that their children will fail to do them credit that they are on the watch for misdemeanors, when, instead, they ought to be on the watch for good conduct deserving praise.

A third and very important essential in successful home life is an even temper. If it is possible to teach a fiery thoroughbred to understand the meaning of the rein, it should be possible, too,- for- each of us to hold temperament in check, and subdue the tendency to anger or injustice Ill-tempered and aggressive wives and husbands, fathers and mothers, transform home to a penitential abode where nothing flourishes except ill weeds, and flowers do not thrive.

To drop metaphor and speak in literal terms an essential of home happiness is amiability, and this should be diffused through the entire family. As for children, their tendency to quarrel and dispute, if it exists, should be firmly repressed.

There is an old church in New Jersey which, during the Revolutionary War, was the scene of a well-contested fight between the Americans and the British. The former were entrenched in the building and fired from the windows. The latter were well provided with weapons and made a stubborn and offensive attack. At a certain crisis in the battle the guns of the besieged needed packing, and the parson, stranch soldier that he was in the church militant, led his people in tearing the leaves from the hymnbooks, saying boldly, "Give 'em Watts, boys! Give 'em Watts!" In quiet another ture into the precincts of the nursery, the wise mother may give her children Watts, or perhaps not Isaac Watts, but Jane Taylor, who must have lived about the same period.

PRAYER AND PAINS.

Don't you think, John, that the time has come to recognize the claims of Jesus Christ?" An old schoolmaster, looked into the bright, expectant face of his favorite pupil, asked the question earnestly, and then wisely left the lad to his own thoughts. The fierce battle, the rebellion, and the final yielding to the call of God's Spirit—no story has ever been written telling of these, but a few years later the lad, John Eliot, went out from the schoolroom to his mission to the American Indian. After his death, upon the flyleaf of the Indian grammar which he had made, was found written: "Prayer and Pains through faith in Jesus Christ can do anything.,, The years passed—his work seemingly left unfinished.

"I do not seem to have found any corner. I—I do not believe God can use me!" And the fine, sensitive face of the young man quivered with disappointed pain as he spoke to his friend Jonathan Edwards. "I don't know about that, David," replied his friend. "Have you ever seen this little book?"—taking from a shelf John Eliot's Indian grammar in which was writen, "Prayer and Pains through faith in Jesus Christ can do anything," and handing it to him. "Look it over, together with this copy of the Life of John Eliot, and let me know what you think of it." And after looking it ovver, David said to his friend: O, I know what I shall do; I'll take John Eliott's work where he left it." And David Brainerd became the successor of John Eliot. Two years he worked, and then fell sick and died; so well had he wrought that the great Jonathan Edwards cried in his grief: "I believe that God blundered when he let Dovid Brainerd die."

But God had not blundered. Jonathan Edwards, with tender, sympethetic touch, told the story in the Life and Letters of David Brainerd, and one day a copy fell into the hands of the schoolmaster cobbler in England. The cobbler became oppressed with the darkness of heathenism the world over; he interested his neighbors; he became a preacher; and at last he, William Carey, became the founder of the modern missionary movement.

But the mission of the Life and Letters of David Brainerd did not end there. Another copy found its way into the hands of a godly young woman, and finding the book inspiring reading, she sent a copy to her brother at Cambridge. He opened the book in the early evening. It was two in the morning when he turned the last page. It was gray dawn when he rose from his knees. And Henry Martyn followed in the footsteps of William Carey.—Nashville Christian Advocate.

ABOUT SCHOLARSHIP.

Educators frequently lament the decline of scholarship on the part of present-day College graduates. The public as frequently sneers at scholarship and "the scholar in politics." Do these two sections of our fellow-citizens refer to the same thing?

What is scholarship in the sense in which the educator deplores its lack? And what is it in the sense in which the public sneers at it? The educator means that sort of completeness of intellectual grasp which touches knowledge in all its phase and which includes a mastery of one particular phase. The public sneers at that type of scholarship which is best described by the word book-worm, the fellow who knows books only and is a novice in everything else, the impractical, dreamy, bookish man, and the public should sneer at him.

But the decline of scholarship in the educator's sense is a serious matter, regretted by educators and the public alike. I think scholarship is declining and I regret it. The physical facilities for education were never more abundant than at present and there were never stronger facilities in our colleges than today. Yet in spite of these favorable conditions for scholarship, it is on the decline, and for two reasons.

The first of these is the elective system in Colleges, which permits a man to take anything he desires and yet get his degree. If young people were really able to select a course with good judgment, the elective system would not militate against scholarship. But the desires to get studies bearing directly on some particular life-calling and to avoid the more difficult, sterner, disciplinary courses are uppermost in the minds of most young people and these desires strike scholarship in the heart. Too early specialization and milk-and-cider courses, which require only a little study of the lighter sort, are mortal foes to scholarship. Our Colleges must take a stand against these weaknesses in the application of the elective system, or scholarship shall descend to lower depths still.

The second of th se reasons is involved in the failure to appreciate scholarship. Leaders of eduational thought must show to young people the value of scholarship as an asset in life. Scholarship, in the broad sense in which we educators define it, is mighty in enthroning truth in the hearts of men. Ignorance can always be imposed upon, but wisdom cannot, because it sees things in their true perspective. A second contribution of scholarship to life is the power it develops in those possessing it. Men of will can go so far and no farther. Sooner or later they encounter their *ne plus ultra,* and men of scholarly ability, of personal power forge beyond them to the goal of highest achievement. The third great emolument of scholarship is aesthetic and consists in the guidance it gives a successful man in the manner of enjoying his success properly. As an illustration of what I mean, let us consider the man who has made money his aim in life and who has now come to the place where retirement is the natural step. If he lacks scholarship, he can spend his time in globe-trotting and amusement—a sorry evening to a brilliant day. If he is a scholar, and it is possible for a moneymaker to be a scholar at the same time, he can make his scholarship sweeten the life and the life of others also. In the words of that staunch old Roman sage the elder Cato: "The liberal arts and the practice of the virtues. . . . . .when you have lived many years and to the full, yield a wonderful fruitage, not only because they never de-ert you, not even at the sunset period of life (although this is a very great emolument), but also, because the consciousness of a life well-spent and the recollection of many deeds well-done is most gratifying."

W. A. Harper.

I must do something to keep my thoughts fresh and growing. I dread nothing so much as falling into a rut and feeling myself becoming a fossil.—James A. Garfield.

THANK YOU.

Permit me in this way to express my very great appreciation for the response made, on the 29th of September, to the call for a simultaneous offering for our Children's Home.

Our prayer was that the Lord would lead every Sunday school and church in the denomination to make an offering, and that the offering might average as much as five dollars each. A number of schools and churches have reported, and the average has been considerably over five dollars each so far. We bow a grateful "Thank you" to all those who made the offering as requested. We know that others did take the offering and that we will hear from you in a few days.

Others because of local conditions could not take the offering on the "29." We are still depending upon you for that offering, and we believe the Lord expects it of you. Please give your people a chance to contribute to this worthy cause at the very first opportunity and send us the amount, whatever it may be.

Come to the corner stone laying on October 17th. A big picnic dinner will be given on the grounds. Dr. Lyman E. Davis, president of the General Conference, is to be with us, and there will be other speakers. It will be a great day for Methodist Protestants and their friends at The Children's Home. Come!

Again thanking you, I am,

Yours in His name,

Mrs. A. G. Dixon.

I wish to correst a mistake in the Herald of last week, perhaps printed as sent to you, but a mistake of Mrs. Dixon's. The amount $13.75 was reported as from *"Tabernacle S. S. and Mrs. Hardin."* $3.75 of this was the collection from the S. S. and $10.00 given by Mr. W. D. Kirkman through the S. S., but I feel that such a handsome gift ought to be made special mention of rather than the S. S. take the credit of it, undeservedly.

Please correct the error in this week's issue of Herald.

Wishing you much success, I am,

Very truly yours,

Lucilla Hardin.

Pleasant Garden, N. C.

REPORT OF THE FINANCE COMMITTEE OF THE METHODIST PROTESTANT CHILDREN'S HOME.

Total amt. report last week..$17,001.67
Mrs J. J. Welch, High Point,....$500.00
Center S. S. 6.00
Carolina S. S. 70
J. M. Trollinger 1.00
Mrs. J. M. Trollinger 1.00
Glenn Raven S. S. 3.21
Eband S. E. 10.00
Gibsonville S. S. 3.00
Disco, Ill. S. S. 5.41
Miss Lessie Parks, Enfield, N. C.....1.00
Miss Pattie Parks, Enfield, N. C.....50
Greensboro, Md. M. P. S. S.....5.00
Brown Summit. 4.32
St. Paul 2.80
Mocksville, Circuit 14.41
Shiloh, Yadkin College Ct.....46.80
Mt. Carmel, Yadkin College Ct....24.00
Yadkin College Ch., Yadkin Col-
College Circuit. 27.15
Friendship, Yadkin College Ct. 19.75
Behesda, Yadkin College Ct. 135.67
Shiloh S. S. 4.50
Roseville, O. S. S.....1.63
New Marshfield, O., Young Peoples
Y. P. S. E. 1.65
Chauncey, Ill., S. S.....5.00
Kendalville, Ind. Church 1.00
Lynchburg, Va. S. S. 25.00
Owassa, Ala. Charge 2.50
Dr. T. T. Tagg, Baltimore.....5.00
East Bend S. S. (error in last
week's report) 60
Pinkstaff, Ill. S. S., Rev. Oscar
Smith. 1.00
Mr. & Mrs. John Ward, Argyle,
Iowa, ...5.00
Haddam, Kan. S. S. Rev. B.
A. Brook. 3.25
Rev. H. L. Elderdise Westminster
Maryland 5.00
Stony Knoll S. S. 3.00
Harrington, Del. S. S. 6.00
Slatting, N. C., S. S. 3.40
Hobbs Chapel, Va., Rev. R. D. Pair..1.80
Mr. John Scott, Rosehill, Kan. 5.00
Clear Creek, La., S. S., W.
H. Jordan 3.50
Fairview, ConcordCharge: Mr. W. L.
Holland, Concord 1.00
Mrs. J. C. Garmen, Concord 25
London Heights S. S. Rev. J.
Shephard, Kansas City 2.85
Mr. Worth Kilpatrick,Connells-
ville, Pa. 10.00
Union Grove S. S., Rev. D. M.
Loy, Gastonia 5.00
Jalapa S. S. Indiana 6.65
Hickson Grove S. S., Miss Mamie
Townsend, Newton, Iowa. 6.52
O'brien Ct. Lewisburg, Ky. 3.00
Bess' Chapel, Cherryville, N. C.....3.87
Karo S. S. Ind. 2.06
Harlan Ct. Kan. 3.75
Mrs. M. V. Johnson, Baltimore, Md...5.00
Error in Cedar Falls report last
week 1.02
Error in Randleman Ct. last week....3.00
Total 945.50
Grand Total $17,947.17

T. A. Hunter, Chairman,

J. M. Millikan, Sec-Treas.

ORDER OF SERVICE

To be held at the laying of the Corner Stone of the Methodist Protestant Children's Home, near High Point, N. C., Thursday afternoon October, 17, at one o'clock.

1. Doxology.
2. The Lord's Prayer in Concert.
3. Hymn No. 192.
4. Prayer, Rev. T. J. Ogburn.
5. Responsive Reading, 1 Corinthians, Chapter 13.
6. Introductory remarks, T. A. Hunter, Chairman Finance Committee.
7. Welcome on behalf of the City of High Point, Mayor F. N. Tate.
8. Welcome on behalf of the Business Men of High Point, J. J. Fariss.
9. Five Minute Addresses:
   Rev. W. E. Swain, D. D., President N. C. Conference.
   Mrs. W. C. Hammer, Asheboro, N. C.
   Dr. J. R. Reitzel, Chairman Building Committee.
   J. M. Millikan, Chairman Board Trustees, and Sec-Treas. Finance Committee.
10. Placing of Corner Stone and depositing Memorials. (Explanation of contents, and remarks by Mrs. A. G. Dixon.
11. Address, Rev. Lyman E. Davis, D. D., President General Conference.
12. Hymn No. 412.
13. Benediction.

Master of Ceremonies, Prof. M. H. Holt, Oak Ridge, N. C.

I was some what disappointed when the collection of Sept. 29th did not put the cash and pledges beyond the twenty thousand dollar mark. It is possible, however, that some failed to get the necessary information in time to make a united effort and it may be that for this reason the total for the 29th did not run up as high as it might. Notwithstanding this the question of the Orphanage has already paid. It is quite clear that this one enterprise has done more to unify our people in N. C. than any other one thing has in many years. The happy results that will logically follow our getting together and becoming a unit in regard to some praiseworthy object is itself of great value. Oct. 17th is set apart as the day for laying the corner stone of the new building. I wish that every Methodist Protestant in the N. C. District, and many others, could be present on that day. It will pay all who can do so to be there. Let as many as may rejoice together on that auspicious day. Some of our best business men are giving the Orphanage their best thought and service. Never before, perhaps, in the

history of the N. C. Conference has anything so strongly appealed to all our people. It were better for every one of the twenty two thousand members in the N. C Conference to give a little than for one or two give th ewhole amount. The interest, sympathy and prayer of all the people are wanted for his undertaking. Of course those who can do more will find a warm reception in the circle of those who are already doing, but the fact that some can do more does not release those who can do less. "Where the treasure is will the heart be also," and it is greatly desired that the hearts of all the people be towards this institution. Now, all together, and let us put the subscriptions and cash way over the twenty thousand mark by the 17th, the day of laying the corner stone. With a fervent prayer for the enterprise, I am,

W. E. Swain.

Death of Mrs. Cozart.

Mrs. James Cozart died early Tuesday morning of last week at her home near Cheatham's mill, in Granville county, after an illness of several months. Besides her husband and mother, Mrs. Benjamin Hicks, Mrs. Cozart is survived by one sister, Mrs. S. R. Harris, of Henderson; three brothers, Mr. T. T. Hicks, of Henderson; Mr. H. B. Hicks, of this county and Mr. A. A. Hicks, of Oxford. She was a member of Rehoboth M. P. church.

Funeral services were conducted by Rev. N. G. Bethea, and the interment took place at the Hicks old homestead and was largely attended by sorrowing relatives and friends.

Thee following brief sketch of her life was contributed by a member of her family:

Magoline Ellen Hicks, youngest but one of the seven children of Benjamin W. and Isabella J. Crews Hicks, was born August 24, 1868, married James T Cozart, December 8, 1909, and departed this life September 24, 1912.

She endured severe affliction with high courage and remarkable patience. Throughout her life she paid in full measure with interest the debt all children owe to their parents. She was a good teacher of children, having given many of her best years to that vocation. A most capable and intelligent nurse, though kept much at home by her duties, it may be truly said of her that "she went about doing good." Her gentle and kindly ministrations will long remembered by her neighbors.

Teacher, nurse, attendant and caretaker of her aged parent, she also developed the finest faculties of the domestic economist. Her provision for the family and superintendence of the home were unsurpassed. After she was stricken with a fatal malady, in two annual contests before the Granville County Fair, she received the largest number of prizes for best products of the home, kitchen, dairy and farm.

For a hundred and sixty three years this soil was occupied by her paternal ancestors. This is the first day since March 5, 1749, on which no one of the original family name has dwelt on the place.

Remembering her high qualities, with unspeakable sorrow at her parting, we today lay her mortal body in the bosom of our mother, "the good red earth," in full asurance that her fidelity to duty in the church, the school, the home and the sick room, entitles her happy spirit, so long burdened with the ills of the flesh, and now happily freed from them, to as good a mansion as any creature of this world can ever find in "Our Father's House." So we feel that:

"Knowledge by suffering entereth,
And life is perfected by death."

From Her Pastor.

Rehoboth Methodist Protestant Church has sustained a great loss in the death of Sister Cozart. She was always in her place at church and Sunday school unless providentially hindered. She was a help to her pastor in that her appreciation was always shown of his services.

Some time ago during a visit to her home she said: "We count it understood here that we don't get tired of our pastors soon. We people of Rehoboth church never clamor for change and we have loved them all." Such words are always an encouragement to the preacher in this day when people are so restless and so many never seem to know what they want. It was a pleasure to be in her home. If you went there tired andweary provision was always made for you to rest. If sick, she knew how to minister unto you. Her faith failed not even in her sorest affliction. The God she served in days of health, she still leaned upon him in her most severe affliction.

To the one who feels this affliction most keenly we tender our prayers and sympathy. Bro. Cozart is one of our best men. He has been sorely tried but midst it all his faith in God is great, a man of few words, and never does he complain.

God bless you, brother, and may the vacancy made by providence be filled by His Spirit.

N. G. Bethea.

With all of the fitful changes and painful scenes life brings to us, nothing is so hard to endure as the loss of loved ones and while it is true of all ages, from the tiny helpless babe, to the blooming youth, and the matured man and woman, it is more painful to the aged couple, who have faithfully shared each other's joys and sorrows, with a sacred devotion known only to those who have experienced such joy and sorrow. Such is the bitter experience of our aged brother James Lucas who was visited by the death angel Aug. 10th, and removed his faithful loving wife "Aunt Fannie."

This was a severe shock to the community, and her many friends far and near. as her period of illness was such short duration, only a few knew it.

She had been a regular visitor among her friends, and recently united with the Sunday school, saying she would attend regularly. and we were looking forward to much pleasure in having her cheery face, willing heart and hand with us so frequently, where she was so much needed.

"Aunt Fannie had been a member of Rehoboth since girlhood, and ever stood firm, loyal and true, a devoted member of her church. She has left a devoted husband whose step is more feeblewithout her aid, a son and married daughter with a number of children.

As to her friends they are legion. She had endeared herself to so many hearts, that the tie was nearer than friend, which caused many to call her aunt.

She was a sweet noble Christian woman,and our hearts go out in sympathy to the broken hearted husband, whose loss is irreparable, and can only wait in submission, until beckoning hands shall call him to join her in the great beyond where they will be united to part no more. May God give him supreme strength, helping him to endure with the patience and fortitude which has characterized his life.

And while she is missed most of all by her dear ones, her beloved church shares deeply in the loss.

Well can the many preachers of form-years recall her kind entertaining efforts to add to their comfort, which was ever a great joy to her.

When we think of how we need her, we wonder why she was taken from us when she was needed most.

"But sometime we'll understand."

"The gentle voice is hushed,
The warm true heart is still,
And death has caused a vvacancy
No one can ever fill."

A loving frieend,

Callie W. Tarkington.

—The loss by the horse plague in Kansas is estimated to be about ten million dollars.

THE INFALLIBLE CHRIST.

For ages skeptical men have made their utmost efforts to show that Christ, when upon earth, was fallible. They have insisted that in some respects He lacked knowledge of certain historical facts pertaining to the old dispensation. It is affirmed that He was incorrect in His statements concerning Jonah. He called Jonah a prophet, and confirmed the Old Testament assertion that he was three days and nights in the belly of a great fish, or sea monster. But the critics say that Christ's testimony is unreliable, for Jonah, if he ever existed, was never inside of any such creature. According to such a view, Christ lacked much of being infallible. But the critics are the fallible ones. Christ's veracity cannot be impeached by the assertions of His ignorant and hostile critics.

Christ claimed to be "the Word." By His works He proved that He was such.

Prof. W. H. Griffith Thomas, of Toronto, Canada, says: "On more than one occasion, our Lord claimel to speak from God and that everything He said had the Divine warrant. Let us notice carefully what this involves. It is sometimes said that our Lord's knowledge was limited, and that He lived here as man, not as God. Suppose we grant this for argumen.'s sake. Very well; as man He lived in God and on God, and He claimed that everything He said and did was from God and through God. If, then, the limitations were from God, so also were the utterances, and, as God's warrant was claimed for every one of these, they are therefore Divine and infallible. Even though we grant, to the full, a theory that will compel us to accept a temporary disuse or nonuse of the functions of deity in the person of our Lord, yet the words actually uttered as man are claimed to be from God, and therefore we hold them to be infallible." This is a strictly logical conclusion.

C. H. Wetherbe.

PROOF OF OUR DISCIPLESHIP.

By Rev. D. E. Millard, D.D.

Jesus says: "If a man love me he will keep my words; and he that loveth me not keepeth not my sayings." From this we see that conformity of life to the Divine law is clearest evidence of the state of the heart toward God and his own dear Son. He who keeps it not is declared by the testimony of our Lord, to have no union by love with him; but to him that walks in it there is every assurance of the Divine approval. "Ye shall know them by their fruits." And how true it is that he who possesses the Spirit of Jesus will bear its fruits, or, in other words, will walk as He walked. The fruit of the Spirit, we are told, is "love, joy, peace, long-suffering, gentleness goodness, faith, meekness, temperance." These traits of character, he wro claims to be a disciple of Christ is expected to manifest. Truthfulness, although not here named, is of course implied, for there can be no real joy and peace without it. Thr integrity of one who would be recognized as a Christian should be constant and unwavering, making his life a commentary upon the excellency of the Gospel.

Assuming this as a fact, I wish now to call attention to two or three of the traits enumerated by the apostle, while yet urgng the importance of all of them. Meekness is one of the fruits mentioned. This has been very properly defined as "forbearance under injuries and provocations;" a marked trait in the character of Christ. How beautifully is it expressed in His last words on the Cross: "Father forgive them, they know not what they do." As Jesus bore this fruit, so will they who possess His Spirit. There is no duty in Christian life more frequently and pointedly enjoyed than this. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering forbearing one another in love." "Put on, therefore, as the elect of God. . . . . humbleness of mind, meekness, long-suffering." "Who is a wise man, ... let him show out of a good conversation his works with meekness and wisdom."

Without meekness many other virtues may be marred. It is one of the sweetest and most beautiful graces of Christianity, and one which wins the dearest affections of the soul. Hence he who is destitute of it is deficient in one of the essential features of the Christian life.

Faith—which carried out into practical life—may be termed faithfulness—is another of the inestimable fruits of the Christian Spirit. Faithfulness means a union of faith and works. It means observance of the outward forms of religion. But its range is much greater than this. He who follows Christ closely—as all who profess his name should—will be loyal to all duties. He who sets faith in opposition to morals, or morals in opposition to faith, is equally an enemy to the interests of religion. You must join the two in full union, if you would exhibit the character of a real Christian.

Love has been termed the "crowning, grace of Christianity. It is more than this. It is the living force in the heart, sanctifying every act of obedience. It commences with the earliest growth of religious life, and flows with it up through all the stages of its development. When it is wanting in the heart, no duty can be performed acceptably before God; but its presence sanctifies obedience and makes of it a pleasure.

Other traits might have been dwelt upon; but all other virtues are so interwoven with those mentoned that they do not need in this connection a separate consideration. If we are Christans we shall bear the fruits of the Spirit, and by our fruits the world will judge us.

Portland, Mich.

—Missionary Review: "We are, therefore, encouraged when we see signs of weakening of the caste system. The most important of these was the introduction of a special marriage bill to the viceroy's council by a Hindu, Mr. Basu, a short time ago. Its aim was the legalization of marriages between Hindus of different castes and persons of different religions. All over India meetings were held, either in support of or in opposition to the proposed legislation. In Bombay a number of prominent native gentlemen, and even three Hindu ladies, spoke on behalf of the bill which, if enacted, would shake the caste system to the center."

—A high Chinese official, recently baptized by Ding Li Mei, the great Chinese evangelist, now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about $7,000 annually, for the evangelization of his people. He offers a small settlement on his estate in Manchuria free of charge to all Christians who may apply. Another case is that of Dr. Ming, who has a hospital in Hanchow, where 50,000 patients are treated each year. His work is so widely known in many provinces that if one is being imposed upon has but to say that one will report the matter to Dr. Ming, and it is usually settled without more difficulty. Principal Chang Po Ling, of Tientsin,, is an educator who is also a social reformer, fighting foot-binding, early marriages and other abuses. He led his own brother to Christ, and has the satisfaction of hearing that he is the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. As director of the Y. M. C. A., Mr. Chang had the principal part in securing a gift of $13,000 from H. E. Ou Yang for the new building at Tientsin.

No one learns music in one lesson. No one cannot become an artist in a day. No one can get the full beauty of Christ into his life in one brief year. We have it here in St. Paul's words: "Transformed into the same image from glory to glory," that is, line by line, little by little."—J. R. Miller, D. D.

DEATH.

Though since thy first sad entrance
By just Abel's blood,
'Tis now six thousand years well nigh,
And still thy sovereignty holds good;
Yet by none art thou understood.

We talk and name thee with such ease,
As a tried thing,
And every one can slight his lease,
As if it ended in a Spring,
Which shades and bowers doth rent-free bring.

To thy dark land these heedless go.
But there was One
Who searched it quite through to and fro,
And then, returning like the Sun,
Discovered all that there is done.

And since His death we thoroughly see
All thy dark way;
Thy shades but thin and narrow be,
Which His first looks will quickly fray;
Mists make but triumphs for the day.

—*From Silex Scintillares.*

ONE'S OWN DUTY.

The Christian has a great privilege in inquiring of God as to what his duty is in relation to a particudar matter. Sometimes God makes known to the Christian a duty, at once so distinct and decisive, that he does not need to pray long to know what he should do; but he does need to pray for wisdom and power to enable him to rightly fulfil that duty. In many instances the Christian needs to pray that he may have the courage and the strength to meet the opposition and criticism of those who say that he is mistaken in thinking that he is in the way of duty. A great many Christian people assume the privilege of dictating to a brother the course which he should pursue in regard to a certain matter. They claim to know just what his duty is, and if he does not follow their advice or direction, then they are apt to charge him with being very unwise, and perhaps obstinate. A prominent Southern minister recently went to London and became pastor of a church of a somewhat different denomination. A consderable number of his brethren in this country have been sharply censuring him for the course which he has pursued. They feel certain that he did wrong. He is not in the way of duty, accordng to their view. But who is the best judge? Is it not the man himself? Certainly. We may take it for granted that, before he settled the question of going there, he earnestly and repeadtedly prayed God to show him his duty. It may also be assumed that he would not have gone there, had he not been fully convinced that it was his duty to go. The question of duty being settled, then no other question was allowed to interfere with the discharge of that duty. A dutiful Christian is not to pay any heed to what his critics may say. Paul never did differently. The one question with him was. "Lord, what will Thou have me do-" Then, learning what God's will was, he set himself firmly to the task of fulfilling it, no matter what his brethren might urge to the contrary. We should do likewise. Our own duty to God must be heeded.

C. H. Wetherbe.

A GREAT CRISIS.

A great epoch in the uplifting of humanity is upon us. The question now is whether a few men, unfaithful to their trust, are greater than the inexorable laws of evolution. I do not believe it! The timid and the trimmer are filled with fear, and commercial greed holds its finger to the lip and commands silence while 400 rum shops in Androscroggin County are plying their infamous trade of making degenerates and paupers of the coming generation. We recall that the merchant prince of New England did the same when Wendell Phillips was thundering forth his immortal phillippic that the Constitution of his country was a covenant with death and a league with hell. During all this uproar the man with clear vision and prophetic power saw the end. He had no fear of the future, and knew that history would record a victory for justice and humanity.

It is the same to-day. Now is the time for cowards and cravens to go to the rear. They can have no place in the ranks of brave men, and can have no glory in the victories yet to be won. Evolution is marching on and humanity is gradually being uplifted. The tides of the ocean beat upon the shores and recede, but they are certain to come again, and often with even greater force.

A great crisis is once more upon us. It is useless to recapitulate the condition of affairs as it is known to all men and is the theme on every lip. In some section of our country an outraged populace would find a sterner method of bringing to an end such dishonor and disgrace, but here the people who believe in law and order must themselves observe the tenets. Another year must pass before the case can be legally reached through the ballot. So lost to all shame are the present officials that all verbal expressions of contempt fall upon their ears unheard. All that we can do for the present is to show up the conditions as they really exist and arouse high-minded men of all parties to a sense of their duty. I have every reason to believe that these will be found among the Democrats and Republicans alike. It is no longer a party question. It is a stigma and disgrace that falls upon our whole State, and a burdedn which all men must alike bear. We have reached a point of lawlessness that is beginning to endanger our very moral and industrial life. Rum shops abound on every hand, and side by side may be seen their natural accompaniments of gambling dens and brothels. But one feature is now needed to complete the picture of infamy, and that is a public rat pit. Quite likely this kind of an establishment will come as soon as som plug ugly makes application to the constituted authorities.

There are men among us who never cease to repeat the parrot cry that it is impossible to enforce the law. In reply to this I would beg to inquire what effort is being made to enforce the law? In this connection I can not refrain from again quoting that delicious bit of unconscious irony uttered by Governor Plaisted in his now famous proclamation calling a special session of Legislature.

There comes a time in the lives of all men when principle and honor rise above the party ties. That time is here now, and I have no fear of the result. Party lines must be disregarded until the disgrace can be eliminated. It is a career that can be cut out only by a strong hand that can cut deeply and unflinchingly. No wealing is wanted for this work, and none will be tolerated. From thousands of endangered homes in these cities the prayers of outraged wives and mothers are ascending to the bar of God asking that the men who have the ballot will stamp the brand of Cain upon the brows of those who have trodden law and decency beneath their feet and make a mockery of justice. All hail the coming day when the ballot shall be placed in the hands of these pure women to aid in accomplishing other reforms so needed in the march of civilization! Until then let us all join in answering their supplications and their prayers that the juggernaut of the saloon shall not be permitted to crush out their happiness and their homes.—L. C. Bateman, in the *Maine Temperance Record.*

Let there be no thought of what you can do for God, but all thought of what God can do through you. Nothing will make you so intense and ceaseless in your activity as this.—F. B. Meyer.

What's come to perfection perishes; things learned on earth we shall practise in heaven. Works done least rapidly are most cherished.

From Pastors and People.

BROWN SUMMIT.

Special meeting commenced on 5th Sunday, large congregation, Rev. W. F. Ashburn did the preaching; meeting closed on Thursday night. There were 13 professions. Said to be one of the best meetings ever held at Brown Summitt. The congregations were encouraging to the close, especially at night. Perhaps, there are not many congregations that can sit under the pulpit efforts of Bro. Ashburn and not be moved to work and to repentance. His sermons are especially good, Christians are encouraged, moved to activity and a higher living and sinners to decision and repentance.

Some of his sayings:

1. The boy who begins to think wrong does not see the future wild and wooly at first.

2. If the devil ever jingles his chains, it is when the sinner says, "not now."

3. The blind man threw his valise away and went to Jesus.

4. When the cyclones of sin and the waves of damnation roll high, we can lean upon the eternal promises of God.

5. The meanest man in the community is the man who swears and talks vulgarity in the presence of a gang of little boys.

G. F. Millaway.

TABERNACLE CT.

The 4th quarterly conference will be held at Julian on Saturday before the 3rd Sunday, preaching at 11 A. M., conference in the afternoon. All officials we hope will be present, and have encouraging reports. The general interests are some behind, let each collector see the members on their list and collect, so we can place all the churches on the honor roll.

C. A. Cecil.

October 5, 1912.

ROCKINGHAM.

The 4th Sun. in September, we began a meeting at St. Johns, at the Hannah-Pickett cotton mill, with Rev. H. W. Braswell as help. The meeting continued 10 days, with services at night only, except Sundays, and one attempt on the first Monday of the meeting. The meeting was continued under very peculiar and trying conditions, such as we have never met before. Just what was accomplished we do not know. Three were converted, or renewed. Bro. Braswell preached in his earnest, characteristic manner. Rain hindered part of the time and a tent-meeting in Rockingham, at the same time, perhaps affected the size of our congregations part of the time. Upon the whole, we think some good was accomplished. We are never satisfied with meager results; neither is the farmer who cultivates unproductive soil.

J. F. Dosier.

HIGH POINT.

On Wednesday evening, October the 7th, we closed a most successful meeting. The meeting lasted eleven days with two services every day save one. Rev. C. M. Compher, of Lynchburg, Va., was with us and did all the preaching except three sermons by the pastor. Bro. Compher did some wonderful preaching. Through his preaching and through his deep consecration to God he made an impression for good upon our people that will abide. His preaching was very clear and simple, and yet powerful. The people will always love him because for ten days he gave his very life to lift them closer to the Christ. He will find a hearty welcome anytime he may return to High Point.

The greatest visible results from his visit among us is the wonderful spiritual uplift that came to the church. Outside of that, so far as we know there were nine conversions, and three have joined the church so far, and we hope others will follow.

The inspiration of these meetings will follow many of us through life. Like the disciples on the Mount of Transfiguration we feel to say, "It was good to be there." We also believe the church membership will come down from that glorious experience into greater and more active Christian service.

In His name,
A. G. Dixon, pastor.

High Point, N. C., Oct. 7th, 1912

MEBANE.

It seems that both our pastor an reporter think we are doing nothing worth reporting. We certainly have not been doing much until recently. But we have begun at last. We have finished putting down a handsome carpet in our church and have built a choir. Bro. D. M. Qualls, (one of us) kindly finished our furniture anew and these have added so much to the enterior.

We expect to have a coal stove by time to make fires. Then paint both inside and outside is necessary.

We are expecting Rev. T. M. Johnson to be with us in our special meeting 3rd Sunday. If while we are renovating our church, we will renovate our hearts, then we may expect a good meeting.

There are quite a number of unsaved people here and we want them all saved.

I want to ask the readers for their prayers that we may have a great revival.

Mrs. Carrie Fogleman Nicholson.

HALIFAX CT.

The special meeting at Ringwood which was completely rained out some time ago will be continued beginning with the second Sunday night in October.

J. E. Pritchard.

BURLINGTON.

The Sunay school attendance was 174 yesterday.

Our Superintendent, Bro. Andrews, was absent from Sunday school, having accepted an invitation to preach in the Presbyterian church at Graham, N. C., Sunday morning. The school was, therefore very ably conducted by our assistant superintendent, Bro. J. G. Rogers.

Our special meeting begins next Sunday morning, Rev. W. F. Ashburn will assist our pastor, and be his pulpit help. We hope much and lasting good may be accomplished in our church, Sunday school, and congregation.

C. B. W.

October 7, 1912.

EDEN, HALIFAX CIRCUIT.

Our pastor, Rev. J. E. Pritchard, filled his appointment last Sunday, the fifth instead of the first Sunday.

He preached a good sermon which was enjoyed by all present.

Since my last report we have had the benches painted, which is a great improvement to the church.

I am sorry to say that Rev. L. W. Gerringer is right sick, I understand that he went to the hospital in Baltimore Monday. We ask every body to pray for him that he may soon recover.

Mr. Raymon Hardee got his ankle badly sprained by jumping from the buggy while his mule was running. Glad to say that it is much better.

Mr. Dawsy Hardee has gone to Buie's creek to enter school.

Miss Blanche Hardee has returned from a visit to relatives in Henderson.

The protracted meeting will begin at Union church the fourth Sunday in October; hope a large crowd will be out.

The people at Ringwood were entirely rained out so the meeting will begin second Sunday night in October.

The third quarterly conference will convene at Ringwood church Friday before the first Sunday in November. All the official members are requested to be present.

As our pastor said Sunday the year's work is drawing to a close, so we went all the assessments paid before conference, which will be the fourth week in November.

Much love to the Herald and its readers.

Irene Hawkins.

September 30, 1912.

REHOBOTH, GRANVILLE CT.

We hope the readers of the Herald won't think by our long silence that we are not "doing things" at Rehoboth. The fact is we are to busy to write! You won't think this is exaggerated much when you hear of our interest in the Orphanage. Last Sunday Mrs. Dixon came and addressed us in the interest of the Orphanange, and raised $157,00. At the service today $12.00 more was paid and still there are others who will subscribe later. It was a pleasure to have Mrs. Dixon with us, both at home and at church. She goes about her work with the determination to win.

We mentioned before that we take a special collection for the orphans at our first Sunday's services. Today this collection amounted to $3.20. Mr. Bethea was at his best at this service. He preached about "Home Happiness." Doubtless many of his hearers went home with the determination to make home brighter.

Our Sunday school is wide awake too. The Superintendent has appointed a young man for each month from now until Christmas to conduct the opening exercises. These young men are always ready when called upon, even if it is to dismiss the school with a prayer.

Our church has recently suffered a great loss in the death of Mrs. J. T. Cozart, one of our most faithful members. She was a useful woman and loved by all. Truly we shall miss her.

Hattie Harris.

October 6, 1912.

THOMASVILLE.

Our meeting closed last Wednesday night. We had a fine revival, Bro. Cecil of High Point being the pulpit help. Bros. Suits and Cecil did some faithful work and several souls were saved, yet the meeting closed with some souls still unsaved; although they manifested a great deal of interest. We hoped that they would turn from their sinful ways to follow Jesus Christ their Savior, who died for them. How can they sit under the sound of the Gospel of the Lord Jesus Christ and not be moved?

May the Lord bless us and help us that claim to be Christians to wake up to realization of our duty and to do our duty.

I will close hoping to see another letter from Thomasville soon.

A Member.

CHAPEL MILL, DAVIDSON CT.

Our camp meeting embraced the 3rd Sunday in September with good result. We just had a good meeting. I was so glad to see many converts. Young men that could do so much good, if they only would, were on the left. O may they see the need of living for God and make their return before it is too late. Those that did make the stand may they make bright and shining lights in the world. It made us so glad to see them coming to God. But we must still pray, we that claim to be Christians do our duty by saint and sister. The church was revived and made to praise the Lord. May we people of God live close to Him in the future. We could talk to our neighbors and neighbor's children and our own children. May we get on a higher plane of Christian living is my prayer. Our hearts were made glad and sad. We had two deaths in time of the meeting; one the first day and one the last day. Mr. George Surratt died on Sunday, Mr. Mayberry Russel's little girl died on Friday. They had moved to the camp meeting and she was taken sick Saturday night; the next Friday died. She was one of our Sunday school scholars. Both live close to the church. Both buried at this church.

Remember us in your prayers.

Lizzie Cranford.

UWHARRIE CIRCUIT.

Dear Herald:

The meeting at Jerusalem began last Sunday a week and closed on Thursday eve. But like some other places we read of, there were no additions to the church, but there was some interest manifested by the unsaved ones. But it was not because they did not have the warning; for Bro. Trogdon and others surely laid it down in plain language. Earnest prayers went up from the helpers. We have all learned to love Bro. Trogdon and his dear wife and children so much that we come with another plea to our Annual Conference to send him back on this work again, for he has revived it so much and we feel that the half has not been done that will be. This is the only church but what has had a good revival, and I believe we have an honest reason for this failure, while Bro. Trogdon did all in his power.

We had the pleasure of having Mr. and Mrs. Trogdon in our home, as we feel they are a shining light for us to walk by.

Messrs. Ivey and Chaney Workman and Sister Della left last Friday for Sanfrancisco, Cal., to make it their home. Their mother and Miss Crissie had gone out there in June. We regret very much to give them up, for we feel a loss of spiritual workers.

Bro. Trogdon will be at Cid next Sunday at 3 P. M. We would be glad to have some of our laymen of our sister church. es to worship with us, as it is encouraging to the weak ones.

While visiting in Farmer recently I had the pleasure of spending a while with Bro. Trogdon's family; it was so interesting to see sister Trogdon gather her family around the organ and sing such beautiful songs. It made me think of the beautiful song This is like heaven to me. May God's richest blessings rest on the church of God everywhere as our prayers go upward for Bro. Trogdon to return to this work again.

Reporter.

WELCH MEMORIAL, HIGH POINT.

Our S. S. is doing well; we had 97 present last Sunday. Our pastor gave us two splendid sermons. We have visitors at our church every Sunday. Our special meeting will begin next Sunday morning, October 13th. Our pastor will have for his help Rev. J. W. Parker, of Randleman. We wish to ask the prayers of every Christian for the meeting.

Mrs. G. D. Hyatt.

High Point, N. C., Oct. 8, 1912.

FRIENDSHIP, STANLEY CT.

Rev. Mr. Reynolds filled his regular appointment Sunday to a large and attentive congregation.

The last quarterly conference will be held at this place on Saturday before the third Sunday in this month preaching at 11 A. M. and conference at 1 P. M.

Our S. S. is moving along very well; a number of our little folks are kept away on the account of whooping cough but hope they can come back soon. We miss them so much.

Mr. W. B. Surratt preached an e lent sermon for us the last fourth Sunday.

With best wishes to the Herald.

Reporter.

THE TWO STREETS.

Two streets there are in many towns--
A sad one and a fair;
In one, good cheer and peace abound;
In one a dark despair;
In one, the light of love is shed;
In one, grief's bitter tear;
The name of one of these streets is Bread,
The name of the other is Beer.

In Bread Street there are busy men
And happy homes and wives;
In Beer Street the degraded dens
And sad and broken lives;
In Bread Street Plenty sings her song
And Labor chants her rhyme;
In Beer Street Want is joined with Wrong
And idleness and crime.

O men and mothers, strive to do
All in your power to make
The children shun the one who brews,
And trust the one who bakes!
One street there is their feet should tread,
And one their feet should fear;
The name of one of the streets is Bread,
The name of the other is Beer.

—*Nixon Waterman.*

BLIND ANIMALS.

Nature is economical as well as wise. When she puts animals in dark places where they need no eyes, eyeless they are. There are blind fish and insects and spiders in Mammoth Cave, and in Adelsburg Cave in Carniola, Austria, there is a singular reptile with minute and useless eyes beneath the skin.

Cave-dwelling animals also lose their coloring, so we have wonderful white beetles and spiders, the last named, curiously enough, still weaving their webs. An interesting adaptation is found in the case of the blind crabs found in deep soundings. The stalks that normally carry the eyes of crabs and lobsters are in their cases modified into sensitive antennæ.

Our own mole and bat are usually considered blind, but they are not. There is, it is true, a variety of mole in the south of Europe which has its eyes under its skin, but in the mole we know the eyes are minute, simply to save it pain when it burrows in the earth. In like manner the elephant has tiny eyes and so avoids scratches when lumbering through the jungle. As for bats no one would accuse them of being blind, though they could probably, with their swift flight and incredible sense of touch, find the insects in absolute darkness.—*Our Dumb Animals.*

—Jonathan Zimmerman, a Mercersburg, Pa., carpenter sneezed when he had some eight-penny nails in his mouth and swallowed two of them, so he had to be operated on.

—Mrs. Polly Harper of Harpersville, N. Y., was knocked senseless by a bolt of lightning. When she came to she found that her chronic rheumatism from which she had long suffered had left her completely.

—Burglars blew open the post-office safe at Howe, Ind., but the miscalculated and the heavy safe door fell over on one of them and crushed him to death.

GOT EVEN WITH HER.

A few days ago two young ladies entered a trolley-car and found only standing room. "I'm going to get a seat," said one to her companion. "Now you see!"

Selecting a sedate-looking gentleman, she walked up to him. "My dear Mr. Green!" she exclaimed. "How delighted I am to meet you! You are almost a stranger. Will I accept your seat? Well, I do feel tired, I admit. Thank you so much!"

The man rose. "Sit down, Jane, my girl," said he, as he courteously pointed to the vacant seat. Don't often see you out on a washing-day. You must feel tired, I'm sure. How's your mistress?"

THE POWER OF PRAYER

A woman came to a missionary, asking him to prevent a certain native Christian from praying for her any more. "I used to perform my worship to my idols quite comfortably," she said, "but for some time I have not been able to do so. He told me that he was praying for my family, and now my son and two daughters have become Christians.. If he goes on praying, he may make me a Christian too. He is always bringing things to pass with his prayers."—Sel.

A STIMULUS BUT NOT A CRUTCH.

The publishers (George H. Doran Co.) announce that the second and final volume of THE EXPOSITOR'S DICTIONARY OF TEXTS is ready for distribution. At last something like a comprehensive view may be taken of this rather monumental work—a work in every way *sui generis* and a pioneer in its field. It is rather a review of the great preachable texts with outlines of some of the more noteworthy sermons on them. While of immeasurable value to the minister, if any one imagines this to be the usual lumber pile for ready-made sermons, he will be previously disappointed. It may be a stimulus to the diligent: it will certainly be no crutch to the slacker.

LIFE.

By John R. Clements.

Life is more than having plenty;
Life is more than one and twenty;
Life is long!
Life is what we will to make it;
We may build or we may break it;
Life is strong!
Life is throbbing, never ending;
Never spent, though always spending;
Life is gain.
Never growing, though ever growing;
Life is one long round of sowing,—
Joy or pain.
Here to-day, and then to-morrow
Land of bliss, or land of sorrow;
Which we will.
Once begun life's never ceasing,
Through eternity increasing
Good or ill.
Solemn, then, the truth of living;
Time must shape eternal giving,
Boundless life!
Here a day to fit for ages,
Measureless by wisest sages,—
Soundless life.

—In C. E. World.

GODLY CONVERSATION.

There was not always peace in heaven. Time was when that best abode had wars and woes and worries and what not. Satan was there. And there never has been any peace, where Satan is. He stirred up ar and strife and bitter seditions in heaven. He does the same on earth. As he was the source of all of heaven's woes, so is he now the cause of all of earth's wars, great and small, national, individual and domestic.

Now that there might be peace in heaven means were resorted to to drive Satan out. Two weapons were employed: 1st The blood of the Lamb; 2nd The word of their testimony. "And they overcame him by the blood of the Lamb, and the word of their testimony." (Rev. 12:11). These are the weapons the inhabitants of heaven employed to dislodge and drive him, maddened and defeated, therefrom.

If earth would drive Satan out it must needs use these same weapons, the blood of the Lamb and Godly conversation.

Nothing less than this will drive Satan from this earth. This evident because, being dislodged from heaven, his former abode, he is making a desperate, bold and fearless effort to maintain himself here on earth. This is his final stand: and a deadly war he is waging to hold his own and gain the victory here.

We will certainly have to employ these means to drive him out, the blood of the Lamb, and the word of their testimony.

Now the Blood has been shed. That

transaction was of a wise appointment and was brought to a finish on the Cross. There God did His part in driving Satan out. He provided the Lamb; and this Lamb was slain, His blood shed. That was the divine part of the transaction.

Our part is Godly conversation. We shall need to speak to one another often about these things. We need to talk often and long and much about our salvation, our redemption, our God and His power to save. Brethren and beloved, do we talk enough about the goodness of God and His many blessings and benefits to us?

—From the Christian Sun.

REASONS WHY EVERY .WOMAN SHOULD BE A MEMBER OF THE MISSIONARY SOCIETY.

(Adapted.)

Because her education demands it; because the spirit of the time requires it; and because our Lord has asked it of all his children.

The love of Christ should constrain all women, young and old, to band themselves together for the extension of his kingdom.

"She that is not for me" and my commission "is against me. She that gathereth not with me"—by influence on membership in the Missionary Society—"scattereth abroad."

As enlisted soldiers under a banner of Jesus Christ, our orders are "Go, tell." "Go ye into all the world, and preach the gospel to every creature." The missionary Society furnishes the most practical means of obeying his command.

Because I will give her a larger vision of spiritual life and fit her for more and better service for the Master.

"Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.

Because in studying the sad conditior of the women and girl in heathen lands they soon contrast them with their own lives and become more grateful to the Heavenly Father, more unselfish, more determined to work and pray, that all may share the blessings.

That she may develope a strong, Christlike character and find expression for the deep gratitude that prompts every child of God to reach out and help those who have no Saviour—no help. "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

"Christ cannot be ministered unto, but to minister;" therefore to be Christlike we must serve.

Because it is one of the very best ways by whch she may show her love and loyalty to Jesus, her Redeemer.

He came to seek and to save the lost. He left us an example to follow in his steps; therefore our supreme duty is to go and teach. In this act of obedience there comes into the life of every true missionary woman and every circle girl an untold joy, a sweetness and richness of service which can be known in no other way.

Christ says: "As the Father hath sent me into the world, even so send I you into the world. Go ye into all the world, and preach the gospel to every creature." Christians are followers of Christ. We cannot be Christians if we refuse to follow him in the work of world-redemption.

Our missionaries on the fields are simply doing our work for us. How could we as Christian women or girls be so indifferent to our own duty as not to be active members of a woman's misionary society or circle?

To become informed of the world-wide missions is a debt we owe the early missionaries who have saved us from the horrors of pagan lands. Only by knowing are we constrained to do.

By belonging to a missionary soc- a Christian woman can go by proxy "into all the world," while a missionary can go into only one part of it.

Because it is an honor to woman to have Christ's confidence, to be considered worthy and capable of carrying out this divine commission, "Go, tell." She never knows how to love until she loves the people who know not Christ.

It should be the desire of every Christian woman and girl to become a member of a missionary society in order to hasten the time when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Gratitude for the redemption through Christ from all that heathen women must endure should make every Christian woman and girl glad to have such an opportunity to prove her love to him by keeping his command: "Go ye into all the world, and preach the gospel to every creature."—The Voice.

Incidents of .Mission. Life.. 1. Mr. Logan, a missionary in Japan, tells of **a prisoner who was converted** while serving out his sentence by the chance reading of a Bible which came into his hands. Prisoners whose behavior is markedly good are allowed a small pittance, something less than a cent a day, which they are accustomed to accumulate against the day of their discharge. Now this converted criminal had in the long course of his confinement saved some thirteen yen in this way and all this money be dispatched to the man into whose house he had broken, and whom he had seriously injured as a peace offering and token of repentance. With it he sent a letter of apology.

The injured man was so impressed by this action that he undertook a long journey to the prison and there the two met, face to face, and made peace in Jesus Christ praying together. When the visitor departed he left a neatly bound Bible as a token of his good will.

2 **A Basuto chief listened to .mission preaching** for the first time and said: "Well your teaching about God seems good, but it is an egg. I will wait and see what comes out of it." So he observed the missionary for some time until, finally, he came saying that he had seen in his life the result of the doctrine and was convinced. Doctor Luering of the Methodist mission went from Singapore among the head-hunting Dayaks of Borneo. When he was ready to return the chieftan sent asking for a permanently settled missionary. Luering replied, "I do not believe you want a teacher, otherwise you would have followed my teaching." Whereat the answer came straight as a bullet: "Sir, we have heard your doctrine, and, being shrewd people, have waited to see if your life agreed with it. We found that it does and therefore wish to be Christians. Now that you have made our mouth to water you will not refuse us food."—Record of Christian Work.

Every Christian can do better. Many won't. Southey once wrote a friend thus: "I would give you advice if it could be used; but there is no curing those who choose to be diseased. A good man and a wise man may at times be angry with the world, at times grieved for it; but be sure no man was discontented with the world if he did his duty in it. If a man of education, who has health, eyes, hands, the leisure, lacks an object, it is only because God Almighty has bestowed all those belongings upon a man who does not deserve them."

—We are indebted to Mrs. J. T. Wall of Yanceyville, N. C., for the picture of Rev. Alson Gray. She is and has long been a devoted member of the Methodist Protestant Church. In sending her subscription, she writes. "How I wish I lived in Reidsville where I could go to see Bro. and Sister Raper. I feel so lonely here. Give my love to all my church members; we are absent from each other but not in heart. I ask the prayers of all for us two afflicted aged people." Surely this request will be notd and heeded by many who read the Herald.

A QUEER BOY.

He doesn't like study, it "weakens his eyes,"
But the "right sort" of book will insure a surprise.
Let it be about Indians, pirates or bears,
And he's lost for the day to all mundane affairs;
By sunlight or gaslight his vision is clear.
Now isn't that queer?
At thought of an errand, "he's tired as a hound,"
Very weary of life and of "tramping around,"
But if there's a band or a circus in sight,
He will follow it gladly from morning till night.
The showman will capture him, some day, I fear,
For he is so queer.
If there's work in the garden, his head "aches to spilt,"
And his back is so lame that he "can't dig a bit."
But mention baseball, and he's cured very soon;
And he'll dig for a woodchuck the whole afternoon.
Do you think he "plays possum"? He seems quite sincere;
But—isn't he queer?

—*Selected.*

A STORY THAT ENDED WELL.

"Come right in," said Mrs. Johnson, hurriedly wiping the suds from her hands. "I'm glad to see you, but I'm ashamed to be caught in such a muss;" and she snatched a soiled towel from a heap on the floor and dusted a couple of chairs for her callers. "I don't gen'ly have my washing 'round til this time o' day, but, you see, this is the second one to-day. No, I don't take in washin' as a general rule, but this is just an accommodation you might say. I'm doin' it for the woman upstairs; the woman that's had such a lot o' trouble."

"We've just been up there," said the deaconess. "Her husband has been out of work a long time, hasn't he? He was in when we called. He didn't say much. He looked so sad, and—a little queer."

"Why, don't you know? Didn't she tell you? Why, he's been just plum crazy, an' he ain't right yet. He went clean off, worryin' 'cause he couldn't find a job. He went 'round day after day an' got turned down everywhere, till he was clean discouraged an' thought everybody was in some kind of plot against him. Then he got worse, an' took it in his head that his wife was makin' all the trouble. An' she's the best little woman ever you saw. But one night he choked her till he liked to killed her, but she got away and she an' the children run downstairs into the street, an' he after 'em. There wasn't no sleep for anybody in this house that night, 'count o' him. Nex' mornin' they took him to the city hospital—the observation ward, they calls it; but, land, she couldn't stand it with him there cryin' and beggin' to be let out, so she brought him home again. He ain't crazy now like he was—just quiet and mopin' like. She 'lows that if he could get out of the city an' quit worryin' a spell he'd soon be all right. But there ain't no use talkin'. They ain't got no money to go with. All they have to eat is a little bit of hash an' stale bread from the restaurant, now an' then. She can't leave the children with him an' go out to work, so there 'tis.

"It ain't any wonder the man's crazy, Miss Mays, I b'lieve that if my Jim don't get work pretty soon he'll be crazy, too. He nigh about makes the rest of us crazy now."

That night at the church prayer meeting a brown-eyed woman told the story of the "woman upstairs," of the unsuccessful search for work, of the wornout clothing, the hungry children, the letting down of all the vital forces because of bitter poverty and discouragment. "And four dollars—just four dollars—would take them to their old home where they might find friends," she concluded.

At the close of the meeting she hurried to the deaconess and poured into her hands a "silver offering" of dimes, quarters, and half dollars. People will help if they only know," she said.

Next morning the deaconess again climbed the long dark flights of stairs to the little room where sat the man and woman facing their trouble. A ray of sunshine had already come in the shape of a letter from a brother away up on the shores of Lake Michigan. It was a kind letter, full of sympathy and offered all that the writer could give—the shelter of his own home to the entire family, until the man could regain health.

But though they smiled through tears at the brotherly kindness, they shook their heads despondingly.

"It's a long journey, and it would cost more than we can ever hope to get."

But the deaconess was not so sure. The four dollars in her pocket book was inadequate to the new emergency, she knew, and another prayer meeting collection was out of the question. But she was used to dealing with impossibilities, and was a whole ways and means committee in herself. She hurried to the Provident Association where she was referred from department to department, and finally to the mayor himself. And to his honor the mayor she went. The plan as laid before him was so sensible, so practical and so hopeful, that he became interested, and the potent name was affixed to the necessary document. The result was a ticket for the family for the entire journey, leaving the little prayer meeting collection for incidentals, which would certainly be needed.

Then what a happy, confused, hurrying time there was, to be sure. What woman could ever take a journey without replenishing her wadrobe? And this was not a case of vanity, but stern necessity. Department stores and dressmakers were not called into requisition but there were certain consultations and private arrangements conducted by the deaconess, and it was a fairly respectable looking party that waited at the station for the train. There had been no breakfast in the little home that morning but the neighbor downstairs had sent up some pancakes that were left from her own table, and who would care for more, with faces turned toward the country and hope and health?

"O, I can't thank you," said the mother, you and all the others that have been so good to us. I never thought there were such good people in the world. But I'll pray to God for you every night I live and I know He'll bless you for it."

"Yes," said the deaconess, smiling; "He is a good creditor."—*Inasmuch.*

A young lady who taught a class of small boys in Sunday School desired to impress on them the meaning of returning thanks before a meal. Turning to one of the class, whose father was a deacon in the church, she asked him:

"William, what is the first thing your father says when he sits down to the table?"

"He says, 'Be careful of the butter, children; it's forty cents a pound'," replied the youngster.—*Everybody's Magazine.*

HUMAN TEMPERATURES.

The ordinary temperature of an adult, when the thermometer is placed in the armpits is 98.4 degrees; in the mouth, 99.5; the blood itself about 100 degrees. Blood heat is marked on the theremometor at 99 degrees Fahrenheit. In fevers this is much exceeded, and the heat of the patient may rise to 105 or 106 degrees, but a higher temperature than this will generally prove fatal, unless it descends quickly. The highest temperatures recorded have been in some cases of rheumatic fever, when that of the body rose to 109 degrees, and even to 111 degrees.—*Medical Magadine.*

RICHLAND CT.

Charlotte. Our protracted meeting was to begin at Charlotte last Sunday. We had Children's Day services in the morning and preaching in the afternoon. The children did their part well for the practice they had and deserve credit. The collection amounted to eight dollars thirty-four cents ($8.34.)

In the morning Bro. Whitaker gave us a short talk on foreign missions which was interesting.

We are glad our pastor has sufficiently recovered from illness to be able to be with us again. We are sorry Bro. Braswell could not come and help in the meeting. Bro. Whitaker did not feel able to carry on the meeting himself so the meeting was postponed until the first Sunday in November. We are looking for Rev. Braswell ti be with us then. I hope we may not be disappointed. Pray for us that we may have a good meeting.

The people of Charlotte have recently placed a new organ in the church which is a credit to the church, have also put carpet in the aisle and pulpit.

Our Sunday school is still alive but is not what it should be. Pray for us.

Etta Redding Reporter.

CORINTH, LITTLETON CT.

Two of our members have passed away since I last reported, my great aunt Mrs. Rebecca Fletcher died the 17th of September, Mrs. Alphonso Insco died Friday night, was buried this afternoon at the Morris burying ground, a host of relatives and friends were there to pay the last tribute of respect, Bro. Ledbetter filled his appointment this morning, conducted the burial service after-noon. Mrs. Insco leaves a large family. Her little grand child, that of Mrs Foryst Insco, died the same night that she did. Mrs. Jessie Carter, Jr., is dangerously ill. Mr. Burnace Carter who has been very low is up again, we are glad to know, to the delight of the Junior Class here.

Miss Nellie Hedge has returned as governess in Mr. Green Bobbitt's home. She does all one could do to help in S. S.

Miss Lossie Hardee, and Mr. Jessie Parks from Eden church, Halifax Ct. worshipped with us today.

Before this will have reached the press, one of our neighborhood girls will become Mrs. ——. Listen to the wedding bell.

Fannie Barnes.

Rev. E. G. Lowdermilk writes:

We closed a ten day's meeting at Bellemont last week. There were 33 professions, 23 accessions, while the church was greatly revived.

During the meeting two special services were held, one for Mothers and one for the Sunday school. I am now carrying on a meeting at Alamance union church. There were nine professions there on last night. The services at both churches so far all conducted by the writer.

THE POOR PREACHER'S WIFE

Did you ever once think how the preach-enough to eat, and hardly decent clothes enough to eat, an dhardly decent clothes to wear? The preacher says he must visit his members and so he is nearly always gone and the poor wife is left at home to do the work and take care of the children and perhaps he has a quarter to give her when he starts to pay expenses and perhaps he hasn't got a quarter and his wife hasn't had a decent dress this year and maybe none at all, and you say "well, I will just put off paying that preacher anything till about the week before Conference." Well, dear friend, you will not have to wait much longer and the preacher's wife has studied her brains searly out trying to decide how to make both ends meet. She is many miles away from her people, and she is treated so coldly she has to cry often. You say that preacher's family dresses so shabby I can't afford to associate with them. That is said and acted often and actions hurts as badly as words. How would you like to be the poor preacher's family a while. Lots of times he hasn't a dollar in the world, but the family must be fed and clothed, but both must be cheap as possible and so they have a hard time to live at all on a five or six hundred dollar salary and only two thirds paid in the end.

Well, I will close as the waste basket may be full. With much love to the readers of the Herald.

A Poor Preacher's Wife.

FLETCHER.

Mrs. Rebecca Fletcher was born October 1829, died September 17, 1812, at her home near Littleton, N. C. Was a member of Corinth church perhaps 40 years or more, but was too feeble to attend church many years before she died. Her husband, Rev. W. E. Fletcher, departed this life 13 years ago. This period of widow-hood, seh spent with her niece, Mrs. G. L. Barnes, who waited on her willingly till the last. Three weeks before "Aunt Becky's" death, she had a partial stroke of paralysis; was as helpless as an infant till she died, which was on Tuesday morning just as the clock was striking ten.—Just as the sun was beaming brightly in all its glory her spirit took its flight. Many times during her illness she weakly and slowly repeated:

"Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

She often said she couldn't see why the good Lord kept her here, she was ready and willing to go. How blissful to be *ready!* She lived long esough to know things, was wide awake in home life, was all ways aware of all that was going on around her. Like us, she too had her failings, but gradually over came, till apparently she over came all. She bore her afflictian patiently, was very seldom heard grunting or complaining. Often asked to be fixed higher, matters not how high we placed her she wanted to go higher still. The night before she died, she pointed to her right, said "I want to go this way, let me go."

She lived to see the fifth generation, was the last of her immediate family. How happy she must be with all who have gone before, mother, father, brothers and sisters, her husband and only child.

Her remains were taken to the Glasgow burying ground accompanied by a number of relatives and friends. Her pastor, Bro. Ledbetter, and Rev. Francis Joyner of Littleton conducted the burial service.

Fannie Barnes.

COUNTRY PEOPLE.

Let us not despise or speak lightly of the Church and its members. My experience has been that the most intelligent, well-informed, and versed in the Scriptures are the country-members. The city preacher who goes to the country Church to deliver his message is but poorly conversant with the country mind, if he thinks he must put his feed down where they can get it. You had better put the feed a little higher. Nine-tenths of the preachers of Texas were reared in the country, and got their start in a country Church. In a recent meeting, largely attended by preachers, it was asked that all stand who were reared in the country. All stood except one deaf brother. In a city of the Southwest a preacher recently made the test. Of the banks, all the heads of departments were from the country. Of seventeen heads of mercantile establishments, twelve were from the country. Of five physicians, all were from the country. Of several lawyers, all were from the country. The clerks were city bred.—*Burnet's Budget.*

—Mr. Charlie Davies and Miss Lillie Durham, of Union Grove, have entered Hillsboro High Schiol.

A NEW SUBSCRIBER.

It delights our hearts to add a new name to our subscription list. And this delight, we are sure does not come merely of the dollar and a half it may mean on the ledger.

But did you ever think what adding a new name to the list of your church paper's subscribers meant? It means much indeed: but there are a few things that it certainly means:

A new lover of our Christian name and faith.

A new friend, a more intelligent and enthusiastic friend, to our Colleges, to our Orphanage, to our missionaries, to our church.

A new helper to his pastor and to the mission cause in every way.

A more loyal and consecrated man or woman to all that pertains to the kingdom.

A new adherent to, and an earnest enquirer after, the faith of the fathers that blazed the way to Christian liberty.

—From the Christian Sun.

WORLD WIDE PRAYER FOR SCHOOL CHILDREN

Sunday next the pastors of the various churches in Norfolk, in unison with ministers through the United States, will offer special invocations for the children of the public schools who will in the near future enter upon another school term. Prayers of a similar character will be made in the Sunday schools of Norfolk, as well as in the Sunday schools throughout America.

This simultaneous prayer has been organized by the National Reform Association which will be poured forth from millions of lips at the same time, it being not only national but worldwide. The ministers are expected to lead their congregations while the superintendents of the Sunday schools are to lead their schools in the prayer.

This prayer, it is said, will be the first simultaneous prayer of this character ever offered and will therefore be a notable event.—Virginian-Pilot.

THT INTERMITTENT MEMBER.

By F. Yeigh.

Every class has its own experience with the intermittent member. His irregular attendance not only contributes to his lack of interest but affects the general average and spirit of the class itself.

One class tried to solve the problem by sending the following personal letter to a number of "intermittents:"

My Dear Friend:

We have not had the pleasure of seeing you at our Bible class this fall. While it is prosperous to a degree, with a larger inflow of new members than ever before, yet we miss the old members and always feel a regret when they are absent or drop out. One of the basic ideas of the modern Bible class, is that Bible study should continue to attract and hold men from year to year, rather for brief and intermittent periods; thereby giving strength to the organization because of the permanency of the membership.

If at all possible, can you not attend again,and thus help along the success of the class. Yours sincerely.

The results were sufficiently satisfactory to justify the plan. One long absent member responded by bringing two friends with him; others took a fresh interest, while some explained the reason for non-attendance.

"BRING ANOTHER MAN."

It is said of the Catholic organization known as the "Paulist Fathers" that no Catholic is allowed to come to certain lectures unless he brings a Protestant man with him. It is claimed that a very prominent judge was not permitted to enter the door when he came to one of the lectures without bringing a non-Catholic man with him. The zealous spirit of those "Paulist Fathers" in seeking to increase their number is worthy of emulation by some of our adult Bible classes. "Bring another man" would not be a bad motto for an adult Bible class to adopt. Such a motto lived up to would create a spirit of aggressiveness that could not but add to the numbers and influence of the class. The highways and the byways of the world are full of men who could be brought into the Bible class, and finally into the church, if only other men already members of the church, if only other men already members would do the actual personal work involved in asking these men to go with them to the class or to the church. Bring another man, and bring him next Sunday.—A. B. C. Teacher.

"SEND ME."

A class of women in an eastern city took the significant words "Send Me" for a motto and had them put on the class pin. Then they lived right up to that motto in every way possible. One member who had been asked by mail to perform a certain service for the class wrote and said that she did not think she could do it. In the very next mail came a second letter in which this member wrote: "I quite forgot about our class motto, 'Send Me,' when I decided to do what you asked me to do in your letter. I was putting on my class pin just after I had written my first note, and it came to me all of a sudden that I had not been true to that motto in refusing to do something I could do. I will attend to the matter right away."

"Send me" is a good motto for any Bilble class, and it is because so many classes are living up to the spirit of this motto that the whole A. B. C. Movement is so successful.

ENDEAVORGRAMS.

By John R. Clements.

The Quiet Hour in its keeping may be but ten minutes long, but in its influence it is day-wide.

Clipping readers are leaners and not "growers." The spiritual life of the clipping-reader is sure to be a lean one.

Some leaders really close a meeting by the unskilled way in which they open it.

The Endeavor society without committee work is a monstrosity; without the pledge it is a deformity.

Have a "favorite-hymn" meeting. Teach your Endeavorers the hymns so that th y can have a song service without a hymnbook.

Begin your prayer meeting on time even though you have no one present but the leader and the janitor.

The ideal Christian Endeavor society will ever and anon have a leaderless prayer meeting for the sake of making eaeh member feel a sense of responsiblity.

Does failure teach us any lesson? It is that we may always make new trials of our powers. Life should be no dreary round, but an ascending spiral. Never give to another the idea that his failure is absolute and without remedy. Not so taught our Lord, and we lack much of His spirit if we do not seek for some of His patience with mistakes and failures.

It is consciousness of the new heaven and the new earth, the immortality in man, that makes the Christian strive for betterment and be zealous in the work of the Lord. It is this that makes men dissatisfied and spurs them on to greater heights. Sometimes they forget and become content with their present existence and achievements. Only in immortality is perfection.

I know of no more encouraging thing than the unquestionable ability of a man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. —Thoreau.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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—Dr. Karl von Ruck, of Asheville, North Carolina, has announced through the Journal of the American Medical Association that he has discovered a serum which will kill the germs of tuberculosis in a latent stage and make the subject immune from later attacks of the disease. Dr. von Ruck seems to base his announcement upon the result of the vaccination of 339 children extending over less than a year. In those which were already subject to tuberculosis, examination of the blood several months after the vaccination revealed the fact that signs of disease had disappeared or changed for the better.

If you made a two-dollar mistake yesterday, do not spend five dollars' worth of time and strength in bemoaning it today. The thing is done, it has passed beyond your reach; go on. There is no more costly and unsuccessful way of putting "new clothes into old garments" than by wasting the fresh hours of the present in regret for the rest of the past.—J. R. Miller.

ENJOY IT NOW.

Some years ago in South Carolina a woman lay on her dying bed. Taking from among her valuable papers a bond sent it to the Superintendent of the Presbyterian Orphanage, with the request that he send her a telegram as soon as he received the gift. The answer came. With the bit of yellow paper clasped in her hands she smiled happily as she passed into the shadows.

We often wonder why people who have wealth do not get more enjoyment out of their possessions. We venture a suggestion. Brother, if you have property, enjoy it while you are alive.

Don't leave it to provide for other people luxuries you have always denied yourself. However dearly you may love them, those other people are almost certain to be more harmed than blessed by the luxuries your money would provide. You are a stronger and a better man for having had a struggle for your success in life, and so will your loved ones really be better off if left largely to make their own way.

Don't wait until you are dead and gone having your wealth put to some good use. If you hold on to your property until you have to give it up and then bequeath it to charity, much of the grace of the gift will be lost.

Besides your wishes may be defeated, for wills are easily broken. Administer your own estate—use it for the good of your fellowman and the glory of God—and exercise the joy of seeing the good come to pass while you are alive.—Exc.

"Because we need 'comforting' so many, many times, someone must love us. Because we must be defeated so often in the battle and lie, wounded and bleeding on the enemy's field until help comes, we must be loved by one who will leave nothing undone that we may be rescued and nursed back to life again, and when we reach the limit of our human strength with every nerve out of tune, we want to be put to sleep with love's 'cradle song' that can so completely sooth our tired brain that we will not hear or feel the jar and confusion of sound that tired us so. But there comes a time when earth's cradle songs have all been sung for many of earth's tired ones, and over them more surely will bend the 'Comforter' who knows better than any other how a mother would choose the sweetest, tenderest word a mother only learns to sing, because only she can feel the love that penned them."

The envious spirit invites an early old age.

From Pastors and People.

NOTES FROM THE FIELD.

July 28 found me on Orange circuit, Rev. R. C. Stubbins pastor. The work was found in fine shape and the pastor justly popular. His cheerful and sunny wife is quite a favorite among the ladies of his charge and they are saying very many nice things about her. Bro. Stubbins is really doing more than was first intended. Though right at home where he was brought up the people are as well pleased and possibly better than had he come "from way off." July 29 was the day set to actually begin work on the parsonage well. I am informed the work did begin and it is hoped the work is completed before this time. It seems the only thing to do is to put the Ridge, the Grove and Efland together. However, this is a matter for the Committee on boundaries to consider.

August 16 to 18 was devoted to Yarboro and Anderson in S. C. These two charges are yet served by Rev. W. A. Lamar. He is hard at work. The charge is the largest small work in the district. Only four appointments and yet more than any one man can properly look after and do himself and the work full justice. A new church has been built at Fairview on the Anderson work and while the building does not fully represent the taste nor ability of the people, as a few had most of the work to do, it is such a decided improvement on the antiquated old shell that was there before that the whole community must rejoice in the splendid work done. A church should, and in most cases does, indicate the taste and ability of the community. To be sure, there are very many who because they do not belong to church seem to think it is no concern of theirs. Many others because they cannot have things their own way decline to do what they can and yet others so far forget their obligation, the most solemn vow made at the altar in the presence of God and man that they prefer to lavish all their gains in gratifying a selfishness that is continually out-growing the increased ability to satisfy. Thus while the deluded soul struggles on and on, while the burdens grow heavier with the increase of property and the weight of years, declining years find less joy and gladness than when the race began, but, "The path of the just shineth more and more unto the perfect day." Oh! how we need to pray with the Psalmist: "Open thou mine eyes." Surely the church of God is not a notion or fancy entirely separate and distinct from the business of life, but a divine institution for the direction and regulation for all temporal affairs.

August 21 to 25 was spent with the people and pastor of Ivy. Bro. S. B. Stephens has done a great work on this charge. Sometimes he gets discouraged. This may be attributed to one of two causes, or both. 1st his wife is not able to be with him. She is in Pennsylvania being treated. He has not seen her since immediately after last Conference. He has stayed by his task. 2nd his desire to make the work advance faster than conditions make possible. This section of the state is on the eve of an awakening industrially and otherwise so that it becomes momentously interesting. A wide awake man with nerve and patience is needed here.

Water has been piped from a spring on the mountain side into the parsonage and some repairs on church buildings have been made. The most pronounced progress has been made at Pensacola. While nothing has been done here on the church building the personnel of the membership has greatly improved.

There is a railroad heading from Galax on the C. C. & O. to Pensacola. Already the people are beginning to feel its thrill and the splendid new citizens that are coming in, all of whom are either in our church there or greatly interested in its future, are transforming the social order. Combining these ideas with the solid sense and permanency of those who were already there makes the future full of hope. From Ivy I came down to Buncombe. It is very much regretted that it was deemed necessary for bro. W. D. Fogleman to resign Buncombe and give all his time to Asheville. It was not thought best by some, but there were so many insoluble details involved that it was exceedingly hard to determine just what was best. At any rate Buncombe has been without a pastor since early in April. They have been doing the best they could, but those who have been left in a like condition can better imagine than I can describe the struggle and anxiety.

September 1 and 2 was spent with Bro. Fogleman and his people at Asheville. It is quite clear that those not in close personal touch with the situation here can have no clean cut conception of conditions. It seems almost beyond the power of human language to state the case. You meet with conflicts that surprise you almost every step. Conflicts too, that arise from causes that on first sight one can not see. Enthusiasm is not so strong as a year ago, and yet the very enthusiasm that has made it past seemingly hopeful when thoroughly analyzed is found to be wanting in many of the elements of a well grounded hope. This, some of the people are beginning to see and as seen from the view point of your executive is the most trustworthy ground of hope yet attained. Unity of faith, oneness of purpose and concert of action is enough to make possible all that for which so many have so long hoped in Asheville.

Very truly,
W. E. Swain.

THE POSTAL CARD.

W. F. Kennett, Editor.

News Items.

Rev. J. F. McCulloch, D. D., Editor of the Methodist Protestant Herald, and Woodrow Wilson, democratic nominee for President, were school mates at Johns Hopkins University.

Mrs. Robert Wray, of Flat Rock, gave her husband a birthday party, on his 66th birthday August 31. All their children and a number of the grand children, also a few others including the pastor and wife, were present. The supper was bountiful and of the best, ice cream abundant and of fine flavor, the occasion was pleasant. It was a surprise party so far as Bro. Wray was concerned.

Bro. Jonah C. Parker was received into the church at Bethel, last 1st Sunday and Bro. W. P. Lemons of Stokesdale, into Flat Rock church, last Sunday, both these brethren are excellent citizens and valuable accessions to the church. Bro. Lemons came to us from the M. E. Church, South.

Little Marvin Moore who suffered from a broken arm is improving rapidly, and Pearle Vaughn is convalescing from typhoid fever.

Our 4th quarterly conference will be held in Gideon's Grove church, Saturday before the 4th Sunday in October. President Swain will be with us.

HOPE, SILER CITY CIRCUIT.

Rev. J. H. Bowman filled his regular appointment at Hope Church on last Sunday the 8th inst. at eleven o'clock. His sermons are always full of good thoughts.

On account of revivals and baptizing at other places the congregation was rather small, but never-the-less Mr. Bowman's sermon was heartily enjoyed by all who were present. There were four new mem-

bers added to Hope Church on last Sunday.

Sunday school is progressing very nicely. On last Sunday at 3 o'clock the children entertained the school by songs and recitations for a short while, which was very much enjoyed. Several of our Sunday school scholars are now going off to enter School for a few months. We will miss them while they are away very much. Sunday school every Sunday at 4 o'clock, and prayer meeting ever Wednesday night.

Reporter.

PENSACOLA.

Our revival held her, closed last Sunday night. It was conducted by our pastor, Rev. S. B. Stephens. The meeting was well attended, interest good. Bro Stephens did all the preaching which was done to the full satisfaction of all who listened.

Saying the least, Bro. Stephens is a grand preacher and a good revivalist, this being by far the best revival that has been held in our church in Pensacola for some time, resulting in the addition of seven new members, with more to unite at his next appointment. Those that united were among the best people of this county, and some of them being very well to do and will be a great help to the church in every way that takes to build up the church Bro. Stephens will hold communinon services here at his next appointment and then receive another very prominent and well to do family into the church. Our pastor has so wonderfully built up the church not only at Pensacola but all over Ivy circuit, and we do hope that we can keep him on this work another year, for he has not failed to do his whole duty to Ivy circuit, and his work was well commended by Dr. Swain when he as here with us.

On Sunday the 25th inst. Dr. Swain preached two very able sermons while here and gave us very good advice, and his visits and sermons were very much appreciated and he will always be a welcome visitor at Pensacola.

Reporter.

SILER CITY CIRCUIT.

SPRINGFIELD.—Our special meeting began here the 4th Sunday in August, and closed Tuesday following. This was a good meeting although the congregation was small. This is a very thinly settled neighborhood and the people have to travel over long and rough roads. We have some splendid people at Springfield. The brethren decided to recover the church, and the greater part of the money was in sight to do it with. We had no pulpit help here.

PINEY GROVE.—Our special meeting commenced here the 1st Sunday in September and closed Wednesday following. This was a splendid meeting, the church was greatly revived, there were 7 or 8 conversions and 4 joined the church. The congregations were said to be the best that have attended here in years. This church has been recently painted which adds much to its appearance and is a joy and a credit to the congregation. Other improvements are in contemplation. It is hard to find anywhere a better and more loyal people. It is a pleasure to be their pastor. Bro. Pike was our appreciated help. Our special meetings so far have been of the best; as a whole, as good as ever held. They have resulted in about 70 conversions and 56 have joined the church so far this year, of this number an unusually large percent. have been married and grown people. In many ways this has been an encouraging year. May these things inspire the circuit to greater things.

J. H. Bowman.

THOMASVILLE.

We were glad to have Mrs. A. G. Dixon of High Point with us last Sunday, and to have the pleasure of hearing her deliver an excellent address at the morning and evening services. I feel sure that we, especially the ladies, have been inspired and greatly encouraged by her being here and that there is much the women can do. She came to tell us of the "Children's Home" and our congregation responded very liberal considering we already have undertaken a right heavy expense of an addition to our church, a nice large Sunday school and Baraca rooms which have been built and the entire building has been painted inside and out which adds greatly to the appearance and comfort.

We have a large and interesting S. S. Mr. D. R. Connell makes a fine Supt.

Mrs. Mabel Williams Russel has moved to this place and was with us Sunday, we hope she and her husband will make this their home and continue to meet with us.

Our pastor, Mr. Suits, is not very well, we trust he may soon be restored to health and strength.

Mr. R. L. Lofton has been elected as our delegate to Annual Conference, J. W. Boyles, alternate.

Protracted meeting begins here the fourth Sunday in this month.

Mrs. J. W. Boyles.

CANAAN, GUILFORD CT.

Our big meeting has passed and it was a success. There were 15 conversions and 7 joined our church, but there are others we want to see brought to Christ. O that all might be brought to Christ and be saved.

Pray for us that our light may so shine that others may see our good works and glorify our father who is in Heaven by turning to the Savior.

Success to the Herald.

G. L. Motsinger.

MT. CARMEL, GRANVILLE CT.

Special meeting began at this place Sunday A. M. last. The interest thus for has been great, though no visible results.

Bro. W. F. Ashburn of Pleasant Hill is the pulpit help. At this writing we have been twice greatly interested by Bro. Ashburn's stirring sermons. Those of you that have heard him can better know how they are appreciated.

We are glad to have attend our meeting Miss Blanche Hardee of Halifax county and Miss Lora Edwards of Union Chapel, this circuit. Are praying for, and expecting, a glorious revival.

W. Polk Garrett.

September 10, 1912.

BEAR CREEK, MONROE CT.

Rev. E. H. Mullis began a meeting here on Tuesday night after the 1st Sunday in August. Each service was attended by large congregations, showing the interest the people had in the meeting. There was quite a number of conversions and several joined the church. The meeting closed on the 3rd Sunday in August with three services and dinner was served at the church. That was a day of worship with all the Christian people. The choir furnished good singing at each service. Bro. Mullis is conducting a camp meeting this week. We hope that it will accomplish much for the upbuilding of God's kingdom.

Rev. J. W. Self began a meeting of days at our sister church Bethesda on the 4th Sunday in August, and closed the 1st Sunday in Sept. with very good success.

Our pastor, Rev. J. W. Self, organized a Christian Endeavor society at Bear Creek on the 4th Sunday evening in August. We hope that it will prove to be beneficial to our church and community. May God's blessings be with each and every member is the prayer of the humble writer.

S. J.

HAWKIN'S CHAPEL, LITTLETON CT.

Our meeting began the second Sunday in August. Bro. Burgess was pulpit help. We had four sermons. As there was such a large congregation out, two at the school

Continued on page eight.

A PARTY BY PROXY.

It was Mr. Longden's sixth year at Welchville, and during that time he had labored faithfully in his church, with results far from encouraging.

It is true the congregations on Sunday had rather grown in numbers than decreased, since his coming to this people; and yet, as their pastor epigrammatically expressed it, the attendance—so far as he was able to see—was productive of nothing save a greater effort on *his* part to supply them with more stimulating mental and spiritual food; and, to his disappointment, it seemed that the stronger the sermon, the less were the members of his church apparently digesting it into religious good works and service.

At the religious meetings during the week a mere handful of his flock was present, and these, chiefly, the "old standbys," and of such long standing that they appeared able to do but little else. They would give their testimony when their turn came—and it usually came in rotation. Every one knew it was Ezra Brown who would "speak" first. And he would be followed by the Widow Lufkin, whose "experience" never varied, as the former discriminating high school teacher had declared, even in respect to the commas and quotation marks. Then, after a period of waiting—why he should need so long to "collect his thoughts," no one could tell—Josiah Wheeler would dwell at length on his "spiritual refreshment." Little Mrs. Spaulding invariably closed this part of the service with telling how she missed —more and more, as the years went by—the dear faces that were wont, in former days, to fill the now vacant seats around her.

To be as charitable as possible, the whole atmosphere of the church was one of apathetic indifference on the part of its members. It was a burden stronger shoulders than those of Mr. Longden might have been weighed down under, and yet he didn't give up the hope that something, some time, would happen to arouse his people to a sense of their utter inaction in doing their part in the Lord's work.

There was, however, one activity in connection with Mr. Longden's pastorate in which practically every one of his parishioners concerned himself—and that was the minister's birthday celebration. No one seemed able to remember when the "custom" originated. It had been observed, almost with the faithfulness of a sacrament, ever since "good Brother Morris" had been pastor there; and none of the present congregation could remember ever having heard him preach.

One Monday evening, near the middle of May, Mrs. James Wilcox ran into Mrs. Taylor's for a new doily pattern. Just as she was leaving, she said, suddenly:

"Do you know, the 24th of the month is next week?"

"Why, so it—is. I'd almost forgotten. I'll have to be getting my spring batch of mince meat under way, or I'll have no pies to take to the minister's birthday. Have the committees got to work yet?" added Mrs. Taylor with interest. "If I remember rightly," after a moment's recollection, "I myself am on the one to get the parsonage ready—I mean, of course, to aid Mrs. Longden."

"Yes, I believe you are," was Mrs. Wilcox's response, disregarding Mrs. Taylor's inquiry. "I'm chairman of the grocery committee. It seems to me's though a man ought to have been appointed to that position. It's Mr. Tolmann's rightful place. A man who runs a store, and a grocery store too, ought always to be selected for *that*. Well, I must be going. I suppose everything'll be ready when the time comes—it always is."

"Yes, indeed," and Mrs. Taylor stepped to the veranda with her caller. "It's something—the minister's birthday—everybody takes a deep interest in."

"Seeing's you are on the parsonage committee, you'll have to run in soon, I take it, and find out when Mrs. Longden can have you women there. Though when I was on that committee—while Mr. Avery was here—he never did anything till the day before. But it's always well enough to plan ahead," going down the low stone steps.

"Let me—see. Today is—Monday," deliberated Mrs. Taylor, on re-entering the house. "I think I'll step in to Mrs. Longden's Wednesday. I'll have to go by there on the way to Millbridge, and I might just as well stop in and see when 'twill be most conveninent for us to help get the parsonage ready for the 24th, as to make an extra trip. There isn't much to do—only the form to go through."

That week the committees were called together, and by Friday each one was busy preparing for the annual event.

On Wednesday, as she had planned, Mrs. Taylor started early for Millbridge, and on the way she called at the minister's.

"Father and mother are not quite through breakfast," explained Dick, the oldest of the Longden children, meeting Mrs. Taylor on the steps. "You go right in the study, and father will be there in just a few minutes; he was just ready for his coffee when I left the table."

"Thank you," and Mrs. Taylor followed Dick to the study.

"I'll tell them you're here," said Dick, boylike, "as soon's I go out and see what Henry McGregor wants. He just whistled to me. I'll be back in a second."

But Dick's seconds lengthened into minutes, and still he did not return. Mrs. Taylor charitably overlooked this negligence, for she had boys of her own, and knew only too well what thoughtless little animals they sometimes are.

"He's just—forgot," was her excuse for Dick.

While Mrs. Taylor was in the study waiting, the telephone rang.

"Hullo!" She heard Mr. Longden answering it. "Yes; I'll make a short address at the party if the people wish me to. You intend to have about the same program as you had last year—I mean in length? I see, but I wouldn't make it any longer. Certainly, 'twill be all right to have the choir sing—only you don't want to make a birthday celebration too churchlike. Yes, the family are all well, thank you. Good-bye." And he slowly hung up the receiver.

After leaving the telephone, Mr. Longden left the dining-room door partly open. Everything that was said there then could be plainly heard in the study beyond.

"I've endured five of them, and I suppose I can stand another," sighed the minister, returning to his chair at the table to finish his coffee. "But these birthday parties are"—

"Dear, they mean—well," interrupted his wife, gently.

"Oh, I—know!" and Mr. Longden tried to smile. "Still, after the best has been said, they're only a relic of barbarism. Who wants a flood of apples and potatoes and hay (the poor horse couldn't eat their last load; I know Mr. Holbrook had better in his barn), and pies and indigestible pound cake, and such things, deluged upon him every year?"

"Yet some of the things—are—useful," replied the little woman, at the other end of the table, making due allowance for the good intentions for their parishioners.

"I know it! But, dear me! Mary, there are other things than what my people bring on these birthday occasions that would be of infinitely more worth. 'Man should not live by bread alone.' "

Mrs. Taylor, from the study, couldn't help hearing what Mr. Longden and his wife were discussing, and she wished anxiously for Dick's return. And yet, while she was astonished at what the minister

was saying, she was none the less interested in his remarks.

"They might show their loyalty in some other way," continued Mr. Longden, "than in a bread and butter donation. I need—more than anything else in the world, and you know it, Mary—the spiritual help of my people, their cooperation in what I am trying to do in a civic way, their presence and interest in the mid-week meetings, and their aid in so many, many ways."

"Yes, I realize it," agreed Mrs. Longden bravely.

"What are the men, those who should be the most helpful and influential—doing?"

"They pay your salary," was the quiet response from across the table.

"True; and, unfortunately, that is all. There is Thomas Elwell, Eastman Kelso, Robert Coolidge—I can name a dozen such men; and each one, when he has drawn his monthly check toward the monthly expenses of the church, feels that he has done his whole duty; and there his service ends. They never think of aiding in the church work by doing anything else—by giving themselves, even for one hour a week. Mary, I don't know what the church is coming to. I don't want to talk discouragingly; and yet the outlook is anything but bright. If my people would only give me *once* a birthday party to my liking, what a difference it would make in the work! And in themselves, too."

"But what"—

"Oh, if they'd only send, or bring, not pound cake and doughnuts and mince pies and lard, but *promises* to"—

"But you said they always paid," and Mrs. Longden looked up, quizzically.

"I didn't mean money," resumed Mr. Longden. "I meant"—

"Excuse me, Mrs. Taylor." It was Dick at the study door. "Henry wanted me to go out to the street to see his new pony cart, and I—I forgot to come back and tell father and mother you were here. Pardon me! I'll run out now. I think they are still at the table."

"Why, good morning, Mrs. Taylor," accosted Mr. Longden, as he hurried to where his caller was sitting. "I hope you haven't had long to wait."

"No; not—very," replied Mrs. Taylor, evidently embarrassed.

"I'm sorry Dick forgot to tell us you were here. Mrs. Longden will be right in. Please excuse her a moment. You'll lay aside"—

"No, I can't stop this morning," interrupted Mrs. Taylor. "I haven't time. I'm on the committee to"—

"I see—to help get the parsonage ready for the birthday," and the minister picked up a paper that had fallen, the night before, from the overcrowded study table.

"Yes, and I called to see when"—

"Come any time," said Mr. Longden, anticipating Mrs. Taylor's remark. "Suit your own convenience. We can accommodate ourselves to you whenever you are ready, and be on hand to assist. Though, really," looking critically about the room, "there'll be but very little to do."

"Then I think we'll come the day before the party—on the 23d, if that will suit Mrs. Longden."

"Perfectly. I'm sorry you can't stay," as Mrs. Taylor rose to go. "Mrs. Longden will be disappointed to miss you."

All the way to Millbridge Mrs. Taylor thought over what she had heard, that morning, in the parsonage. It was impossible to put it out of her mind.

"I didn't imagine they objected to a birthday celebration," was her honest reflection. "And I don't believe any one else ever dreamed it. But a good many of the things they said were true. And I guess if Robert Coolidge and Thomas Elwell and some of the rest of them could have heard what I did, 'twould set them thinking!"

Then, after a minute's silence: "I—I believe I'll tell—them. It's my—duty."

That evening, after finishing her work, Mrs. Taylor hurried across to Mrs. Wilcox's.

"Then he doesn't want another birthday party?" said Mrs. Wilcox, more to herself than if she expected an answer from her caller, after Mrs. Taylor's report.

"He doesn't object to the—party," explained Mrs. Taylor, quickly. "It's the—*kind*. I think the best thing to do is to call together the different committees and see what change can be made."

"And be sure to have Thomas Elwell, Robert Coolidge and Eastman Kelso there," suggested Mrs. Wilcox.

"But suppose they won't come?"

"They must—come," exclaimed Mrs. Wilcox, vigorously. "It's not a question of 'won't'—it's a question of have to!"

The meeting—at was at Mrs. Taylor's—was long and exciting. At first, some of the men, including Robert Coolidge and Eastman Kelso, impulsively declared their intention of withdrawing from the church; but at length better counsel prevailed.

"I suppose I have been negligent of my duties," finally confessed Mr. Coolidge. "I've realized it myself, right along, although I haven't had the courage to acknowledge the fact and change about."

"I'm in the same position," declared Nelson Maynard, as soon as Mr. Coolidge had sat down. "I think I now see my position in the right light."

Then followed a regular "testimony meeting," in which Eastman Kelso, Thomas Elwell, and other influential members took part. And it was evident that, from that moment, better things were dawning for the Welchville church.

"I wonder if we'd better give up the birthday party altogether?" questioned Silas Ames, doubtfully.

"Give it—up? Never!" returned Eastman Kelso, with a positive shake of the head. "It has become—a tradition."

"But Mr. Longden doesn't want"—

"Nor do we—one of the kind we've been in the habit of having," interrupted Robert Coolidge. "I vote that we give the minister's family this party—by proxy."

"By what?" questioned Mrs. Taylor and Mrs. Wilcox in chorus.

"Just what I say, by proxy. That is, sending as our representative a letter expressive of the decisions we each have made here tonight. There's no use of our traipsing into the parsonage for what I've in mind. We don't want to make this an *eating* affair," he added.

The morning before Mr. Longden's birthday Thomas Elwell called up the parsonage.

"There won't be anything sent over, as has been our usual custom," he explained to the minister, who answered the 'phone, "till evening. We have slightly modified our program, and the parsonage committee wanted me to say that there wouldn't be any need, acording to the change of plans, of their aiding Mrs. Longden in preparing for the company. You need expect no one at the house till 8 o'clock."

"I—I don't understand the meaning of it—this alteration i n their plans," said the minister, in evident perplexity, hanging up the receiver. "I hope they haven't heard anything I have said."

"They couldn't have, dear," replied Mrs. Longden, reassuringly. "You have said nothing except to me."

"That is true. But I am at a loss to understand the new arangement—and so sudden, too! I supposed their method of conducting the anniversary affair was as unchangeable as ever were the laws of the Medes and Persians."

"Let's not give ourselves any uneasiness, dear," remonstrated Mrs. Longden, with a 'twill-be-all right smile. "It may be the party will be more pleasant than we anticipate."

"Perhaps," doubtfully.

At eight o'clock, the evening of his birthday, the minister and his wife were waiting anxiously in the study to receive their guests. It was a beautiful night,

and the entire church membership was expected.

Webb Kelso was the first to ring the bell.

"Come in, Webb," said Mr. Longden, cordially. "Aren't your father and mother coming?" he added, on seeing that the boy was alone.

"No, sir; and I can't come in tonight," replied Webb. "But father wanted me to give you this."

The minister took the envelope, and the boy turned and went down the steps.

"A money donation," was Mr. Longden's brief comment; and there was a touch in his voice that indicated there was something else he'd by far rather have than mere gold or bank notes.

Howard Coolidge was the next to ring the parsonage bell.

"Can't come *in?*" said Mr. Longden, in anxious perplexity. "And your family's not coming either?"

"No, sir; but they sent this," and the boy gave the minister the second envelope.

"More money," and Mr. Longden gave a distressed sigh.

From then on, in rapid succession, the door bell rang, and each time there was an envelope left, but no one from the entire Welchville congregation—came in.

"I wonder what it can mean?" and there was a mingling of curiosity and astonishment in the minster's voice.

"Open them and see," suggested Mrs. Longden, as soon as there was a lull in the ringing of the bell.

And when he did, the minister started with astonished surprise.

"Mary, listen!" he exclaimed, and Mr. Longden read aloud the first missive he opened:

My Dear Brother: Realizing that, for our church to succeed and prosper, there is need of something more than a mere monthly drawing of a check, or a Sunday congregation to listen to your excellent sermons—and better ones we have never heard—I hereby promise, with God's help, to be a more efficient worker in His service. I will take my part in the work of the Sunday school, and give my presence and support to the mid-week meetings, and in every way, henceforth, strive to live and act the part of the Christian that I heretofore have professed to be.

This is my part of the contribution to the birthday party—my proxy representative; and I trust it may give you one tenth of the joy in receiving it, that I get in sending the same.

Robert Coolidge.

"Mary!" and in the minister's voice was a note of gladness that had long been wanting. "Do—do you suppose the other donations are of the same"—

Mr. Longden's voice trembled with happy anticipation.

"It won't take long to see," replied the little wife, with subdued joy.

And they were—every one—strikingly similar to the proxy which Mr. Coolidge had sent.

"It's what I've prayed for and worked for ever since coming to Welchville," was the minister's grateful comment in the midst of his reading. "This is the kind of a birthday party that's worth while."
—Adelbert F. Caldwell, in *Zion's Herald.*

Begun on page five.

house and two at the church. Had good preaching, one convert, one to join the church. The meeting was dull, tho' there was good accomplished. We had the good gospel word preached so plainly to us. It made us feel better, and want to do more for the Master. There are some still in their sins; we would be so glad to see them become Christians. We were glad to have Bro. Burgess with us in the meeting; hope he will come again. The meeting continued until Thursday with very large congregations. Think all were blessed with the good gospel word that was brought to them that took heed of it. Our pastor filled his regular appointment here Sunday; preached another one of his good able sermons. It was good and helpful to each one of us.

Had three more to join the church Sunday.

Since my last report the altar rail has been painted and we have a set of pulpit chairs which add much to its appearance.

Bro. Ledbetter's little girl broke her arm while his meeting was going on at Hawkin's Chapel. Bro. Ledbetter says she is getting along all right, which I am glad to hear.

Vannah Shearin, (Rep.)

September 9, 1912.

MITCHELL'S GROVE, GUILFORD CT.

Our pastor filled his regular appointment second Sunday, preached a very helpful sermon. Our special meeting will begin at this place first Sunday in October, he pastor, Rev. T. A. Plyler has secured the help of Rev. J. H. Moton. We are looking and hoping for a good meeting.

Our Sunday school is in progress and we are much pleased to see some of the parents bringing their children instead of sending them. We wish so much parents would come to Sunday school with their children. We had sixty three in school last Sunday and out of that number there was twenty eight of them in the primary class. We regret very much the moving from our midst of Mr. A. J. Luck, who has served the Sunday school as Bible teacher for a considerable length of time. Mr. W. L. Kivett has been elected teacher of the Bible class to succeed Mr. A. J. Luck. We appreciate Mr. Kivett's helping hand in this work. Our township Sunday school convention will meet at this place next Sunday at two o'clock. All Sunday school workers invited to attend. We are expecting some good speakers and hope we may all be benefited and that we may go back to our homes with renewed energies, be more determined to try to save the young people and children, for we feel the Sunday school work is a great work indeed.

Our church and community has lost a kind friend and good neighbor in the death of Mrs. Chas. Bolton who died recently. While she was not a member of our church still we feel the loss of such a kind woman. She was sick for some time, but always seemed to be very patient, and we feel when life is over we shall meet again up yonder, for she left this testimony that all was well and she was going home. What a consolation to the bereaved. May the Lord comfort them and bind up their broken hearts and help them to so live when they too shall come down to the dark valley and shadow of death that Jesus will go over with them and they shall be forever together praising God throughout eternity.

Your mother has gone to heaven above,
To see the God of perfect love;
And when the storms of life are past,
May you all meet in heaven at last.

She has left this world of care
For a land where all is love,
Where the angels bright and fair
Sing of Jesus and His love.

All her troubles now are past,
And her sorrows all are o'er,
For she has reached her heaven at last
O'er on that shining shore.

Will we meet her over there
In that home beyond the sky,
In that land so bright and fair
Will we meet her by and by?

M. P.

HENDERSON.

Why should any one wish to know what we of Henderson are thinking and doing? Yet so it is but there's nothing worth reporting, except "such as will be and has been before."

We have sweltered through the hot summer, until again the nights are cool. We have heard politics of all kinds talked till

the subject does not interest. We have gazed at the "skies of brass" and the quiet stars and the lingering sick, and tried to pray, and wondered if our great Creator would be attent to the wrigglings and cries of worms of his dust and alter his laws to please them. And the drouth continues and the fields produce no bread, and the sick are still sick.

"And yet we feel that somehow good
Will be the final goal of ills."

You asked why the people are not more interested in the church. Write an article on what the church can do, is doing and will do for the people. Skip all generalities and clerical phrases, and write as a real man to real men of real things. It seems to me the trouble is that the church teaches and requires belief in so many things that plain people do not, can not believe or understand. Isn't belief dependent in each individual case upon the impression the evidence makes upon the individual mind? And I wonder sometimes why a man should be condemned for not believing.

T. T. H.

Sept. 9, 1912.

Monroe Ct.

Dear Bro. Swain and Herald:—

I am at home hoping to rest a few days, having been in special meetings for nine weeks, day and night.

The first Sunday in July, our meeting began at Beaver Creek. Bro. Martin my help and did great work. The meeting closed the 8th day, with 39 conversions, 6 accessions. The church was greatly revived.

The fourth Sunday in July, our meeting began at Rose Hill, Bro.A. O. Lindley did most of the preaching; it was highly appreciated by all that heard him. The church was much revived and worked hard to get every one saved. Closed the 6th day with 37 conversions and 13 accessions.

'We also had a nice Children's day at Rose Hill. The collection was $6.40. We are proud of the people at this place, they are a goahead people, and are trying to come to the top, and I believe they will.

On the first Sunday in August I started a meeting at Mt. Moriab. We had a very good meeting, but not what it should have been; it was a busy time and the people could not attend. We are going to hold a few days' meeting later in the fall.

The second Sunday in Aug. we closed a wonderful revival at Bethesda, Bro. W. P. Martin assisted me and while he was pastor of this circuit for many years it seemed to be new preaching to them. He did fine preaching and with great power. We had 48 conversions and 13 accessions. The people of Bethesda deserve much credit for the work they have done this year in building a good large church house and buying an organ and a gas light plant. God will bless such sacrificing people; they will soon have the best church on Monroe charge.

Our meeting closed Sept. the 8th at New Hope. We had a good meeting, 14 conversions, no accessions yet.

Total conversions. . . . . 138.
Total accessions, ... 32.

If my neighbor pastors had done as much for me as I did for them I would have perhaps 138 accessions, but I am glad that it is so that they can be saved in our churches.

I have three more meetings to hold yet on this charge this fall. I hope that this circuit can be divided, we need two men here and I believe that this work will pay two preachers easier than the one, for they could get among the people and that is the way to build up this circuit.

With best wishes to the Herald.

Sept 8th, 1912. J. W. Self.

Burlington.

The attendance at Sunday School Sunday was 180, an increase of 24 over the preceding Sunday, and the offering amonuted to $3.36.

Bro. C. E. Hornady was elected Secretary-treasurer to succeed Bro. Crutchfield, who has moved away.

We are very glad to report that the work on our new Sunday school rooms has been begun again. A business meeting of the church, Sunday school and congregation was held Monday night, and plans for the completion of the work were formulated. We feel sure in saying that the work will be pushed forward to completion as rapidly as possible.

On the second Sunday in October we will begin our special meeting. Our pastor has secured the services of Rev.W. F. Ashburn to assist in the meeting.

Bro. T. T. Stafford is spending his week in Randolph county, near Asheboro, visiting relatives. He is taking his annual vacaion.

Paul Davis son of our pastor, returned first of the week from High Point where he has spent a week with relatives and friends.

Our Third Quarterly Conference will be held next Wednesday night, Sept. 18th.

The sad news was heralded over our town last Friday that Mr. Cyrus Shepherd was dead. Mr Shepherd was a member of the Reformed church, and was loved and held in high esteem by the entire town and community. Our people were peculiarly grieved because of the fact that Mr. Shepherd was the principal carpenter and workman on our Sunday school rooms. He was sick only about a week. He was a good Christain, a good, law-abiding citizen and an excellent mechanic of his trade. "A genuine good man is gone," are the words being expressed by the people of the town. C. B. W.

Sept 10th, 1912.

Hobbs, Chapel, Greensville Ct.

Bro.Ashburn preached for us again last Sunday, using for his text the twelfth verse of the one hundred and third Psalm: "As far as the east is from the west, so far hath he removed our transgressions from us." The congregation was small, owing to the protracted meeting held at the Oak Grove M. E. Church. I have often wondered why many people will go to other churches when there is services at their own chuerh. Can they possibly fel that they can do more good? It seems to me that we may have a glorious meeting; that many sinners will be brought to Him who doeth all things well. Will you not also remember this meeting in your prayers?

Dora J. Pair.

Sept. 5, 1912.

—Bro. W. A. Speer, of Winston, is in Greensboro, taking treatment. He has been unwell all this year, suffering some malady which occasionally brings on fainting spells. We hope he will soon find health. He is too useful a man to be laid on the shelf.

—Elon College opens with the largest attendance ever. This is the result of earnest work on the part of President Harper and others.

—The third Quarterly Conference of Laurel Hill circuit, held at Tabernacle church on the 29th day of June, 1912, would give this expression of its sorrow at the death of Henry O. Causey, an official of that body.

Born 14th of March, 1870; married to Miss Alice Livingston, 1903; and died after several months lingering illness 7th of June. 1912. An affectionate husband and father, an, accomodating neighbor and peaceful citizen.

Our prayer shall be that the widow and two little fatherless boys may have the protection, guidence and defense of the God the husband and father served, and may they all meet in Heaven.

F. B. McCall, President.
C. C. Snead, Secretary.

(The above was a son of Robert Causey of Level Cross.— Editor.)

—The address of Rev. P. H. Fleming, D. D., is changed from Greenville, O., to High Point, N. C.

Begun on page 2.

—and before this indubitable object lesson Mile End Waste surrendered.

The news of William Booth's success spread all through the East End and farther. Branches of the Mission sprang up; converted and remade men became efficient Mission workers. Theatres, halls, tents were pressed into use. The Mission in Mile End Waste became the centre of a new movement, undenominational, earnest, vigorous, restless, and directed most toward the help of the unfortunate. A rich man offered $30,000 to build a hall on conditions that would limit Mr. Booth's freedom of speech and action. He declined and fought on in his own way. In a few years the number of missions and of workers had grown so great that he summoned a conference of his fellow evangelists. In effect and without his volition he had practically founded a new movement in religion, and one so great and so rapidly growing that no man could foresee where it would cease, for it was throughout animated with the exalted fire and absolute devotion of the founder, which was a faith able to remove mountains.

In January, 1877, the movement had reached a point where a definite polity and new organization of wider scope were required, and the end of that year saw the founding of the Salvation Army.

The adoption of the name came about in a curiously unpremeditated way. As the head of the new movement Mr. Booth had gathered around him men who were at one with him and acted as his secretaries. One day he was walking up and down his study, dictating when he used these words:

"The Christian Mission is a volunteer army."

He paused in his dictation and looked thoughtfully over his secretary's (now Commissioner Railton, the pioneer of our work in America) shoulder at the written line, took up the pen, scored out the word "volunteer" and wrote above it "salvation," and went on dictating. This was the first time the word was used, and it made such an impression that it began insensibly to be thought of as an appropriate name for the Mission; it grew up on the imagination of men; they liked it; finally, they adopted it.

The use of titles developed similarly. One of the Mission evangelists, preaching to his fishermen of Whitby, had been called "Captain;" other Mission evangelists came to be known by the same title. To call them "Reverend" when they were chiefly laymen was not feasible, whereas merely "Mr.," of course, was no appropriate designation. The military nomenclature came handily in men's mouths; as William Booth was the head of the movement, men began to call him "General." The title seemed admirably to fit him because of his commanding figure and presence, his great energy and ready resources, and his militant attitude toward evil. The rest of the military organization, the division of The Army into corps and commands, the marching, bands and uniforms, came of themselves.

Rapidly the movement spread all about the British Islands. From the meeting of outcasts in the old tent in Whitechapel had grown a new and tremendous force, directed, animated, inspired by one man engrossed in one great idea. As always happens whenever a new thought threatens to become popular, the Booth missions first, and then The Salvation Army, were subjected to very bitter attacks from their fellow Christians and others. Formalists were horrified at the unconventional methods of these soul-savers. The men and women that went to the Salvation rallies were called hoodlums and riff-raff. Much question seemed to be entertained whether the Christian religion could properly be extended toward the fallen, and many persons seemed to believe that at least no one could with propriety interest one's self in the spiritual welfare of the lowest strata. General Booth himself was the chief target of abuse. Men accused him of playing for his own personal profit upon the popular appetite for war; he was said to be accumulating personal wealth from the collections taken in support of the Mission work; the man that all his life long had left to his Maker the question of daily bread, and had never cared for any material object, was said to have made a fortune out of the operations of the Salvation Army, and so on. The churches often bitterly assailed The Army; some clergymen seemed more incensed against it than against evil itself.

Upon all these manifestations General Booth looked unmoved. He had the armor against attack that only the good man can ever come by, which is the knowledge of pure intentions. He went on unflinchingly with his great work, spreading it into every town, village and hamlet. "Posts" of The Salvation Army sprang up everywhere; "barracks" were built; the soldiers were sent forth to daily attacks upon evil conditions; Rescue Work in the slums was put (for the first time) upon the basis of a scientific plan; thousands of young men and women enrolled themselves in the ranks of The Army, inspired by one great man's world and example to use their lives for the benefit of their fellows.

Not always without danger as well as discomfort. In the early days of 1882, to take one example, they faced a terrible riot in Sheffield. General and Mrs. Booth led the procession. A great horde of ruffians from the worst quarter of the city undertook to disperse the Salvationists. The streets were filled with the mob. The police were overpowered. Sticks and stones, brick-bats and cudgels flew through the air. The Salvationists were attacked, beaten and kicked. Not even the presence of the gentlest of women, bent on the noblest of errands, restrained the rioters. The Salvationists marched steadily on, often covered with blood and filth; not one raised a hand in defence; they merely sang and prayed—and marched. Lieutenant Davidson, a former champion wrestler, conspicious for his great size, was beaten into insensibility and must be carried to a hospital with a fractured skull. With his gigantic strength he might have wrought havoc among his assailants. He contented himself with praying for them.

Arrived at the hall the bruised and bleeding officers marched upon the stage and began a service of prayer and praise.

Any wise observer could have foreseen then that such a spirit could not be turned aside by any force at man's command.

The same year, Great Britain having been well organized. The Army extended its operations to India, Canada, the United States. It moved upon France and entered Paris. From that time it has spread steadily around the world. Germany and the Scandinavian countries were quickly organized; one nation after another was invaded until now The Salvation Flag flies and The Salvation Army march is heard in every country in Europe except in Russia, and it would seem as if the time was nearly ripe for the entering of that country.

The American Division is one of the most important departments. General Booth has always entertained a deep affection for America. One of his early inspirations had been an American evangelist named Caughey, who was then traveling in England and attracting great crowds, and for Caughey's sake and for other reasons he had thought often of the American field. The record of The Army here was not different from its record elsewhere. It took root at once, because it contained a vital principle and because it was inspired by a man with a genius for leadership, a man to whom organization, method, system and indefatigable effort were natural gifts.

Wherever The Army went it addressed itself practically to the problems of poverty and the unfortunate. Its first mission on earth is to carry the Gospel every

where, but first among the lowliest and least cared for.

In America practically every branch of Army work is in operation. We have done our share of Colonization work. Our total number of converts averages from 60,000 to 70,000 annually in this country—a figure which places us right at the forefront of evangelistic agencies. Our Social Work is ever growing.

My father's memorable visit to Japan, where he was received by the Mikado and deference was shown him at every point visited, is so recent as to be still fresh in the mind of the reader, and the same may be said of the conferring of the degree of Doctor of Laws upon him by the ancient University of Oxford. The sympathetic interest shown by the King and Queen of England in receiving him in audience shows the tremendous change in sentiment which has taken place in that land, which has found its reflection in similar interviews with crowned heads and presidents in many other countries, including our own, some of whom have become regular contributors to the funds of The Army.

"I AM SO GLAD THAT OUR FATHER IN HEAVEN"

Memory Hymn for September.

By Amos R. Wells.

One of the leading hymn-writers of the United States was P. P. Bliss. Indeed, Mr. Bliss probably wrote more hymns that are held in high esteem by the church to-day than any other American, with the single exception of Fanny Crosby.

His life was one of exceptional interest. He was born in Clearfield County, Penn., July 9, 1838. His family was a poor one, living in a log house. His father removed several times to Ohio and back again to Pennsylvania, so that the lad had little schooling.

Mr. Bliss's name was originally "Philipp." Not relishing the eccentric spelling, Mr. Bliss in later years used the superfluous "P" as a middle initial, writing his name "Philip P. Bliss," or, more commonly "P. P. Bliss."

His father taught him religion by his singing, praying, and Bible-reading, and every day his mother gave him lessons. Early in his boyhood he showed a passion for music, and would sing and play on rude instruments that he himself made. He was ten years old when he heard his first piano as he was passing by a house. The poor, barefoot boy was so fascinated that he dared to enter the house and stand at the parlor door. The young lady who was playing the piano stopped when she saw him. "O lady, play some more," said the boy; but, far from being moved by his evident appreciation of the music, the young woman answered him rudely, "Get out of here with your great feet."

At the age of eleven young Bliss set out from his father's house to work on a farm, all his clothes being tied up in a handkerchief. At the age of thirteen we find him still working on a farm, getting the munificent wages of $9 a month. At the age of fourteen he was assistant cook in a lumber-camp and the next year he began to cut logs, and then worked in a sawmill. During all this time he went to school when he could. In 1850 there was a revival in the schoolhouse, and, though he had always loved the Savior, he then made public profession of his faith, and became a member of the Baptist church. In 1855 he had the rare privilege of a whole winter in school, and made so good use of his opportunity that the next year he himself taught a school. About this time he enjoyed his first singing-school, J. G. Towner being the teacher, and soon afterward he attended his first musical convention, in charge of the famous composer, W. B. Bradbury. Next we find him teaching in the academy of Rome, Penn.

He married, and his wife was indeed a helpmeet. She was a Presbyterian, and Mr. Bliss also joined that church, becoming the superintendent of the Sunday school. He heard of the Normal Academy of Music at Genesee, N. Y., and longed to go so much that he broke down crying. He had not a cent in the world, and his wages were only $13 a month. Seeing his grief, his wife's grandmother brought out her stocking with its hoard of silver, a sum of more than $30, and gave it to him for that purpose. He became a music-teacher, and gave himself up to the fascinating art.

In 1864 he wrote and published his first song, "Lora Vale," and for the rest of his remaining twelve years of life he was writing songs and giving concerts, which were very popular. Mrs. Bliss went with him on his concert tours. He wrote many songs for Sunday-school books.

Meeting Mr. Moody, Major Whittle, and other evangelists, he himself became an evangelist, and was remarkably successful, especially with young people. He was on one of these evangelistic tours with his wife when both of them were killed in the great railroad disaster at Ashtabula, O., December 29, 1876. The train was precipitated by the fall of a bridge down a ravine sixty feet deep. The cars caught fire, and 100 of the passengers were killed. The death of Mr. and Mrs. Bliss under circumstances so tragic was a deep sorrow to the Christian world. He and his wife were greatly beloved wherever they were known, and his songs were sung everywhere, and have continued to be sung. Among the most famous of these are "Hold the fort," "Are your windows open toward Jerusalem?" "There's a light in the valley," "Only remembered by what I have done," "What shall the harvest be?" "Let the lower lights be burning," "Whosoever will," "Free from the law, oh, happy condition!" "Only an armor-bearer," "Pull for the shore," "Down life's dark vale we wander," "The light of the world is Jesus," "Almost persuaded," "Hallelujah, 'tis done," "The half was never told," "More holiness give me," "More to follow," "Daniel's Band," and "I will sing of my Redeemer." To this last must be added our memory hymn for this month, "I am so glad that our Father in heaven." Of this hymn Major Whittle, in his life of Mr. Bliss, writes as follows:

"I think it was in June, 1870, that 'Jesus loves me' was written. Mr. and Mrs. Bliss were at that time members of my family, at 43 South May Street, Chicago. One morning Mrs. Bliss came down to breakfast, and said, as she entered the room: 'Last evening Mr. Bliss had a tune given him that I think is going to live and be one of the most used that he has written. I have been singing it all the morning to myself, and cannot get it out of my mind.' She then sang over to us the notes of 'Jesus loves me'. The idea of Mr. Bliss in writing it was that the peace and comfort of a Christian were not founded upon his loving Christ, but upon Christ's love to him, and that to occupy the mind with Christ's love would produce love and consecration in keeping with Rom. 5:5: 'The love of God (*to us*) is shed abroad in our hearts by the Holy Ghost, which is given to us.' This view of gospel truth was at this time being very preciously brought to the souls of believers in Chicago by the preaching of Moorhouse and Mr. Moody and by the Dublin tracts and English commentaries upon gospel truth, which, through Mr. Moody, began to be circulated among Christians. How much God has used this little song to lead sinners and fearful, timid Christians to look away to Jesus' eternity alone can tell.

Mr. Sankey had a beautiful experience with this song. A little girl, a member of his singing-class, lay dying, and as he was talking with her one day she said, "Don't you remember when you were teaching us to sing, 'I am so glad that Jesus loves me,' you told us that if we only gave our hearts to Him He would love us? and I did give my heart to Him." Mr. Sankey added, "What that little dying girl said to me helped to cheer me on more than anything I had heard before, because she was my first convert."

A missionary of the American Sunday

School Union once sang that song in a meeting he was conducting in a small town in Missouri, where he had just organized a Sunday school. At the close of the song the missionary asked: "Are *you* glad? If not, why not?" On this a young man rushed up to the missionary, threw his arms about him, and said: "O, that song! I could not keep away from it, and it has saved me."

The hymn itself is as follows:

I am so glad our Father in heaven
Tells of His love in the Book He has given;
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me.
Chorus.
I am so glad that Jesus loves me;
Jesus loves me, Jesus loves me;
I am so glad that Jesus loves me,
Jesus loves even me.

Though I forget Him and wander away,
Kindly He follows wherever I stray;
Back to His dear loving arms would I flee,
When I remember that Jesus loves me.

O, if there's only one song I can sing,
When in His beauty I see the great King,
This shall my song in eternity be,
"O, what a wonder that Jesus loves me."
—*C. E. World.*

CHILDREN'S HOME DAY.

Pastors and Sunday school superintendents will please keep the thought before their people that Sunday September 29th is Children's Home Day for the entire Methodist Protestant Church. Every Sunday school, and every congregation is asked to make an offering to the building fund of the Methodist Protestant Children's Home on or about that day. Individuals who may not attend church that day are also asked to make an offering. Send your offering to your church or Sunday school so that proper credit may be given, or send direct to Mrs. A. G. Dixon, High Point, N. C. On yesterday Mrs. Dixon visited the Thomasville Orphanage, and when she went in to the office Miss McCracken who is in charge of the office said, "I am so glad you have come. As soon as I heard that your church was going to build a Home for children I said I am going to give five dollars to that work, and I am glad for the opportunity of paying it to you now."

This young lady has been engaged in the actual work of caring for Orphan's for about seventeen years, and she freely gave of her meager earnings for the erection of a Home in another denomination.

Our own people are also thoroughly interested in this work and are contributing and will contribute. A brother told me the other day of his little girl who raised chickens and gave $3.00 to Denton last year, and he said, "She has a calf to sell now which will bring about $5.00 and she is going to put that into the building fund."

I met a man some days ago who is 91 years old. We were talking of the Children's Home, and his eyes filled with tears as he said, "That is a noble work. I was an orphan boy, and was raised by a Mr. and Mrs. Thompson at Thompsonville, N. C. I can just remember when Mr. Thompson came for me and took me home on a pillow in front of him on horse back. When we reached the home mother Thompson came out and took me down and kissed me and said, God bless the little soul, and that prayer has been with me all these years."

Thank Bro. T. L. Whitaker for his article of last week. Let every one who may feel led to do so write an article for The Herald, for The Methodist Protestant, and for the Methodist Recorder. This call is being made throughout the entire church.

Yours in His name,
A. G. Dixon.

High Point, Sept. 10, 1912

—Atlanta, Ga., September 7,— The Farm Improvement Department, which the Southern Railway System has decided to establish, was organized yesterday at the Piedmont Hotel at a meeting of the thirty men who will make up this department. The purpose of this department as stated by President Finley is to help the farmers of the Southeast to increase their yield per acre and its field agents will work personally with farmers urging the adoption of approved methods of culture and giving them the benefit of expert advice.

—Drink caused Charlie Gaster, a boy of 18, to shoot policeman Daniel of Randleman, and now Charlie lies in Asheboro jail. Better let drink alone from this time, Charlie, or it will get you into worse trouble.

—P. D. Gold of this city, a prominent insurance man, says that "high society" women are not as good risks for insurance as plain people who live simply. That should surprise no one or be contradicted by no one.

It seems that the unsettled condition of society in Mexico has about convinced President Taft that the United States should intervene in the interest of its citizens residing in Mexico. He is said to be seriously thinking of calling congress together to authorize such a move.

GENERAL CONFERENCE EXPENSES.

	Due	Paid
Alamance	10.00	10.00
Albemarle	2.00	2.00
Anderson	3.00	3.00
Asheboro	6.00	6.00
Asheville	3.00	2.50
Buncombe	3.00	2.50
Burlington	8.00	8.00
Caroleen	3.00	1.00
Cleveland	11.00	4.00
Concord	5.00	5.00
Davidson	6.00	4.25
Denton	2.00	2.00
Efland	3.00	1.00
E. Winston & U. Ridge	2.00	2.00
Fairview	5.00	5.16
Flat Rock	9.00	9.00
Forsyth	7.00	7.00
Gaston	2.00	
Gilburg	1.00	1.00
Graham & Haw River	2.00	2.00
Granville	9.00	9.00
Greensboro	14.00	14.00
Greensville	5.00	5.00
Guilford Ct.	6.00	6.00
Halifax Ct.	8.00	8.00
Haw River	9.00	9.00
Henderson	15.00	15.00
High Point	$11.00	$11.00
Ivy	3.00	3.00
La Grange	3.00	3.00
Lebanon	3.00	3.00
Liberty	10.00	10.00
Lincoln	10.00	10.00
Littleton	10.00	
Mebane	4.00	4.00
Mecklenburg	3.00	
Mocksville	4.00	4.00
Monroe	3.00	
Mt. Hermon	10.00	10.00
Oak Ridge	10.00	10.00
Orange	3.00	3.00
Pinnacle & Mt. Zion	7.00	7.00
Randleman Ct.	10.00	10.00
Randolph	10.00	8.06
Richland	10.00	
Roanoke	10.00	10.00
Rockingham	2.00	
St. Paul	2.00	2.50
Saxapahaw	5.00	5.00
Siler City	3.00	2.23
Spring Church	5.00	5.00
Stanley	9.00	
Tabernacle Ct.	13.00	13.00
Thomasville	3.00	3.00
Uwharrie	3.00	
Vance	8.00	6.82
Welch Memorial	1.00	1.00
Why Not Ct.	10.00	10.00
Winston Church	10.00	10.00
Yadkin College	10.00	10.00
Yarborough	5.00	5.00

Two charges even up this time.

J. F. McCulloch, Treasurer.

$15,000.00 *MARK PASSED. SPECIAL EFFORT TO BE MADE TO RAISE* $20,000.00 *BY OCTOBER FIRST.*

We are so thankful to be able to report that we have passed the Fifteen Thousand Dollar mark in pledges for the Children's Home. It is by the effort of Mr. Geo. T. Penny, of High Point, that we are able to do this, and we feel that we owe it to him to make this public acknowledgement, however, we appreciate the work of others who have also given valuable assistance.

As stated in our previous report, we are going to continue the canvass until Twenty Thousand Dollars is pledged. Why not raise the amount by the 1st day of October? We believe we can and we are going to ask the Canvassers and Ministers to join with us in this final effort, knowing that if we all do our very best we can succeed.

In reporting a pledge of $50.00 last week from Mr. S. V. Pickens of Hendersonville, it should have been reported as the contribution of Mr. S. V. Pickens and wife, Cornelia S. Pickens.

Total amt. reported last week. $14,455.29

New pledges:

High Point, Mr. Geo. T. Penny, solicitor, ...$435.00
Thomasville, Mrs. A. G. Dixon, Solicitor 112.65
Mebane Sunday School, J. W. Nicholson, Solicitor,
Class No. 1. .....1.10
Class No. 2. .....5.00
Class No. 3. .....1.25
Class No. 4. .....3.25
Fair Grove Church, Rev. C. E. M. Raper, Solicitor, ...5.00
S. S. of Welch Memorial Church, G. E. Kerr, Solicitor....17.14
Mt. Herman Circuit, Rev. E. G. Lowdermilk, Solicitor..16.00
Asheboro, Mrs. W. C. Hammer, Solicitor, ...1.00
Browers Chapel, ...1.20
Greensboro, Mrs. H. A. Garrett, Mrs. A. B. Kimball, Solicitors, ...10.00
Asheville, Miss Jessie Williams, Solicitor, ...1.50
Summerfield, J. B. Ogburn, Solicitor, ...35.00
Winston-Salem, S. M. Needham, Solicitor, ...37.50

Total, ...682.64

Grand Total, $15,137.93

Yours very truly,
T. A. Hunter, Chairman,
By, J. M. Millikan, Sec. & Treas.

SOME STRIKING EXAMPLES.

Two young men who deliver ice in Thomasville gave five dollars each for the Children's Home on yesterday. A little colored boy who washes bottles in the same establishment said, "I am not going to be out done," and he ran his hand down into his pocket and pulled out ten cents and gave it.

In a home a little boy of about ten summers paid twenty-five cents, then turned to his little sister and said, "Don't you want to give something? I'll give you ten cents to give." Then to a little brother, "You give ten cents, I'll pay it for you."

Our children and young people throughout the entire denomination will do just this way if given a chance on or about September 29th. Will you give them a chance?

In His name,
Mrs. A. G. Dixon.

September 10, 1912

TREASURER'S REPORT ORPHAN'S HOME.

Harmony Church, Yarborough Ct...$10.00
Mrs. W. S. Crowson 1.00
Whitaker's Temple, S. S. 4.50
Star S. S. Why Not Ct. 1.93
Bethesda S. S., Halifax Ct. 9.16
Randleman S. S. 2.13
Henderson S. S. 3.75
Union Chapel S. S. Granville Ct.....3.18
Mrs. D. R. Williams 1.00
Giles Chapel S. S. Richland Ct.....2.50
Rose Hill S. S. Monroe Ct. 1.02
Tabernacle S. S. Tabernacle Ct.....75
Henderson S .S. 9.16

Total.....$50.08

Etta Auman.

T. MORGAN.

Bro. T. Morgan was born 1861, died July 28th, 1912. He became a Christian at the age of sixteen years and joined Palmyra M. E. Church in Stokes Co. near his home. A little later he made Winston-Salem his home and moved his membership, with his wife, to Winston M. P. Church where he remained a member in good standing for the remainder of his life.

In December, 1882, Bro. Morgan was married to Miss Sarah Lou Fletcher, who, with three children Paul, Clay and May, is still living. Four children of this happy union were taken to heaven in their infancy.

Bro. Morgan lived six miles from Winston and I did not therefore have an opportunity to know him well personally, but in the city where most of his life was spent he bears an untarnished name, a fact which shows the character of the man. He was industrious and energetic and by his frugality provided a good home for his family. In his death the communinty has lost a good citizen and the church a loyal member. He assured his wife that he was not afraid to die. He wanted to live, but if the Lord willed otherwise, he was submissive. This fact is a comfort no doubt to his loved ones and helps them to give him up. We pray that the Father of us all may sustain them and help them to so live that in His good time there may be a family reunion that shall never be broken.

S. W. Taylor.

Winston-Salem, Sept. 7, 1912.

OUR BIBLE SCHOOL.

QUESTION.

What evidence do you find in the book of Ecclesiastes that Solomon did not write the book? (We want every member to answer this. We want to find out by this means who are keeping awake.—Editor)

We will wait a week before beginning on the next book.

—*Tommy's Aunt*: "Won't you have another piece of cake, Tommy?"

—*Tommy* (on a visit): "No, thank you."

—*Tommy's Aunt*: "You seem to be suffering from loss of appetite."

—*Tommy*: "That ain't loss of appetite. What I'm suffering from is politeness.'

—Sabbath desecration resulted in a terrible tragedy in Newark, N. J., last Sunday. A number of men in the presence of a great crowd were racing on motorcycles when the machine of Eddie Hasha, of Waco, Texas, plunged over the rail into the crowd and killed him and perhaps a dozen others besides seriously injuring as many more. Hasha was riding at the rate of 92 miles an hour. He was pitched fifty feet into the air and fell, a mass of bloody pulp, almost at the feet of his wife who was among the spectators. It might have happened on Monday and would have been a misuse of time then, but it would not have been so shocking an affair.

—A woman supposed to be incurable, having asked the legislature of her state to authorize her physician to end her life, has brought on a discussion of the morality involved. We believe it is commonly conceded that physicians have no right and that a legislature could give them no right to take life in such a case. There have been numbers of patients who have recovered health even after their cases have been given up by good physicians.

HOW TO KILL A SUNDAY SCHOOL

By George Rosenkrans.

1. Start the session always behind the schedule time.
2. Never change the order of service.
3. Always sing the hymns in funeral march time.
4. Let the teachers absent themselves and fail to arrange for a substitute.
5. Use little care in selecting teachers.
6. Have no organized classes or trained teachers.
7. Allow the class of young boys back in the corner to make a noise like a boiler shop.
8. Elect the same officers year after year.
9. Get in a rut and stay there.
10. Use only the church publications and omit the Bible.
11. Let the teachers neglect to show any interest in the scholars during the week.
12. Never observe Rally Day.
13. Have no system in grading and promoting scholars.
14. Fail to impress on the school the importance of the missionary movement and other benevolences.
15. Always appoint the same persons on Children's Day and Christmas committees.

THE CHAIN OF KNOTTY PROBLEMS

After visiting six or eight different Sunday school classes in one school, I noticed that almost every teacher was confronted with some question which caused her embarrassment. This circumstance led me to wonder why there was not a "chair" established in every Sunday school for the solving of knotty problems.

I would suggest that the most thorough Bible student in the school conduct a "question bureau," during the last five minutes of the session. The question arising during the lesson should be referred to him for answer. Each question, however, should bear the approval of the teacher, thus doing away with unprofitable and senseless questions.

BIBLE CHAINS

Beginning with the September number *The Junior Christian Endeavor World* is publishing a series of "Bible Chains." These are collections of Bible verses suitable to be committed to memory by the Juniors.

Each chain is upon one subject. The practical nature of these verse chains is shown by the first of the series on "Anger.":

A Bible Chain

On Anger

Cease from anger, and forsake wrath. Ps. 37:8.

Let not the sun go down upon your wrath.—Eph. 4:26.

Anger resteth in the bosom of fools.—Eccl. 7:9.

Every one who is angry with his brother shall be in danger of judgment.—Matt. 5:22 (R. V.).

A soft answer turneth away wrath; but grievous words stir up anger.—Prov. 15:1.

He that is slow to wrath is of great understanding.—Prov. 14:29.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

NOTES ON C. E. TOPIC, SEPT. 22

By Charles A. Hines.

Subject—"Believe! Believe Much! Believe Strongly!" John 11:17-27, 41-46.

In any arch that might be erected to represent Christianity, Faith would of necessity be the keystone. There is no other element that would make a suitable piece to bind the structure together. Faith is the crowning feature of a Christian life. Faith does not cause one to doubt; it is what helps to overcome doubt. Faith does not always make us succeed; it helps us to bear our failures. Faith alone will not save a man, for is it not said "Not every one that sayeth Lord, Lord, etc." Faith will cause us to work in the vineyard and Faith and Work together will give a crown of eternal life.

Faith causes one to overlook small disappointments on account of a firm belief in the ultimate justice of God and his purpose to bring to pass the things that are best for his people. Faith of the right kind does cause one to believe that God will do as we would have him do, but that he will do as He knows best.

Work should accompay faith. The old darkey expressed this rather quaintly if not in an orthodox illustration, when he said: "If I pray the Lord to send me a chicken, I never get it, but if I pray the Lord to *send me to* a chicken, I am most sure to get it every night I go out." The point is if we will go after what we want believing, we will be more likely to get it than if we sit down and wait for things to come to us.

In connection with this lesson, it would be well to take the Bible, get the concordance and locate some of the stirring lessons of Faith by Paul in his epistles to the people he loved. Find examples in modern literature of what has been accomplished through faith.

From Other Pens.

Belief is the acceptance of a map; faith is taking the voyage.—*Dr. Jowett.*

He that will believe only what he can fully comprehend must have a very long head or a very short creed.—*Colton.*

"Let us be content that the Lord is with us, and if we pay a dollar to him, he will give back to us; that with what measure we use in dispensing our obligations to him, he will use the same in giving back to us. My brother, we do not believe that, do we? Our trust in God is too shallow. Our faith will not let us launch out on his promises."

If a short dry spell comes, do not dispair of having enough to run you through it. Or if it rains a few days why grumble and complain? This is due to a lack of faith in God. It is a downright dishonor and discredit to him. Just as long as we are so exercised about things the provision of which lies with the Lord, just so long will we miss the highest joy and satisfaction of God's presence with us.

"The object of the faith that counts for the building *of character is the thought of chiefest concern. "Abraham* believed God, and it was reckoned unto him for righteousness." The One whom Abraham believed was able to influence him for good —to contribute the necessary element for the development of character. Not less important, then is the object of one's faith. Herein Ingersoll failed and built a character upon sand, rather than upon the rock."

"How is it that one man could accomplish so much?" was asked of a veteran missionary whose work had challenged the attention of the world. "I believe God." was the simple answer. Great faith in a great God—what can stand before it?

Some one has said that Columbus practically found America before he left Spain, and so far from being surprised when he saw the Western continent, he would have been surprised if he had not seen it. The expectancy of faith is a large element in success.

A check though signed by the richest man, will not do any good unless one has faith to present it. The doctor cannot cure a man who will not trust him enough to take his medicines and obey directions. A guide cannot lead us through the forest unless we believe him enough to follow him.—*Peloubet's Notes.*

Discussion Topics.

1. Give the names of some people who believed strongly.
2. Who among Bible Characters had Great Faith.
3. Have you faith great enough to undertake things for God?
4. Give your favorite Bible quotation on faith.

For Daily Reading.

Mon.,—Trembling faith Mark 9: 14-24
Tues.,—Astonishing faith Matt. 8:5-13
Wed.,—The mountain-mover. Mark 11:20-26

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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Thurs.,—What faith can do Jas. 5:14-18
Fri.,—Faith's heroes Heb. 11:1-8
Sat.,—Believe on Heb. 2:1-6
Sun., Sept 22.—Topic—Believe! Believe

Electric Sparqs—Comment

1. No child can have a richer inheritance than a mother's faith.

2. The only greater thing than an earthly mother's faith is the heavenly Father's favor.

3. When a lie looks white there is something wrong with the vision.

4. He who is never misunderstood never does much that is worth while.

5. Your mother's faith in the Bible is worth more than a thousand volumes of critical unbelief.

WHY DON'T YOU GO TO CHURCH?

You are "too tired to go to church." That's sheer nonsense. There isn't a place on this continent so restful as the church. You are going to lie around the house all day; doze in a hamock; loll in a rocking chair; go to sleep over a book. That isn't resting that's loafing. Tell yourself, honestly—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The peojle who try to rest are always tired. Resting is the hardest work in the world when you make work of it. Two hours in church, two hour in the quiet; the music, the sermon, the reading, the uplift which comes from the new channels into which your mind is led, will rest you more physically, morally, intellectually, than all the day spent in trying to rest. Why don't you go to church?—*Bob Burdette.*

HAY FEVER.

I wish to know what to do for hay asthma? I am a man 32 years old, work in a grocery store. Affected in August and September. J. S.

Some years ago the writer picked up a little book, written by a German physician, who is long since dead, and in glancing over it found a brief mention of hay fever or coryza. He suggested that salt was the cause and that sufferers were liberal users of salt on their food.

In his investigations, he found that the system and tissues of such a person needed the salt and was crying out for it, and following the demand the sufferer ate large quantities of it. The trouble all arose, he said, from the fact that the salt eaten was not presented in a form that was acceptable to the system or that could be taken up and assimiliated by the tissues. He stated further that the salt must be supplied in the proper manner and a cure will surely follow.

The writer himself at that time being a sufferer from hay fever, saw the point and procured an attenuated preparation of Sodium Chloride and took small doses four times daily. The result was a most agreeable surprise, for after a few days treatment the hay fever was gone.

We do not wish to be understood as saying that all cases of hay fever are met with in those who use salt freely, for that would not be true, but the attenuated doses of Sodium Chloride in sugar or milk can be safely depended upon where indicated.

Among the many measures which contribute to the relief of the sufferer are these: keep the skin active by frquent bathing, eating and drinking intelligently, deep and skillful manipulation of the muscles of the neck and shoulders, and keeping the entire intestinal tract clean and free from waste matter.

All readers of this publication are at liberty at any time to write for information pertaining to the subject of health. Address all communications to the Home Health Club, 50[illegible]

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EXCURSION TO FLORIDA.

Tuesday, September 17th, 1912.

Special train consisting of first class day coaches and Standard Pullman sleeping cars will leave Charlotte at 10:30, p.m., Tuesday, September 17th, and arrive at Jacksonville, Fla., 9:45, a.m., following morning.

Following low round trip rates will apply from stations named:

From.	To Jacksonville	To Tampa
Charlotte, N. C.	$7.50	$ 9.50
Concord, N. C.	7.50	9.50
Salisbury, N. C.	7.50	9.50
Lexington, N. C.	7.50	9.50
High Point, N. C.	7.50	9.50
Greensboro, N. C.	7.50	9.50
Shelby, N. C.	9.00	11.00
Blacksburg, S. C.	9.00	11.00
Rock Hill, S. C.	7.50	9.50
Ft. Mill, S. C.	7.50	9.50
Siler City, N. C.	7.50	9.50
China Grove, N. C.	7.50	9.50

Tickets will be sold on Tuesday, September 17th, 1912, good on regular train to Charlotte and on Special train from Charlotte arriving Jacksonville next morning connecting at Jacksonville for Tampa. Tickets will be good for seven days, returning on any regular train leaving Jacksonville until September 24th, 1912.

This is a rare opportunity to visit Florida at small cost. Surf bathing and Fishing at their best in the "Land of Flowers" during the month of September.

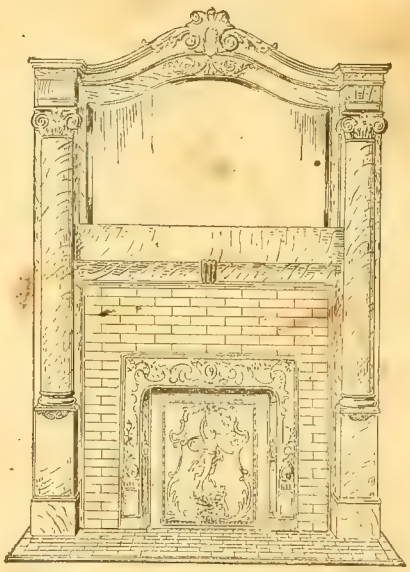
For Pullman reservations or any other information in connection with the trip, apply to any agent Southern Railway, or—

R. H. DeButts,
Division Passenger Agent,
Charlotte, N. C.

Grove Ave., Chicago, Ill., U. S. A., with name and address in full, and at least four cents in postage.

—Greensboro schools open with a larger attendance than ever before.

—Rev. J. B. Richardson, of High Point, dead.



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Elon College is situated in the hill country in the Piedmont section of North Carolina. No sickness, healthful climate, pure deep well water. All the buildings heated by steam and lighted by electricity and supplied with water. A large gymnasium for men in process of erection.

Terms are very reasonable. Cost of all expenses ranges from $137 to $187 a year.

The Young Ladies' Home provides for board at cost for young ladies who wish to cheapen their living. This home is under the management of the College and the best possible care is taken of the girls.

The Boys' Boarding Club offers young men an opportunity of living at actual cost. By these boarding arrangements the cost of board and room should be reduced to about half the cost in private homes.

Any person interested should write foa Catalogue, Bulletins, and other information to

W. A. HARPER, LL. D., PRESIDENT,
Elon College, North Carolina.

—Maine had a state election on Monday and elected a Republican governor. The present governor is a Democrat. The new legislature will probably have a small Republican majority.

—We wonder if it would not cost far less for the United States to bring all its citizens out of Mexico than to protect them in Mexico by sending soldiers. But then there are other questions involved besides that of present cost.

—Arkansas had a state election on Monday and went Democratic, as usual. The question of prohibition was also voted on.

—James McNamara, serving a life sentence for dynamiting the Los Angeles Times building, has been operated on for appendicitis. It is thought that he will recover.

—On Monday morning our streets in the vicinity of the school buildings were gay with gay children. It was opening day for the schools, and the children seemed glad.

—High Point has a gas plant.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVIII. GREENSBORO, N. C., THURSDAY, OCTOBER 17, 1912. NUMBER 47.

METHODIST PROTESTANT HERALD: Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

J. F. McCulloch, Editor and Publisher.

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Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.

Subscribers can remit diecrtly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

A WOMAN WHO SAVED A TOWN.

Just because Miss Virginia Brooks "didn't know how to quit" after she had started in the work of moral reform, West Hammond, Ind., is a far different town today from what it was a little more than a year and a half ago. Located at the very door way of Chicago, with fifty-five saloons in a voting population or 750 vice ridden, graft-ruled West Hammond was a stench in the moral nostrils of those who knew; and among people in general in that part of the country it had a reputation all its own—which, by the way, was anything but savory. And now? Well, that is the story which is now to be told.

Western papers have been calling this young woman reformer "a modern Joan of Arc." That may be right. The fact is, all who know her or have seen her describe her as mild of manner and suave of speech, as was the Maid of Orleans; and back of it all there is also the same courage—moral courage, the kind that gives her strength for every emergency—so that she has confronted corruptionists, divekeepers, saloonists, and even to their face has denounced them and then fought them to a standstill.

It is queer how all this came about. Two years ago this young woman was simply one among the many who are spending their lives in the round of social pleasures. Social uplift and welfare? She had no interest in that. Cleansing political cesspools? Why, she hardly knew they existed excepting in a general way. Her life was given over to social duties, to music, to amusement. Then suddenly she was awakened out of her complacency. It happened that she and her mother owned a few vacant lots in West Hammond, and the officials of that town sent them a bill for $2,000 as an assessment. Some assesment this, as any one who knows West Hammond would acknowledge, and the young woman of musical tendencies awoke. It did not look right. Sufficient is it to say at this point that, having investigated, Miss Brooks found her suspicions as to the honesty of the officials were confirmed. WestHammond

Miss Virginia Brooks.

was in the hand of vice, graft and corruption.

And this was the "call" that came to this new reformer, who has suddenly appeared upon the horizon of general interest. It was enough.

Any one who has been in this community of the Central West and come into touch with its life even in the last degree, will recognize the difficulties that would confront one who should try to clean up the town. So let no one with the record before him of what has been accomplished here, ever say that a task is too difficult—that it cannot be done. Here was the formula in West Hammond Given one community, population largely Polish, vice entrenched in high and low places, saloons, dens, places of iniquity wide open, and one woman with a moral purpose. Just that and nothing more. Result—a new West Hammond.

The first thing that this young woman had to do was to place herself in a position where she could reach the voters, the men of the community But they were Poles, and she knew nothing of the language. What should she do? Only one thing—learn the language; and learn it she did, so that she could stand up before an audience of these transplanted Americans citizens and appeal to them. There might be an easy way of making a reformer among foreigners; if so, Miss Brooks did not know it. At least this way has the advantage of having worked, and that is the test after all.

Then she went at her special task, which was that of "cleaning up the town." It was work from the ground up; and she muust use what she termed "militant meetings." She went to mass meetings, where often she was the only woman present. Here she would denounce conditions, at times would read the names of all property-owners who had leased their places for saloons and evil resorts, and would appeal to the manhood of the community for better things. She created considerable of a sensation one day when she read a list of property owners of vice resorts at a meeting of a woman's club of the community, and the list revealed names in the connection that made some of the members decidedly uncomfortable. But it served to awaken conscience, and people began to inquire why something was not done by the officials.

A newspaper was started for the purpose of exposing graft that was discovered among the town officers who were protecting the dive-keepers. And then again big red posters were printed and posted on the front of every dive in the community, bearing these words:

WARNING TO DIVE!
Thirty Days to Vacate.
Virginia Brooks.

The sensation that followed such action as this can well be imagined. The divekeepers were furious, of course. They foamed with rage. They threatened all kinds of harsh things. And all against that young woman whose conscience had been aroused. And she? Why, she went on the even tenor of her way, or,

rather, she kept everlastingly at it. She was in the war to the finish. She would neither give nor take puarter. Some one was to be driven out of West Hammond, and she did not propose that it be Virginia Brooks. In an interview she says:

"They threatened a variety of retaliation and tried to embarrass the work by starting suits against me, but it only served to arouse the people more. For our part, we tried in every way to interest the courts and the prosecuting attorney, but we never could get an official to act against them. It seemed discouraging at times, and we even contemplated, in the event of ultimate defeat, to organize a rival town. No one knows how powerful such a ring organization can be until an effort is made to clean it out. However, the time came when every one was up and fighting and determined that West Hammond must be clean, court or no courts. I told the people with all the emphasis I could command that they should rule, and, after studying over the situation, they, too, began to preach the same doctrine. We soon outnumbered the force of the saloon resort keepers—as the good citizenship does in every community."

And they won.

But that is not all. That is simply the record of the negative part of her work, momentous and important. But, having destroyed the bad, she now proceeded to build up the good. In an article in the National Municipial Review, Miss Rrooks, in answer to questions, says as to the results that have followed the work expended:

"I have saved for the Poles nearly $21,000 on reductions of overcharged assessments. I have succeeded in ousting an old clique that for years had been grafting on the school board, and in being elected myself to the office of president. This means that I will introduce into the neglected school manual training, domestic science, free night school, free kindergarten, and a playground. I have established a settlement house in Hammond, Ind., right across the State line, where the boys and girls have night classes, and where mothers who work can take their babies for care. There are some 32,000 Poles in this region, and the future looks to great achievement."

Such is the story written in a few short month by a young woman with a conscience stirred. She cleaned up a town; she saved the ignorant foreigner from the greed and wickedness of dive-keepers and grafters, and transformed their home life, opening before them mighty possibilities. And all because, having been aroused, she did not know how to quit. A good quality that.—Zion's Herald.

—Bro. T. A. Hunter, of the Finance Committee for the Children's Home, asks us to say that the Committee make no report this week, but will make a final report next week.

—Col. Roosevelt was shot on Monday night just after entering an automobile in Milwaukee to go to address a political meeting. The would-be assassin said he had been directed in a dream by the ghost of McKinley to avenge his death by killing Roosevelt. He fired only one time before he was disarmed. The wound was not serious enough to keep the redoubtable Colonel from making his speech, and it is thought that he will be well after a few days in a hospital, unless blood poisoning should set in. He has received many expressions of sympathy.

—The editor had a delightful time in High Point last Sunday. It was a pleasure to meet with the Baraca Class and hear the young men's earnest discussion of the lesson. The congregation in the preaching service was attentive and kindly appreciative of our message. It was a pleasure to note the improvements in the church too numerous to describe in detail. New Sunday school rooms of large size are being added to those built a few years ago. Our next pleasure was going to dinner with Bro. W. P. Pickett and his family in their hospitable home. And to close the series, Captain Rankin brought out his automobile and carried us home. Bro. Dixon was detained in Concord over Sunday by the interest in the meeting there. He and Mrs. Dixon have done a fine work in High Point.

We found the High Point people in expectancy of the corner stone laying and Dr. Davis' lecture today and tonight.

Bro. McCulloch: Please tell Sister Wall that we would be delighted to have her and Bro. Wall visit us and to move to our town. We certainly appreciate her notice of us and we feel that it has been through such prayers as they have prayed, that has helped to make our church possible. It will be done by conference we hope; they are pushing it right on. Bro. Kernodle living close by has relieved me quite a good deal the past two months; and he and his wife are experiencing some of the happiness of the grace some one wrote about in last week's Herald. Thank you, Sister Wall, and I would like to visit you though we do not know each other personally. This has drawn us toward you, and we have taken you to the throne of Grace with a God bless you and all. I want to thank everyone who has helped us in any way, for we have been faint many times, but still pursuing.

Please let me mention one time when it was dark as midnight. The next day I received from our beloved editor a letter like this, "Bro. Raper, do all you can, be faithful, don't despair, and when you have done all, be patient. I believe the church will be built." In a short time Bro. Kernodle had a phone message sent to me, "hold till I see you." He came in a few days and said do all you and your people can and I will finish. The Lord only knows how wife and I and our people felt, and still feel. Prayer moves the Almighty arm of God that moves the right. Come to see us, sister Wall, and we will do our best to make you enjoy it.

Fraternally,
C. E. M. Raper

TYPHOON DAMAGES—HELP NEEDED.

A great hurricane recently went over the part of Japan where most of our mission property is located, and left death and ruin in its path.

A cable message brings word that our property was damaged to the extent of a Thousand Dollars.

This is an extraordinary and imperative demand upon the Board's treasury for which there is no provision whatever, and is distinctly an additional burden.

Receipts are inadequate for the increasing regular needs of the growing work, and this must be met by a special appeal and gifts, which is provided for by the action of the Executive Committee of the General Conference in its recent meeting.

The Eastern Conference yesterday very promptly made a contribution for the repairs. I appeal to all our pastors and members to come immediately to the relief of the Board by asking for a special offering next Sunday, or the most suitable day therafter.

Personal contributions from friends of the cause will be greatly appreciated. It is hoped that a number will respond generously.

This matter requires haste. Please send your contributions to me at once.

Fred C. Klein.

Fred C. Klein, Cor. Sec. & Treas.
316 N. Charles, St., Baltimore, Md.

—It gives a thrill to see the announcement that the king of Siam has granted throughout his kingdom complete religious freedom and has accepted Sunday as a rest day for his realm.

JUST A LITTLE LETTER.

By Franklin.

Many years and days have passed me,
Since my little sister wrote
Just a simple little letter,
Just a simple little note.

The little script is dimmed and faded,
With the trace of many years;
But it speaks in language silent,
Of many laugh and many tears.

It speaks of one who drooped and faded,
To pass away as summer flowers;
It almost gives a far-off odor
Of long-gone youthful, happy hours.

She was a child, she was a maiden,
And then became a woman true;
She lived, she died—and passed in dying
Forever from my mortal view.

But her little faded letter
Seems to bring her back to me,
That the maiden, girlish features
Are seen in witching tracery.

That I almost feel her presence,
That I almost hear her voice;
That I almost hear her footsteps,
As she moves in girlish choice.

Just a little faded letter,
Just a little faded note,
That my little sister scribbled,
As in her girlish way she wrote.

But it talks; it speaks a volume
That no other one can read;
To others but a bit of paper,
To me as precious as a creed.

And so it is; the years are passing,
And all are borne upon their tide,
Into the mystic, hidden future,
Where every one is soon to glide.

Oh! my Lord, is there no meeting
With the loved ones passed away?
Are our loved gone forever?
To us and them no future day?

This life is but a fleeting shadow,
A little wave upon the shore;
Is there not some compensation
In the vast Forevermore?

TRUST THE PROMISES.

Last winter a man crossed the Mississippi on the ice, and fearing it was too thin, began to crawl on his hands and knees in great terror; but when he gained the opposite shore, all worn out, another man drove past him gaily, sitting upon a sled loaded with pig-iron. That is just the way most Christians go on their pathway to heaven, trembling at every step lest the promises shall break under their feet, when they are secure enough for us to fold our hands and sing with confidence as we march to the better land.—*Sel.*

FROM REV. J. W. FRANK.

Dear Brother McCulloch:—

While our ship was waiting in Yokohama we visited our former home and were delighted to look upon familiar scenes, and glad to see indications of the continued prosperity of the work there. One of the two young men whom we formerly instructed and who have been preparing for the ministry was at our former home spending the summer in special study. He used to call me "father"; and it was a great pleasure to talk with him again. The M. P. Missionaries were at summer resorts; and therefore we failed to see them, greatly to our regret.

We reached Kobe the evening of August 29, where we were met by some of our missionaries and taken to the "Mission Home"—a home owned by the Mission for the use of any of our missionaries while temporally in the city.

In two hours after our arrival servants were at work and the pot boiling. The house being furnished and the markets teeming with fruits, vegetables and other food supplies, we are faring nicely. We are to remain here until after our Mission Conference which has been posponed till October 4. At that time our future residence will be decided upon. There are three North Carolinians in our Mission and there will be another when Brother Ogburn arrives next month. If I am not mistaken the latter is a nephew of Rev. T. J. Ogburn, of Greensboro.

Kobe is a great maritime center. Soon thirty-three million yen is to be spent in harbor improvements. Our Mission, conjointly with the Canadian Methodist mission, have a great educational plant here that is to be second to none. The whole of the twenty-two acres is to be developed and used for buildings, athletic grounds etc. The Divinity School is a splendid modern brick building. Our people are fortunate in having their headquarters in an enterprizing and promising city of four hundred thousand inhabitants. We have missionary residences in seven other cities.

In Kobe we have Sunday School and preaching in both English and Japanese. In our future home we will hardly have the luxury of English Sunday Schools and preaching; but we are here to give the Gospel to others, and it is our business to finish mastering the language and preach to the natives so that they may hear in their own language.

We send greetings to our friends of the M. P. Church, asking that we may still be remembered by them.

J. W. Frank.

Kobe, Japan, Sept. 13, 1912.

NOTICE!

Ministers and delegates who contemplate attending the next session of the N. C. Annual Conference, which convenes in Burlington, N. C. Nov., 21, 1912, send names at once to the pastor of Burlington church.

T. E. Davis, Pastor,

October 8, 1912.

CORRECTION.

The item $20.60 credited to East Bend Sunday school in former issue of the Herald should have been credited to Baltimore Sunday school, Forsyth circuit.

Mrs. A. G. Dixon.

THE SCIENTIFIC METHOD—AN INQUIRY.

The scientific method was welcomed into scholastic life as the true liberator of the mind. This method involves two principles—the skeptical attitude toward every positive statement and thorough investigation from the original sources of every proposition or tenet.

To the second of these principles theoretically there would be no objection. "Come and see" was the command of those who sought followers for the Master in his early ministry and it is the spirit of the gospel today. Truth does not fear investigation;—it grows stronger by being investigated, because always such investigation will yield for the investigator addded reasons for accepting the truth. So theoretically there is no objection to desideratum number two by the scientific method, tho' actually difficulties arise, because the original sources are denied us in many cases and our investigation are for that reason only partial. This is particularly true of mental and spiritual matters, whose sources are hidden to human ken and do not yield themselves completely or readily to the scientific methods. The honest investigator will frankly acknowledge this and accept from authority what he cannot prove by investigation.

To aim or principle number one of the scientific method there is serious objection and rightly—theoretically and actually. The Master satisfied the doubts of Thomas, but plainly told him that it was far better to have believed than to have doubted. "Blessed are they that have not seen and yet have believed" said the Savior to his skeptical friend, the user of the scientific method among the twelve, and so He would say to-day to every sincere seeker for the truth in spiritual living.

Actually applied in daily life, the scientific method would dissolve the bonds of fellowship and rend the most sacred ties of home and society. Does a man always regard the association with his fellows, the love and affections of his home, the pleasant relations of the social life with the skeptic's air? There be those who do it, but it renders them miserable. The man who approaches every book with the question mark of doubt never gets the spirit of the book. Those who are "born in the objective case and the active voice," the real devotees they of the scientific method, principle one, as it takes human form, are not companionable beings and succed in creating an atmosphere of unrest and uneasiness wherever they go.

Theoretically the skeptic's attitude is impossible and untenable. Even in the natural sciences it cannot be defended. The physicist must presume that molecules exist, tho' he never saw one and never will. The chemist must assume the existence of atoms, tho' he cannot find one by a mllion years of investigation. The biologist must take for granted that the bodies he investigater are cellular in their mechanism, but he never saw one of these cells. At the base of every science there is a presumption, an assumption, a something taken for granted, toward which the wielder of the scientific method must not direct his skeptic's attitude, or else the science crumbles to nothingness.

The sad part about the scientific method is that those who wield it apply it to the religious life and with a completeness that they will not risk in their secular investigation. The man who accepts atoms, cells, molecules as needful for making hypotheses will not accept any tenet of religion. "In the beginning, God" are the words with which the Scriptures open, but he will not grant it. "All Scripture is given by inspiriaton of God," but you can't prove it and so he will not believe it. We need a saner method of research in our Colleges and Universities, for one which breeds such doubt and distrust as this is sorely at fault.

To my way of thinking the proper method of investigation is the judicial, by which I mean that we enter into every investigation with open-mindedness and a sincere desire to arrive at the truth, open for conviction on points where investigation can yield the desired information, and accepting the tenets which appeal most powerfully to the heart, of whatever department of our living, as necessary working hypotheses where investigation is impossible. Such a method will yield large fruitage in information, equally as much as the scientific method, and most helpful results in spiritual growth and insight and power. W. A. Harper.

THE SUNDAY-SCHOOL ARMY.

The growth of Institutions in the last century amazes thoughtful men. The world Sunday school Convention will meet in Zurich, Switzerland, July 8-15, 1913. A fleet of three great steamers will carry more than two thousand delegates from the United States to this Convention. Those who attended the convention in Washington City in 1910 know something of the immensity of the Convention and the scope of its work. The Convention is represented by all denominations, all nations, and all Sunday school organizations. It is difficult to say, whether the Sunday schools have done more for the Convention or whether the Convention has done more for the schools. They mutually help each other. That men of means love this cause enough to give money and time to such an Institution indicates that Christianity has taken hold of the heart and purse. Religious Conventions and campaigns cost money as well as political Conventions and campaigns. They charge liberal contributions to political campaigns with selfish motives; but Conventions of Sunday school movements will hardly receive such blame. The probabilities are that there are as many faults in those who blame as in those who give for any great movement or purpose.

Primarily, the Sunday school, as our Institution, had as its mission the education and care of poor children. It has grown large enough to embrace in its purpose all children, rich and poor alike: for rich children have soul-needs, if not body and mind needs. This large view and mission of the Sunday school—the salvation of the child—has added new meaning and emphasis to its world-wide value. As the idea grows the Institution grows. It now enrolls some twenty five millions and if these give one penny apiece each Sunday it would be a quarter million dollars per Sunday or thirteen million dollars a year or, say, one million dollars a month. Most of that money goes into printing papers, cards, pictures, booklets, and makes a vast commercial business, to say nothing of the enlightenment of millions of minds and the development of our army of two million officers and teachers. Then think of the organs, pianos, libraries, maps etc. that are published by special contributions. Add the buildings and furnishings provided by the churches to house and conduct these schools and the magnitudes of the Institution grows larger as we take inventory of Sunday school stock. The praise of the children fill the world. The Jerichos that resist the gospel must eventually surrender and their walls must fall before the tramp, tramp tramp, of this mighty host and the shout of their unbridled mouths. This army is unceasing and the sound of happy voices will soon girdle the globe. The time is not far away when the sun will never set upon the Sunday school in session an in prayer and song will be as constant as the tides of the ocean.

Do you belong to this army armed with the sword of the Spirit which is the word of God? Does the martial music of such an army inspire you to attend? Does the conquest of the world by chil dren appeal to your faith? Are you in the army of the Lord and outside of this victorious host? Do not shout in the church unless you work in the Sunday school.

W. W. Staley.

FOREIGN MISSIONS.

All do not immediately see what I call the logic of foreign missions. But surely you will see it from this point of view—the first duty is to proclaim the truth (God has reconciled the world to himself in Jesus Christ, and that he calls men to himself by faith in propitiation), because that truth proclaimed in any part of the world establishes the first seeds, or the first foundations, of the Chrstian Church. Take, for example, what happened in Japan. You remember that in 1854, when the British fleet was lying in Nagasaki Bay, the Japanese Government was extremely anxious that we should not land, and General Wakasa was appointed to watch the fleet and to prevent the British troops from landing. It happened that as he rowed about the bay in fulfilment of his duty, some careless sailor of one these English men-of-war had dropt his New Testament overboard. Probably he cared very little for his New Testament, and he parted with it without any regret. But it so happened that General Wakasa picked it up out of the sea, and he was curious to know what this book was. He got an interpreter to tell him what it was. He became interested in it. He procured a Chinese New Testament and read it through—it brought him to Christ. Twelve years later General Wakasa came down to Verebeck, the missionary, and asked to be baptized because he had found the Savior. Your Bsitish sailor let his New Testament fall into the sea, but that New Testament converted the general of the Japanese army, and his family, and the whole circle of his friends, and planted the blest truth of reconciliation in the island of Japan. That is the logic of missions. The first duty is to let the world know, and let every race of men know, to have it in every language, to put it within reach of every human being, that "God is in Christ reconciling the world unto himself."—*"How the Cross Saves," by Robert F. Horton.*

VITAL STATISTICS.

County Commissioners, County Boards of Health, City Fathers, what are you hiring health offiers to do? To make health speeches, write health articles for the newspapers, visit the county homes and jails? These are merely the means to and end. It makes no difference to you about methods: what you want are results—a reduction of your death rate. Keep your eyes on the end; forget the methods; that is the health officer's business; its is yours to see that he reduces the death rate. Health work either favorably influences death rates or is worse than worthless.—*State Board of Health.*

NOTES ON C. E. TOPIC, OCT. 20.

Subject—"Christian Sociability." Rom. 14: 16-19; 15: 1-3.

(To be Led by the Social Committee.

Are you a sociable sort of creature, Shakespeare says "Society is no comfort to one not sociable." Are you the kind of person who invites others to the Christian Endeavor and Sunday school, or instead are you too selfish to have others share the Christian privileges you enjoy?

As Christians we must confess that individual church members and the church as a whole is not sociable enough; cold, distant, reluctant to give the warm handshake of welcome and friendship. Then, too, church members are too ready to criticise others who take to social enjoyment. They condemn the theater as a whole and not individual shows, which is as inconsistent as it would be to condemn all the books of the world because some are not pure.

Occasionly we see men, who are large hearted, buoyant, agreeable, companionable, and we love them. Oh, if every Christian was that way, what a wonderful impetus it would give the faith. One's treatment of his neighbors often shows the manner of man he is. It is said "We are born neighbors or have themthrust upon us."

From the Pens of Others.

You and I must not run away from the world and worship, as did some of the old saints, from lonely tree-tops, or quiet caves; we must plunge into the riot of the time and keep our faith, our Godly strength, our Christian word, our loyalty to manly strength.—The Wellspring.

It is easy to put up a sign, "Strangers Welcome," but one hand with human blood in it speaks a warmer welcome than all the signs which were ever printed or painted.—Charles E. Jefferson, D. D.

Travel as a friendly man wherever you go; make new friends; trust men as often as possible; be glad at every glow of kindly feeling that warms your heart; look for good for all kinds and conditions of men. Find out their best thought. The humblest may teach you something. Praise whatever is good. Carry the sign of a new free maasonry.—Charles F. Dole.

Waiting to have a friend is altogether different from wanting to be a friend. The former is a mere natural human craving, the latter is the life of Christ in the soul.—J. R. Miller.

It is easy to be gentle to those who are kind, patient, thoughtful, and generous, but there are others with whom it is hard to be sociable, for they do and say what irritates and impels us to unloving treatment of them. If we have the mind of Christ, we shall be unaffected by the atmosphere about us.

There is no need, perhaps, to do more than nod to Mr. Brown as you pass him on the street, but it helps to cheer the old man if you stop and ask him about his rheumatism,or how the good wife endures her asthma. It's no great task, and perhaps not necessary,to go out of one's way a block or two to inquire how Mrs. Smith is recovering from her recent accident. But it adds strength to the weak and courage to the faint-hearted to know that some one is thinking about them and hoping for them to get well.

"THAT SILENCE SAVED ME."

There is a very suggestive incident related illustrating how at times silence may be a greater power for good than any other agency.

A young man sat chatting with some giddy girls. Among them was a sweet, quite young woman known as a Christian The young man, thinking to tease her bantered her about her religion. The silly girls tittered, but the object of his mirth remained silent. Then with the folly of youth, and recklessness of impiety, he uttered mny infidel objections to Christianity. She did not smile, nor look at him, nor seem to notice him. Then he continued his harangue, hoping to force her to refute something. But she maintained the same sweet, dignified silence. A vision of his own stupidity broke over the young man and convicted him of sin. He said afterwards, telling the story, "That silence saved me."—Selected.

THE MINISTER'S WIFE.

The minister's wife ought to be selected by a committee of the Church. She should be warranted never to have headache or neuralgia; she should have nerves of wire and sinews of iron. She should never be tired. She should be cheerful and intellectual, pious and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts cook his dinner, and copy his sermons. She should keep up the style of a lady on the wages of a lady laborer, and be always at leisure for "good works" and ready to receive morning calls. She should be Secretary of the Bank of Hope and President of the Missionary Society; she should conduct Bible classes and mothers' meetings; she should make clothing for the poor and gruel for the sick; and, finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty—and other people's too.—Conservator.

From Pastors and People.

PLAN OF APPOINTMENTS.

Mocksville circuit, Oct. 5-6.
Winston, Oct. 13.
East Winston, Oct. 14-15.
Stanly, Oct. 19-20.
Flat Rock, Oct. 26-27.
Haw River, Oct. 29-31.
Why Not, Nov. 2-4.
Pinnacle and Mount Zion, Nov. 6-7.
Guilford, Nov. 8-11.

W. E. Swain...

NOTICE.

All pastors who have not already done so will please report names of delegates to the Annual Conference. Report to the Sect., Rev. S. W. Taylor, Winston-Salem, N. C. This is important and should be attended to at the earliest possible hour. Don't put this off till tomorrow. Do it now.

W. E. Swain.

Dear Brethren of the Ministry:

Will you please send to me at once, on postal, the amount spent on churches and parsonages since last Conference? Don't wait till too late, I shall be glad if you can do this early. Very truly,

W. E. Swain.

NOTES FROM THE FIELD.

Last Sat., Oct. 5: 6., was spent with Bro. D. A. Highfill, pastor, and the people of Mocksville Ct. This charge is something of a shoe strinf. It is very clear that Mocksville is not aware of the power it has. There are some very faithful men and women on this work and I almost feel like calling their names. These noble souls have done well and deserve much. Verily they have their reward. Brother Highfill has been faithful in the discharge of his duties, disregarding his own personal comfort and some times his very health. When will the day come when all who have pledged before God and man that they would "contribute as God gave them ability" will do just what they promise?

The people, as in some other places, are kind in their homes and this seems to make it harder some times to say what really seems necesary. Conference is almost here. There is very much to be done. Members of the church, what are you going to do about it? The way you finish up with your pastor of this year will, in some measure, determine who your pastor will be for another year. Praying for larger liberality, a wider vision and deeper work of grace throughout the church, I am,

W. E. Swain.

Yadkin College Ct.

To the official members:

Dear Brethren: The 4th Quarterly Conference, will convene, at W. Lexington Methodist Protestant Church, on Saturday before the 1st Sunday in November. Preaching at eleven o'clock.

Dinner; business of Quarterly Conference. We want every official member of each church to be present. Now let every official member do his very best and come with a rousing report. Only about five weeks till Annual Conference, brethren: what is done must be done quickly.

We received Bro. H. E. Gibbs, wife and daughter (Miss Clara Bell), into W. Lexington M. P. Church, good additions, they come to us from Gibsonville M. P. Church. Sister Gibbs is a sister to Bro. Lindley Gerringer. We are baptizing a few babies along now and then. We will have reached over twenty by Conference.

H. L. Powell, Pastor.

Mountain Valley, Ivy Circuit.

Our Pastor, Rev. S. B. Stephens, preaches once a month for us and on Sunday, the 6th began a week's meeting here which closed Saturday. Congregation at this place has been very small until the last nine months, the people became interested in our pastor's preaching and every Sunday he preached here the congregation began to increase, and of late (the weather being favorable) the church would not hold the people.

Now during the week's meeting Bro. Stephens preaching twice every day the congregation increased every service, and so did the interest, we are much divided here, the Baptists and Presbyterians so near, but every service was attended by both.

The attendance and attention surpassed anything of the kind recorded in the history of this church.

We believe only a very small part of the good being done in this meeting is as yet seen. While there was but one young man united with the church during the meeting, yet there are several we understand that will unite at the Pastor's next appointment. I now repeat the words of Rev. Brown. D. D., the principal of the Presbyterian High School and also Pastor of the Presbyterian Church, all which is near to our Church, who attended with his scholars at most every, service, all listening to Dr. Stephen's sermons. He was heard to say after listening to a sermon Dr. Stephens preached on the subject of What is the real Soul of man, and when will it appear before God:

"The people of Mountain Valley had the privilege to hear the best sermon ever preached in this country." Such a man as Dr. Brown is a competent judge of preaching. The whole congregation seemed spell bound while he preached this sermon of not less than one hour. A congregation could not have been more attentive. As our Pastor discoursed to them of their souls and the felicities of heaven, tears flowed as he protrayed to them the glory of the home above.

In the Bible Dr. Stephens is studious, and in his life he is consecrated and these characteristics combined with other very worthy ones unquestionably make him a man of power in the pulpit and out. His explanations of mysterious passages of Scripture are such as a little child can understand. His week's preaching here at this church together with his year's pastoral work has made the tie that bound us together stronger in every respect. Truly our church has been revived and we believe today is stronger than ever. Dr. Stephens has worthily proven his ability as an uncompromising Minister of the Gospel. He is also indeed a genuine Methodist Protestant and at all times preaching a straight Bible doctrine, as well as being a strong discipline man, and we who know the worth of a good able minister and Christian man, want him back on our circuit another year. Pastor and members get along in perfect harmony and are so well pleased.

Reporter.

Burlington.

There were 193 in Sunday school last Sunday, a slight increase over the preceding Sunday.

Bro. Andrews, our superintendent, was again absent. He was in Wilson County addressing the County S. S. Convention of that county.

The Junior Philathea held a candy sale this afternoin, the proceeds of which will help pay their pledges to the new annex to the church.

Rev. Mr. Ashburn arrived Saturday evening, and is assisting our pastor in our special meeting which began Sunday morning. Bro. Ashburn is a good

preacher, and much interest is being manifested in the services by both the Christians and the unsaved. We are expecting a great revival of the church and community.

Since our last report, the death angel has visited our church and removed from our midst an aged brother. Bro. Alfred Crawfird, who was nearly seventy years of age, died last Wednesday. The funeral was conducted by Bro. Davis, and burial at the old church in the country. The deceased brother leaves a widow, several children and a host of friends and neighbors. We extend heart felt sympathy to the bereaved family.

C. B. W.

Asheboro.

Sunday the 6th inst. was Decision Day with us. Twelve came forward and gave their names as wanting to become Christians.

This was the beginning of our special meeting. Bro. C. A. Cecil came to us Monday and did all the preaching up to and including Thursday night. He brought us helpful sermons and a good deal besides in the way of Christian spirit, earnestness, the spirit of prayer and consecration, all of which was a great help to us in the services and out.

Bro. C. H. Whitaker preached a very helpful sermon Friday night, Mrs. S. L. Hayworth having led the service that afternoon.

There were twenty-four professions, not counting reclamations. Twenty-three joined the church last Sunday morning, the most beautiful sight I have witnessed in this church since I have been here and the most impressive service, I think.

The meeting is one of considerable power and the results in full are not given when we name the professions.

Some of our people are planning to atend the Corner Stone laying of the Children's Home Thursday.

T. M. Johnson.

Oct. 15, 1912.

MT. PLEASANT, UWHARRIE CT.

Our pastor, Bro. Trogdon, has served us as faithfully as his health would permit; he has made great sacrifices of his home and farm, come among us with his soul filled with the Holy Ghost, his eyes filled with tears, plead for our children that they might be saved. Do we appreciate his service as we should? Bro. Trogdon has doctor bills to pay this year, let us see to it that we pay him what we promised for his year's work and loving kindness.

Bro. Trogdon in my imagination is as near a type of our Savior as I have ever seen. My prayer is that the Lord will send him back another year. I believe there would be great good done. He is liked by all denominations.

Our Sabbath school is lively with good interest; 63 present yesterday. We had a collection at our Children's Day of $16.-75.

G. H. Cashatt.

October 14, 1912.

RANDLEMAN CIRCUIT.

Our fourth quarterly conference will meet at New Salem on Saturday before the first Sunday in November (2nd) at 3 o'clock P. M. Brethren, get ready and be there promptly. There is much to do.

J. B. O'Briant.

October 14, 1912.

EAST WINSTON M. P. CHURCH.

Last Sunday evening Dr. W. E. Swain was with us for his first visit. He preached a splendid sermon. Our people enjoyed having him with us very much. The congregation was very much pleased with him and hope he will make another visit soon.

The services included a complete resume of the church work since the organization, and also gave a detailed account of the Sunday school work, which was a most successful report.

Mr Henry Martin sang a solo which was enjoyed very much.

A history of the Sunday school, the date of the beginning of the church and its work since the building was complete 13 months ago was read, which was very interesting.

The Sunday school is very good now, and we hope to be able to do a great deal of good.

We are very sorry that Mrs. R. L. Jordan who has been very sick at her home on Highland Avenue for some time with heart trouble had to be taken to the Twin City Hospital. We hope she will soon be able to be with us again.

Rev. S. M. Needham, pastor, has been preaching every 2nd and 4th Sunday but there will be no service the 4th Sunday of this month on the account of the meeting which will be in progress at the 1st church.

Reporter.

CID. UWHARRIE CT.

Bro. J. B. Trogdon yesterday delivered a soul-thrilling sermon. There was a right large congregation and a most attentive one.

Bro. Harris Hill of Piney Grove came up to worship with us. We are always glad to have him, as he always makes a talk for us. Come again.

Mr. Robert Farlow of High Point spent Sunday at Cid.

We reorganized Sunday school last Sunday and put in new officers, to wit:—Mrs. N. W. Lanier, Supt., Mr. Lee Sullivan, Asst. Supt., Miss Beulah Wright, Sec., Mr. John Wright, Asst. Sec., Mrs. A. B Gallingham, Organist, Miss Gracie Wright, Asst. Organist. The teachers will be elected next Sunday at 2 P. M. We hope to have an evergreen Sunday school. Brethren, pray for us that we may be successful.

There was a "Free will" offering taken at Cid Sunday for Bro. Trogdon for which we thank the people very much. As he has served us well I feel we cannot do too much for him.

We hope for a speedy recovery of Bro. Trogdon's two little children who have been seriously sick. May God's richest blessings rest upon the Herald and its many readers.

Reporter.

FLAT ROCK.

Our pastor will preach his last sermon for the year next month.

The township Sunday school convention convened here, with that godly little man Rev. Shufford Peeler, who is endearing himself to the whole county in his endless efforts for the Sunday school's advancement.

Our special meeting, the greatest in years, by that saintly man, Rev. John H. Moton, was duly reported, but as pastor's letters are always given precedence, ours was turned down.

Our pastor has given us sermons throughout the year of an unusually high order, for which we are sincerely grateful.

Some six of us attended the county S. school convention at Moriah.

Mr. J. A. Davidson, county commissioner, and mother were with us on yesterday, guests of Mrs. J. B. Ogburn. Also Mr. B. Lee Fentress.

Lee having finished his law course at the University is now associated with Mr. Wayland Cooke of Greensboro.

May he shunning all evil, make a future record as enviable as in school, where he was a hard and faithful student.

Miss Pearl Williams entered the State Normal instead of returning to Salem this year.

Mr. T. A. Wilson has moved to Summerfield and enters his children in the State High School there.

Reporter.

SPRING CHURCH.

For a dozen reasons or more we postponed our services for Orphans' Home Day until the second Sunday. We held

Continued on page 10.

"PASTOR" RUSSELL EXPOSED.

Mr. W. T. Ellis has become interested in the work of "Pastor" Russell, as he calls himself, and has taken the pains to look him up. He sets forth in long articles his findings. He declares that Russell is a more successful worker than Dowie and other monumental impostors He is reaching millions of readers with his false teaching through the papers that have been duped into an agreement to publish the plate matter he furnishes, Some of our North Carolina papers, we have been surprised to see, are carrying Russell's sermons wth all their death-deaing errors to their readers regularly.

Russell's popularity is due to the fact that he teaches for the truth errors that are more palatable than the truth to a certain class of people, especially those who are conscious that they are worthy of condemnation, and yet do not like to think or believe in future punishment.

It is a case of the blind leading the blind, or a case of a designing rascal leading those whose dishonest hearts make them easy dupes. We are glad that Mr. Ellis has exposed "Pastor" Russell.

ELON COLLEGE AND HAZING.

President Harper on Wednesday morning last took a high stand in reference to hazing, which all who love decency and order in College life will appreciate. A young man expelled for hazing in another institution offered himself for matriculation here. The young man did not present a certificate of honorable discharge from his former institution. The President immediately communicated over long distance phone with the head of the institution from which the young man came and found that he had been expelled for hazing.

The President of the College in question told President Harper that he believed that he would profit by his experience and make a good student. The President communicated these facts to the Faculty here and unanimously the young man was re-sed admission and the head of the sister iinstitution was written the following:

"I thank you for saying that it would be perfectly all right with you for us to enroll him as a student, but we do not feel that institutions of learning ought to act thus with reference to each other's expulsion of students. We have always made it a practice at Elon to accept the finding of an institution from which a person came as final, and to act upon it as if we ourselves had issued the decree. We believe that, when the Colleges of the State have decided to do this, the practice of hazing will soon be stamped out and not till then."

The student body and the citizens of the College community here heartily approve this action on the Faculty's part and rejoice that every step consonant with the high purpose for which Elon was founded is being taken to keep the blight of hazing from the College. As the President stated in his letter from which we have just quoted, the Colleges of the State will do well to adhere to a standard like this when expelled students offer themselves at their doors for admission. Such action will insure the stamping out of hazing and many other evils of College life and thus do a great good in the State's educational uplift.

FULFILLED JUDGMENTS.

Those people who are presuming upon the love and mercy of God, and are saying that, because of those questions, He will not bring guilty ones into judgment, are greatly deceiving themselves. They are regarding God very differently from the manner in which He is presented in the Bible. In no place in the Bible is God represented as being so gracious and merciful that He will let unrepentant ones go unpunished. He is not made to appear to be indifferent to His pronunciations of judgment against transgressors of His laws and commands. Quite the reverse is true. As one reads the Old Testament he may see, if he will see, that the great judgments which God threatened against the Israelites for their continued disregard of His commands and instructions, were fulfilled in due season.

Take, for example, the judgment pronounced against Sodom and Gomorrah, because of the wickedness of the inhabitants. Those people had been repeatedly warned by God that if they did not repent of their sins and turn to Him they would be visited with judgment. But they trifled with God's warnisgs and presumed upon His mercy and forbearance until their day of judgment came.

In Jeremiah, reference is made to God's pronounced judgment upon Edom for the sins of the people. Then God said: "As in the overthrow of Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, no man shall dwell there." Skeptical ones in these days are saying that those cities were destroyed by natural causes, and not as a result of special judgment from God. This is a falsehood. The destruction was a specific fulfillment of God's threatened judgment, and this fact is confirmed by the authority of New Testament declaration. Moreover, other threatened judgments, in Old Testament history against cities and citizens, were duly fulfilled and except in those instances where the people repented in due season and turned heartily to God. Such judgments have a bearing upon the people of our land today. They are warning which cannot be disregarded without great peril. As certainly as the judgments in ancient days were fulfilled, so certainly will God's threatened judgments against wicked people in our day be fulfilled. He who will not believe this fact, but will continue to presume upon God's mercy, will reap the reward of his folly and sin. Be not deceived by any theory which denies the word and warnng of the God of truth.

C. H. Wetherbe.

CHRISTIANITY REASONABLE

Reason is the prerogative of man, and probably of most heavenly beings. At least, we know of two who reason: God and his Son. God said in ancient times, "Let us reason together." The Son is in the likeness of the Father's glory. Therefore we would believe that he reasoned, even if his teachings in ths world, after he came here, did not prove it.

Reason is at the foundation, the basis of religious obligation.

Possibly nothing unreasonable can be binding in the way of requiring sacrifice for it.

All the evidences that are genuine, or of weight, testify that Christianity is reasonable.Its chief semi-abstract claims appeal forcibly to our reason, and some persons, simply on account of them, profess to be Christians:

That God is our Father; that he requires us to love one another that we would do to others as we would have them do to us; that we should forgive; that faith, hope and love are elements necessarily interwoven with each other in the fabric of spirituality, and that the greatest of them is love; that philanthropy must be cultivated; that God requires of us, not according to that which we have not, but according to that which we have.

J. J. Summerbell.

Dayton, Ohio.

PLAN OF APPOINTMENTS.

Mocksville circuit, Oct. 5-6.
Winston, Oct. 13.
East Winston, Oct. 14-15.
Stanly, Oct. 19-20.
Flat Rock, Oct. 26-27.
Haw River, Oct. 29-31.
Why Not, Nov. 2-4.
Pinnacle and Mount Zion, Nov. 6-7.
Guilford, Nov. 8-11.

W. E. Swain...

MESSAGE FROM THE SALOON.

Wanted—one hundred boys for new customers. Most of our old customers are rapidly dropping out.

Ten committed suicide last week.

Twenty are now in jail and eight are in the chain gang.

Fifteen were sent to the poorhouse; one was hanged.

Three were sent to the insane asylum.

Most of the balance ain't worth fooling with—they've got no money.

We are just obliged to have new customers—fresh, young blood.

Or we will have to shut up shop.

Don't make any difference whose boys you are—we need you. You will be welcome.

If you once get started with us we guarantee to hold you. Our goods are sure.

Come early and stay late.—*Ex*

FROM "A MORE EXCELLENT WAY."

Mary Potter Angell

When each girl had given her pledge for what she thought she could give, Alice opened her Bible and began to read at the last verse of the twelfth chapter of First Corinthians.

"But covet earnestly the best gifts, and yet show I unto you a more excellent way.

"1 Though I work with the earnestness of men and of angels, and have not the spirit of giving, I am become as sounding brass and tinkling cymbal.

"2 And though I have the gift of music and understand all church socials and all entertainments, and though I have all elocution so that I could move audiences, and have not the spirit of giving, I am nothing.

"3 And though I bestow all my talents to help the heathen and all my services for the raising of money, and have not the spirit of giving, it profiteth me nothing.

"4 Giving extendeth far and is kind, giving wearieth not, vaunteth not itself, is not puffed up.

"5 Doth not behave itself unwisely, seekeeth not her own, is not easily discouraged, thinking no selfishness.

"6 Rejoiceth not in stinginess, but rejoiceth in self-denial.

"7 Giving never faileth, but whether there be socials, they shall fail, whether there be tableaux, they shall cease, whether there be entertainments, they shall be done away.

"8 And now abideth working, soliciting, giving, these three, but the greatest of these is giving."—Kind Words.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

Frances Ridley Havergal's admirers, whose name is legion, will read with interest the following lines from her pen:

I attend church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself unless I sustain him by my prayer and presence.

4. By staying away I lose the prayers which may bring God's blessings, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that (St. Luke 14:18.)

12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then like Peter do not know him!

14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary until thousands never enter a church, and yet they think they have good reason for such neglect.

15. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in Heaven to have slighted my last Sunday on earth.—*Baptist World.*

THE WORK OF THE TEACHER.

CHAS J. MORGAN.

A few years ago I stood in the presence of that marvel of architecture, the great cathedral of Cologne. The stupendous scaffolding mounted far up into the air and the great crane still stretched out its arms, as it had done for so long, to receive the precious burden, The click of the tools of five hundred workmen was heard day by day as the work went on. A few months later, in the presence of the emperor and before the eyes of all Europe, the cross was placed on the pinnacle of the spire, five hundred feet above the ground, and the great structure was complete. The cannon thundered, the sonorous organs sounded out their jubilee, the chorous chanted the *Te Deum,* and the vast throng uttered a solemn and joyous "Amen." Centuries ago the architect drew his plan and the workingmen laid deep the foundations. Ages came and went; dynasties rose and fell; generations passed away; workingmen perished, and one masterbuilder followed another through the centuries. Though interrupted, hindered, delayed, the work went on. The walls rose, the roof was placed, the carving was finished, the windows blazed with glory, processions moved down the aisles, incense rose, and the architect's dream of a temple became embodied in stone—a thing of beauty, a joy for the world. Every pupil that stands before a teacher has in him possibilities as far surpassing the grandest cathedral as a living soul surpasses dead matter. The great Architect has a plan for each soul. Every teacher enjoys the high privilege of contributing something according to his wisdom and skill, in bringing to perfection the plan of God and of calling into bold relief every lineament of that spiritual temple that is to endure when cathedral walls have become a "shapeless cairn." We train for eternity.—*Examiner.*

—There are now six different political parties with presidental candidates in the field. If you don't happen to see anything in this line that suits you, just ask for it. Remember, it is very dangerous for a Christian to talk politics when his pulse is more than eighty to the minute. —Christian Indicater.

—Charles F. Walsh the aviator while giving an exhibition flight before 50,000 people at the Trenton N. J. Fair grounds last Thursday fell about 2,000 feet through the air, being instantly killed.

Begun on page 7.

all day service; it was quite a success. The congregation was rather small, but the recitations were fairly good. Collection for the Home amounted to $11.00.

As our pastor was absent Bro. E. C. Dimick filled his appointment here in the afternoon. We are yet alive with our Sunday school and hope to keep it alive through the dreary winter months.

The fourth and last quarterly conference will convene here Saturday before the fourth Sunday in this month. We are right much behind on our pastor's salary, but hope to collect every cent before conference, as this is his last year with us. Mr. R. C. Crews our delegate to conference and Mr. G. F. Robinson alternate.

Mr. J. W. Magee and Mrs. Virginia Massey both of this place boarded the north bound train for Richmond, Va., Wednesday October 9th, and were happily married. They stayed over a few days on their bridal tour and attended the Fair. They are now here in town where they will make their home. We wish for them a happy life, and may their future days be their brightest.

Nannie Massey.

Pleasant Hill, N. C. Oct. 15, 1912.

THOMASVILLE STATION.

We are very glad indeed to read the letters which we see in the Herald. But Thomasville has been reporting very little lately.

We had two fine sermons Sunday, which is nothing uncommon, for Bro. Suits always has something good to tell us. If we would only listen with as much earnestness as he preaches there would be much more done.

Our fourth quarterly conference will convene Wednesday night, October 23. We are very sorry to see that this conference year is drawing so near to a close. Bro. Suits has served us faithfully for several years and we hope and pray may serve us for several years more. We wouldn't know where to go to get a more faithful minister.

Miss Polly Wellburn, one of Thomasville's faithful members, passed into the Glory World last Wednesday. The funeral in Thomasville M. P. Church Friday morning by Bro. Suits..

Miss Wellburn made a profession about a year ago and from that time was a faithful member. The funeral was well attended. She was laid to rest in the cemetery at Mt. Carmel.

Hoping to hear from Thomasville soon.

I am yours in Christ,

Mrs. Laura Dickens.

CONCORD.

Our meeting began Saturday night with sister A. G. Dixon in the pulpit. I am so glad that in asking Bro. Dixon to come to help in our meeting our pastor did not forget to ask Bro. Dixon to bring his wife with him. She filled the pulpit Saturday night and twice Sunday. The three services were well attended by very large crowds. This not being the first time that sister Dixon has been with us made us more eager for her to come back again. And we are so glad to think that she is so interested in the souls of those who are out of Christ and do not know Him as their Savior. We were so dis appointed when she told us that she would be obliged to go back to her work in High Point Tuesday morning. She left with the spirit of the Lord bearing on the hearts of many, through her influence. Bro. Dixon is still with us and we are having a good meeting; souls are being brought to Christ, back sliders being reclaimed and the church being stirred by the Holy Spirit. We praise the Lord for sending these good people to us and may the Lord give them many more souls for their hire and may they both have many more years to do great work for him is my prayer.

We have organized a Ladies' Aid Society for the benefit of our church; it is just three months old? We have gotten up a plan of piecing a quilt and every one that will give us a dime, we work his name on it and we find that it is a great success.. Our Society is small in number, but the Lord has promised to bless those who meet in his name.

Miss Roxie and Lettie Little have gone to school. We miss them in our Society and S. S., but wish them great success in school.

Mr. P. J. and L. R. Blackwelder have gone to High Point to work a while at carpenter work. They will not be with us in S. S. very often, and we will miss them too. Bro. Lindley being our S. S. teacher, it seems that we just can't give him up, for he was so much liked by his class, but we wish them much success and trust that soon they will be back at home and back in the S. S.

Mrs. D. A. Braswell has been very ill but is getting better, I am glad to say, and I pray that the Lord's greatest blessing may be with her and that she soon may be up again.

We would be glad if any Ladies' Aid Society can give us any information of any kind we would be glad to get it. This being the first Ladies' Aid Society that any of us ever attempted to work in and if any one can help us in any way we certainly will receive it with the greatest of pleasure.

The scarlet fever and other contagious diseases being in our town has shut the children out of S. S., for four weeks and we don't know just how much longer, but we trust tnat it won't be long until the little ones can be back in S. S., for we miss them so much. May the Lord keep their little minds and hearts from the evil of this world.

Mrs. Lottie Brown.

THE POSTAL CARD.

W. F. Kennett, Editor.

Our special meeting for Gideon's Grove begins next Sunday with Rev. J. H. Moton to assist. We have had good revivals in all the other churches and we are very anxious for a successful meeting at Gideon's Grove. We will very greatly appreciate the prayers of all friends in behalf of the meeting.

The President's Appointments:

Dr. Swain's visit will embrace the 4th Sunday in this month and his appointments are as follows:—

Palestine, Friday evening, Oct. 25th at 7 o'clock.

Gideon's Grove, Saturday 26th, at 11 o'clock. The quarterly conference to follow.

Flat Rock, Sunday, October 27th, at 11 o'clock, and at Bethel at 3 o'clock in the afternoon.

It is only a little more than one month until conference and there is much to do if we get ready for it. There is such a disposition on most fields to defer things until near the close of the year that it is difficult for the average preacher to keep from getting a little nervous.

Our good people continue to show us many kindnesses and our failure to thank them through the Postal Card does not mean that they are less kind or that we are less appreciative. We are too far behind with thanks now to mention names.

As the year draws to a close let us all pray that the Lord may lead us by His Spirit in the work of the Annual Conference.

STANLY.

Our fourth quarterly conference will meet at Friendship on Saturday before third Sunday in October. President Swain will be with us and preach at 11 A. M. The division of the circuit will be one of the most important matters under consideration, and we hope all official members of all the churches will be present and any others that can.

G. L. Reynolds.

ST. PAUL.

The services of two weeks closed last night. These services have been conducted by the Rev. R. E. and Mrs. Andrews; evangelists of the Wesleyan Methodist church.

Their messages carried conviction to many who realized their true condition before God in the life they were living and requested prayers to aid them in seeking a deeper experience of Christian life. There have been some fourteen young people that came out and professed they had found Jesus as their Savior, others asked to be prayed for, thereby acnowledging they were not living right before God. At the clohe of the service last night, the pastor, Rev. G. F. Millaway, preached from text, "Awake, Awake." A young woman professed Christ, and several decided to unite with the church.

MORIAH, TABERNACLE CT.

Bro. Cecil met with us again last Sunday evening and preached a good practical sermon on "Watchfulness."

Our Sunday School is growing in attendance and interest. Our attendance for last month is as follows: September 22nd, 99; September 29th, 93; October 6th, 99; October 13th, 94; average 96¼. This is the highest we have averaged since we entered the contest for the banner Some of the S. S. pupils are still working for their gold pin.

We are sorry to report the illness of two of our faithful S. S. pupils, Bob Kirkman, who has scarlet fever, and Herati Coe, who has appendicitis. We are praying for their recovery and hope to see their bright faces in our S. S. soon.

The class book of Moriah will be revised Saturday before the fourth Sunday of October in Moriah Church.

The fourth and last quarterly conference will be held next Saturday at Julian. There will be preaching at 11 o'clock.

With best wishes,

Reporter.

HAW RIVER AND REIDSVILLE.

Today was a beautiful one. We held our 4th quarterly conference. Bro. Hopkins, our faithful secretary, was sick, and we elected Bro. Crawford Huffines Sec-*pro tem.* There were 27 official members present, and a spirit of brotherly love prevailed. We had some important things to consider. When I came to Haw River circuit we had seven appointments. Last year we agreed to let Brown Summit go to St. Paul. They raised the Haw River salary to $600.00. This year we have built a church in Reidsville and now Haw River circuit has four appointments and made the salary $550.00, the same as it was when I came here, and today after prayerful deliberation give Bethany and Sandy Cross to Reidsville, provided the Annual Conference agrees to it, and will help this Reidsville mission. Reidsville will start clear of debt but young; the two appointments given her are the weakest on the circuit, by this we hope to make them strong. For a year or two there will be a pull. I get a new member now and then. If we can get some help for a year or two as we will have to rent a house and the pastor will have to keep a horse. In a few years this charge by having help now, will pay back into the treasury of the Lord, Haw River will be a compact circuit, and with the pastor to mingle with them like he can, will be a delightful field. Every one seemed delighted and I am frank to say I believe the Lord led us today and will lead us into "green pastures" if each one will pray and work.

Reidsville, Bethany and Sandy Cross are to make a canvass and let me know how much they will pay and report to me next Saturday. We were glad to have several sisters out, also some boys and girls; all seemed so much interested The good sisters gave us a real picnic dinner and said if they could carry the vote they would vote to give one tenth of the income of the men and women, for it belonged to the Lord.

We elected Bro. Geo. S. Kernodle as delegate and Bro. J. A. Gunn alternate for Reidsville and Bro. Walter Maxwell alternate for Haw River circuit. I stepped out when the delegates were instructed. This may be my last year in this section; if so I am happy, for I had a vision three years ago and I have lived to see it come to pass. I am made to think of Moses and the children of Israel over the Red Sea. They praised the Lord. Let me say, Praise the Lord.

Fraternally,

C. E. M. Raper.

October 12, 1912.

BETHESDA, YADKIN COLLEGE CT.

Our Sunday school is doing well. We had 117 present last Sunday. We have Sunday school children between 85 and 90 years old down to the cradle roll. Our pastor filled his appointment giving us a good sermon.

The 4th quarterly conference will meet at West Lexington on Saturday before the 1st Sunday in November. The pastor requests all of the official members of each church to be present, as there is a lot of business at the 4th quarterly conference.

Bro. J. C. Farabee and family will move from this community to Lexington. We hate very much to loose Bro. Farabee and family from this community, church, and Sunday school. Bro. Farabee is one of our S. S. teachers and a good one; the little people like his work.

Mrs. Alex Evans has been very sick for some time, but we hope she is some getter. May the Lord spare sister Evans many years. She has been one of Bethesda's best members.

Bro. and sister Joe Tussey of High Point are staying a few days with their mother, Mrs. Evans, during her sickness.

Mrs Joe Lanning of Lexington visited at Mr. J. C. Farabee's last week.

Mrs. Joe Brinkley visited friends at Denton where her husband has a position with the Yadkin River Railroad Company.

Many good wishes to the Herald and its readers.

Chas. M. Yokley.

BIRTHDAY DINNER.

Oour visit to the home of Bro. Henry Smith was a very interesting one. Oct. 4th a birthday dinner was given in honor of Henry Smith, aged 72, and his companion who was that day 66 years of age. They were taken on surprise as they knew nothing of what was going to happen that day except that their pastor was coming to see them. Well, it was very interesting when relatives and friends began to gather in and unload their picnic baskets. Soon the men and boys were busy building a table in the yard in the shade close by the well. While this was being done the writer entertained the crowd with his talking machine. When the table was ready, the ladies spread their dinner thereon and there was so many good things to eat that space will not permit to enumerate them. Near 75 people surrounded the table and ate and there was much left. It was a very pleasant day to all.

J. B. O'Briant.

October 14, 1912.

The meeting at the Union church at Alamance was closed, on last Friday night. There were twenty conversions. All gave their names for membership in some church. Nine for Friendship M. P. church, three for Mt. Pleasant M. P. church, seven for St. Paul's Lutheran church, and one for the Reformed church. It was indeed a good meeting.

E. G. Lowdermilk.

Burlington, N. C., Oct., 15, 1912.

—Rev. J. R. Hutton will hold a special meeting at Gibsonville beginning next Sunday.

INDISPENSABLE SUBSTANCES.

Alum was discovered in Syria in 1300 A. D. Alum works were established in England in 1608. This mineral was discovered in Ireland in 1757.

Castor oil is from *castus* ("sacred") oil, because the plant is called the "palm of Christ" (*palma Christi*). The plant first grew in Asia.

Camphor, from the Greek *kamphora*, from the gum of the bay tree, was early made in Japan, Formosa, Sumatra, and Borneo. In Europe the Dutch and the Venetians long controlled the art of refining it.

Cochineal is a scarlet dye which comes from the insect cochinilla, so named by Spaniards, on coming to America, because of the resemblance to the Spanish wood louse by that name.

Gum arabic, the juice of acacia trees, comes from Arabia, India, and Africa.

Glycerin, obtained from fats and oils, was discovered in 1779.

Isinglass, from the words "ice" and "glass," named from the air bladders of sturgeon and other fish, was known nearly two thousand years ago. Pliny mentions its manufacture.

India rubber is mentioned by an English writer, Dr. Priestly, in 1770, as a substance well adapted to "wiping from paper the marks of a black pencil." For thirty years no other use was known for it. The art of vulcanizing it was discovered by Charles Goodyear, an American, in 1839. Its name indicates its native home.

Indigo, also from India, produced from several plants, the cultivation of which began in 1747.

Olive oil, made from the ripe fruit of the olive tree, first came from Western Asia, but is now produced in California and elsewhere.

Petroleum, "rock oil," was well known to the ancients, and was used by the Greeks as a medicine and for illumination. Herodotus tells of a spring in the island of Zante which is still flowing, has produced oil for over two thousand years. The old writers referred to it is bitumen. It was not considered of great importance until modern times.

Soap is mentioned by Jeremiah and Malachi. Pliny says it was first made by the Gauls. Soap was found in the ruins of Pompeii and, although buried for eighteen hundred years, still retained much of its efficacy.

Soda, now made chiefly from common salt, was originally made from the ashes of sea weeds and seashore plants.

Starch was introduced into England by a Flemish woman in 1553. Thomas Kingsford, an American, was the first to make it from Indian corn, in 1842.

Turpentine was known to the ancients, and is mentioned in the Apocrypha. Our American product comes chiefly from the long-leaf pine of the Southern States.—*Michigan Advocate.*

The Independent of August 8 says: "The decision of the Methodist Protestants not to unite with the Northern Methodists has the field open for union with United Brethren, and so far as we can see this union is almost assured. The committees of the two bodies have met and found no dfficulty and no opposition. On the side of the United Brethren, we understand, the sentiment is unanimous. To be sure, the United Brethren have what they call bishops, but they are no more than superintendents and serve for a term of only four years, not the kind of bishops against which the Methodist Protestants protested when they seceded. The union is one greatly to be desired."

Organic union is again in the air and it may also be a positive fact in the church in the near futre. We really hope it will; that is, a real union of the M. P. and the United Brethren Churches. There are several reasons why they should unite and one is that their respective territories do not overlap each other, except, perhaps, in comparatively few places, so that union ought to mean expansion to both; but in order to obtain this beneficial status both denominations will probably have to yield on some points and, perhaps, give up something that has long been cherished. Are they willing to sacrifice? We shall see. Just now no one cares to be too eager with prediction, for experience has taught the would-be prophets that the merging of two such organizations means more than horn blowing. And as we recall the attempt of our church in former years, first with the Wesleyans, then with the Primitives and later with the Congregational and the M. E. churches to effect real organic union, or to do something real towards it, and remember what became of it all, we cannot easily refrain from tendering advice to our people not to be too certain that union will speedily come. If we are to work for union let us do it with honest intent, but with the feeling also that our church can still move on as before in case nothing of moment comes from the attempt. Such union as the one contemplated might be of much benefit to us here in Northern Michigan but there must be no shadow of episcopacy in sight for the united church if we are to help it on.

The so-called mild form of lordship that exists among the good people known as United Brethren in Christ is too much for us, and partly because of what it really is and partly because of what it may lead to later. It may prove someday to be the thin edge of the wedge that needed only time to be driven further. If it would die out in the consolidated organization, it would do little harm, but it might dye in slowly, but surely land us in a position where we would find as much reason as our fathers did to protest.—Church Recorder, Methodist Protestant.

THE PERSONAL TOUCH.

A noted evangelist was once holding a series of meetings in a church whose minister was a man of long experience and of great influence. One night as they sat on the platform together the minister pointed out to the evangelist a man in the audience.

"For twelve yers," he said, "I have tried to win that man to Christ. I have preached to him so long that I sometimes find myself doing it almost unconsciously."

"From the pupit?" asked the evangelist.

"From the pulpit, yes.'

"How many times have you gone to him with the love of God in your heart and said: 'I want to see you become a child of God?"

"I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation."

"Then," said the evangelist, "perhaps he is not impregnable after all."

That night the evangelist after the service, caught the man before he got to the door. He spoke only a few words but they were earnest and loving. And the next evening in the after service, in which so many souls have found lasting peace and eternal life, the man was on his knees with the tears streaming down his cheeks. It was the personal touch that did it.

The sermon is effective with. many Music has brought salvation to many a life. But in thousands and thousands of cases it is only the personal touch that wins.—*William Thomas McElroy.*

VOLUNTARY ATTENTION.

A prominent educator calls attention to the evil of excessive use of moving picture shows, even in instruction, be cause of "involuntary attention."In all educational work it is desirable to cultivate "voluntary attention." This educator has no sympathy with the old notion that a thing should be done just because it is hard. He believes in the modern idea of interest in work or in whatever

the pupil attempts. He would seek to arouse that interest where lacking. He would interest the pupil so that he will put forth voluntary attention. The pupil who loves his work will make extraordinary efforts to accomplish his task. Interest in a subject does not leave one idle. It is a spur to work. But the moving picture show, like the sensational novel, asks nothing. There are no voluntary acts at all. And the tendency is a degeneration to a weak and flabby state of mind.—Exchange.

BEING "GAME."

"If you can make one heap of your winnings
And risk it on one turn of pitch and toss
And lose, and start again in your beginnings
And never breathe a word about your loss."

—Kipling.

That, according to Mr. Kipling, is one of the "If's" whose satisfaction makes up the full measure of a man.

Can you satisfy that "If"?

If you can, you deserve an adjective that I think mighty few women earn—that is "game."

On our return from a short trip which I recently took with a friend, she hurried upstairs to her room and came down with a beaming face.

"Well I am wlad," she said, "I've actually found it."

"Found what?" I inquired. She had notspoken of any loss.

"Well," she explained, "just after we started I discovered that my little money bag was gone. It had a hundred and five dollars in it that I was going to put in the bank. I thought possibly I left it on my dresser, but I wasn't sure, and there it was, after all. Isn't that splendid?"

"Well, why on earth didn't you tell me about it before?" I inquired in astonishment. "Why, you were just as jolly as usual all the time. How could you be?"

"Of course. What would have been the use of telling you?" she answered promptly.

"It would have spoiled our trip to have talked and fretted about it. I knew there was nothing I could do about it until I got home, so I just tucked the matter away in the back of my head and enjoyed the trip."

Now do not infer from this that my friend was one to whom the loss of one hundred dollars would be a slight matter. Quite the contrary.

Simply she was "game."

She fulfilled Kipling's "If."

Indeed she went beyond that. Not only did she fail to "breathe a word about her loss," but she made the effort not to think of it, and that is the last word of gameness —to make your venture, task your risk, know of your possible loss, and then bravely put it in the back of your head until time shall have made its decision for or against you.

Few men would have done this, and fewer women.

To most of our sex, bred to dependency as we are, it is second nature to expect other people to share our doubts and worries.

I know a woman who is about to invest her savings for several years in a lodging house.

She has definitely made up her mind to take this step. She does not want any advice, but she does want everybody she talks with to spend their time wondering with her as to whether she will succeed or not.

She is the typical woman.

Perhaps "gameness" doesn't sound at first like a very splendid quality, but when you look more closely at it and realize that it simply means the fine serenity of silent, unfretted waiting for the verdicts of fate, it seems something too desirable for us to let the other sex monopolize.

To me, at least.—Ruth Comeron.

PRESIDENT TAFT ENDORSES TUBERCULOSIS DAY.

Says Churches Should Work to Eradicate Diseases.

Cordial approval and endorsement of Tuberculosis Day, which will be observed by the churches of the country on october 27th, is expressed by President Taft in a letter to Homer Folks of New York, President of The National Association for the Study and Prevention of Tuberculosis, made public to-day.

President Taft, writing from Beverly, says:

"My dear Mr. Folks:

"I have your letter of September 16th, and am very glad of an opportunity to testify to my belief in the importance of your campaign of education as to means of preventing tuberculosis. You do well to enlist the active support of the churches and of all other agencies for the dissemination of information calculated to induce everyone to do his or her part towards the complete eradication of the dread disease. I hope and believe that a "Tuberculosis Day" in the churches will be productive of great good.

"Sincerely yours,

"William H. Taft."

From present indications, Tuberculosis Day will be observed by almost every religious denomination in the United States and not less than 50,000 sermons on tuberculosis will be preached on October 27th, or in the week preceding or following that date.

Durham, N. C.

THE CHRISTIAN'S STATE.

One great truth which may bring solace and satisfaction to the Christian, during times of fluctations of feeling and experience, is that before God he is under no legal condemnation. He stands acquitted completly by the broad moral law of God. Paul was divinely authorized to write these golden words: "There is no condemnation to them which are in Christ Jesus."Rev. Archibald G. Brown, of London, in referring to those words, says: "I know that there will be a glorious public acknowledgement of the saints in that day when the throne shall be set and when it shall be said, 'Come, ye blessed, inheret the Kingdom!' but I shall not be more free from condemnation than I am now, if I am in Christ Jesus. O, if this truth were really gripped and laid hold of, I believe that many woud be unable to refrain from jumping up and shouting Hallelujah! Why is it that we live such poor, weak, joyless lives? It is because we fail to grasp and fully realize that which we have now." It is indeed so. Many genuineChristians too frequently forget the blessid truth that they are condemned before God. They are in the habit of looking at their feelings and failings, their imperfections and their mistakes, and then conclude that they are in a condemned state. Having done some things which they knew were wrong, they mourn and worry and chide themselves, and thus become discouraged and joyless. It is indeed well that the Christian should be sorry for his wrong acts, his imprudent words, his unjust judgmentsof others, and his sins; but, even then, let him think of the precious truth that a gracious God forgives him at once of all offences, and that these things do not make void the vital and fundamental fact that he is still free from all legal condemnation. That record forever stands. It is sealed by the atonement of Christ. Think of Paul's words, authorized by God himself." Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that shall condemn? Christ makes intercession for the saints, according to the will of God. Rejoice in this assurance, and keep up good courage!

C. H. Wetherbe.

MARRIAGE OF E. S. WILLS AND MISS CRAWFORD.

Edwards S. Wills, of this city, was married last Saturday evening to Miss Elizabeth Crawford. The wedding took place at the home of Prof. Richard M. Crawford, of William and Mary college, Williamsburg, Va. The ceremony was performed by Rev. J. F. Whitley, pastor of the Methodist Episcopal Church, South, of Williamsburg.

As Miss Jetta Thorpe, at the piano, began the wedding march from Lohengrin, the bridegroom entered with his best man, W. S. Cook, of Rochester, N. Y. Next came the maid of honor, Miss Margaret Albright, of Greensboro. The bride entered upon the arm of her eldest brother, Robert B. Crawford, who gave her away. The couple stood before an altar of white, draped with evergreen, while the beautiful and impressive words of the ceremony were spoken by the minister, and the vows taken. During the ceremony the pianist played softly, "O Thou Sublime Sweet Evening Star."

Immediately after the ceremony, which was witnessed only by the members of the family and visiting friends, an elegant buffet supper was served to the bridal party. Following this was a re c ption, attended by about one hundred guests. The guests were presented to the bride and bridegroom by Prof. and Mrs. R. M. Crawford. Others in the receiving line were Mr. Cook, Miss Albright, Mrs. L. W. Crawford, Mr. and Mrs. J. Norman Wills, Mr. and Mrs. R. T. Wills and Prof. L. W. Crawford.

The bride wore a dress of white charmeuse with pearl trimmings, veil and orange blossoms. She carried a shower boquet of lilies of the valley. The maid of honor's dress was of blue uncut velvet. She carried yellow chrysanthemums.

The home of Professor Crawford, one of Williamsburg's historic houses of great interest, with its wealth of rare mahogany and silver, formed a beautiful setting for the lovely occasion.

Those present at the wedding were: Mrs. L. W. Crawford, mother of the bride; Mr. and Mrs. R. B. Crawford, of Winston-Salem; Mr. and Mrs. R. M. Crawford and Fred Crawford, of Williamsburg; Prof. Lee W. Crawford, of Emory and Henry college; Frank Crawford, of Winston-Salem; W. S. Cook, Miss Margaret Albright; Miss Marietta Stockard, of Washington, D. C.; Mr. and Mrs. J. Norman Wills and Mr. and Mrs. Richard T. Wills, of Greensboro. —Greensboro Daily News.

A beautiful home wedding was celebrated at the home of Mr. and Mrs. E. S. Bobbit, Oct. 8, 1912, at high noon when Egbert C. Kittrell and Beulah M. Bobbit were united in holy matrimony.

Bro. Kittrell is a young man of strong Christian character and has been the efficient steward of Rehoboth church for some time and is one of our best church workers, never failing to represent his church in the Quarterly Conference, and while only 22 years of age his influence is felt for Christ and the church.

No less can be said of the bride. She is our faithful and efficient church organist at Union Chapel and in her modest and unassuming way has won the confidence and esteem of all who know her as being in every respect a Christian young young lady of great worth to her home church, and community.

It is gratifying to know that this union does not remove them from the church and community, but we still expect to see them in their accustomed places for service.

We predict for them a life of happiness and usefulness and pray the good Lord that their journey through life together may be as full of good cheer and sunshine as the day on which the journey began.

Immediately after the ceremony they left for Richmond to spend a few days and take in the fair which is in progress there. N. G. Bethes.

CONSUMPTION CURES.

A New York millionaire not long ago offered a million dollars for a cure for consumption. No one claimed it. He made the offer too late. He might have been living today if he had appreciated the value of his health and used ordinary precautions to keep himself in good health and up to the top notch of physical vigor at all times. In 99 cases out of 100 that is all you have to do in order to avoid contracting consumption. There is no medicine that will "cure consumption." Patent medicine consumption cures are a hoax, a snare and a delusion. They waste your money, stimulate you for a short time, and leave you in a worse condition than you were before. Live in the open air, eat abundantly of nourishing, easily digested foods—milk, eggs, etc.—and place yourself in the hands of a good doctor. If you have consumption, do not leave North Carolina unless you have plenty of money and a competent physician advises it. If you want to know about home treatment for consumption for yourself or your neighbor or your friend, write to the North Carolina State Board of Health for a free bulletin on this subject.

STATESMEN ON THE BIBLE.

It will be well in these strenuous days to pause and listen concerning the study of the Book of books. There are the testimonies of patriots, trusted custodians of the Reublic:

John Quincy Adams—So great is my veneration of the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of this country.

Abraham Lincoln—In regard to the Great Book, I have only to say that it is the best gift which God has given to men.

U. S. Grant—Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and lives. To the influence of this Book we are indebted for the progress made to civilization, and to this we must look as our guide in the future.

THE MEN WILL NOT TILL THE WOMEN DO.

"We will never be able to hurl back the mighty tide of masculine profligacy until the women of America get enough sense to change their fashion plate!"

That statement is credited by "The Biblical Recorder" to Dr. H. H. Hulton, pastor of the First Baptist church, Charlotte, N. C. We suspect that he is not so far wrong. It seems a bit severe, as it appears in cold type, but if you will go to church on Sunday and examine the fashions, you will not—hear much of the sermon, and so you had better not do that. It is a fact, however, that the extravagances of both men and women are a shame to the Church of Christ, for so many of the fashionable are leaders in the churches. Think of a man wearing a $1,000 diamond in his shirt front, and when the offering for foreign missions is taken, he gives one poor little lonely dollar. And his wife, though a member of the church, does about the same. She wears a hat which maybe cost fifty dollars, and when the basket passes her she puts in a nickel to send the gospel to the lands of darkness. We think one is about as much in earnest as the other, and one is as sinful as the other.

It does seem a reasonable thing that people of means who profess faith in Christ and claim to be living for Him should be more reasonable in their expenditures, especially when it is a matter of mere luxury, and in no sense a necessity. God pity us in our foolish wastefulness, and give us more sense and more grace, that we may behave ourselves as becomes men and women who have been redeemed by the precious blood of Christ from corruptible things—and may we lay up in heaven a better treasure than fine clothes and extravagances which are not seemly to Christians.—Herald of Gospel Liberty.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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GREATTST CONCRETE ARCH.

The largest concrete arch in magni- It forms part of the Larimer avenue bridge over a deep ravine and measures 312 clear span. In Austria, 12,000 miles away, there is a huge arch of concrete with a clear span of 317 feet; but as it is 36 feet wide, as compared with the 50-foot width of the Larimer avenue bridge, the American work is by far the largest. The height of the Pittsburg structure is 113 feet.—Popular Mechanics.

Received on Brotherhood Call No. 14.

Revs. W. T. Totten, C. A. Cecil, G. E. Hunt, W. E. Swain, J. H. Moton, three dollars each. Miss Anna M. Michaux and Dr. W. R. Goley one dollar each.

Received on Call No. 13.

Dr. W. R. Goley one dollar.

J. A. Burgess, Sec.-Treas.

—Mr. John Pickett, of High Point, is proving himself to be a constructive genius. He has built four houses this summer.

PRIZE NUMBER TWO.

For the best letter received before Oct. 27th telling why the following lines were rejected:

throughout thee church,I am,
if you can do this early Very truly,
asks us to say that the Committee made
here which closed Saturday, Congrega-
a collection at our Children's Day of $16.
D. O. Highfill, pastor, and the people
that they might be saved. Do we op-
us as faithfully as his health woul per-
doubtable Colonl from making his speech,

—Our Pastor Rev. S. B. Stephens, nance report next week.

To the Offical Members:
keep from getting a little serious.
Sunday, the 6th began a weeks meeting
he was a hard and faithful student
field and entes his children in the State
tertained the crowd with his talkind ma-
Dear **Brother** of the ministry:
to make it harder some toimes to say
years by that saintly man, Rev. John R.
expectancy of the corner stone layink and
ir al lthe other churches and we are very
afew days and said do all you and your

—Elon College now in its 22nd annual session with 300 students enrolled. Can any church college in this State show a superior record?

—Miss Esther Pickett, of High Point, is to teach near Gibsonville. She was a student at Western Maryland college and in our State Normal.

—A Jew could not become a bishop in Great Britian, but he might become prime minister and so appoint the whole bench of bishops.

—In a special to the naval cadets at Murwick, Emperor William of Germany said to them: "I can assure you that I in my twenty-two-year reign have made the observation that the greater number of criminal cases submited to me for adjudiation, up to nine-tenths are traceable to the consequences of alcohol."

—Southern Agriculturists: "A temper is like a spirited horse— a very good article to make things go so long as it doesn't run away with you."

—Nashville Banner: "Judges have some idea of justice after all. One of them up in Massachusetts has sentenced a bigamist to support both his wives."

—Abraham Lincoln: "I do not pretend to be a prophet; but though not a prophet, I see a very dark cloud on our horizon, and that cloud is coming from Rome. The true motive power is secreted behind the thick walls of the vatican, the college and schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome."

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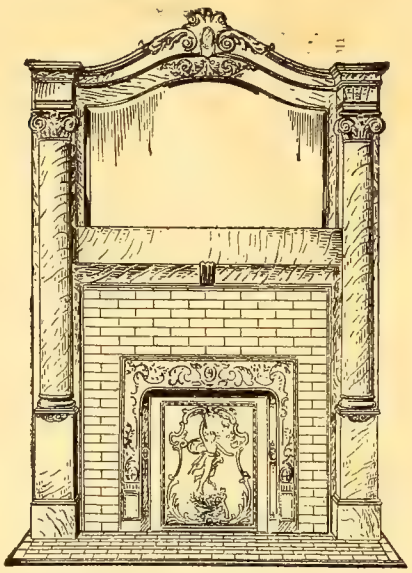
LET'S BE CONSISTENT.

Poor Billy Rand, the boy accidentally killed by hazing at the State University, certainly died a most unnecessary death, but we are going to learn a lesson from it. Already there is lots of strong agitation for stringent legislation along this line, and it is an excellent movement. But the question that naturally arrises in the minds of many serious minded men is why we do not direct legislation toward sources that would save more lives than the comparative few that might be saved by preventing hazing. Take, for example, the preventable deaths of infants. Did it ever occur to you that Herod's slaughter of the innocents was but a mere incident compared to the destruction of babies today? In the entire world 15,000,000 helpless babies die every year. During the last twenty-four hours not fewer than 40,000 have died, and the same thing is going to occur tomorrow. In the United States alone approximately 1,000 babies die every day. In our own State we lost last year between 8,000 and 9,000 babies. Were any of them near or dear to us? Next year that needless slaughter will probably be repeated. Will any of them be little ones near and dear to you?

Mr. Phelps, at the International Congress of Hygiene and Demography at Washington last week, is quoted as authority for the statement that there is the best reason for believing that at least fifty percent of our present infant mortality is readily preventable. The main things needed to accomplish this result are more means of educating the public, particularly the mothers and fathers, as well as those that will later be parents; some common sense laws or rules and regulations regarding milk and food, as well as flies and water; and some means of keeping a careful record of the births and deaths of all infants in the State, in order that we may be better able to tell where these preventable deaths of children occur, and what causes them.

Nor is this true of infant deaths alone. The same thing is true of our high preventable death rates from typhoid fever, tuberculosis, malaria and other preventable deaths. In other words, let's prevent hazing, from a humanitarian standpoint; but for the same reason let's not forget the vastly greater number of deaths that we could prevent in other ways.—N. C. State Board of Health.

—"Good roads don't build themselves" sagaciously remarks The Roanoke, Ala. Leader. We had made that same discovery in these parts and had furthermore observed that even talk did not build good roads. It takes three things to make good roads. knowledge, money, work. And either is worthless without the other two.



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Elon College is situated in the hill country in the Piedmont section of North Carolina. No sickness, healthful climate, pure deep well water. All the buildings heated by steam and lighted by electricity and supplied with water. A large gymnasium for men in process of erection.

Terms are very reasonable. Cost of all expenses ranges from $137 to $187 a year.

The Young Ladies' Home provides for board at cost for young ladies who wish to cheapen their living. This home is under the management of the College and the best possible care is taken of the girls.

The Boys' Boarding Club offers young men an opportunity of living at actual cost. By these boarding arrangements the cost of board and room should be reduced to about half the cost in private homes.

Any person interested should write foa Catalogue, Bulletins, and other information to

W. A. HARPER, LL. D., PRESIDENT,
Elon College, North Carolina.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XVIII. GREENSBORO, N. C., THURSDAY, NOVEMBER 7, 1912. NUMBER 50.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

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The first named on each committee is expected to act as Chairman. It might be well, as far as possible, to prepare your report before coming to Conference. In this way business could be more rapidly carried forward.

W. E. Swain.

CONFERENCE ROLL OF DELEGATES.

Alamance, Ed. Lindley; Anderson, J. F. Campton; Asheville, G. P. Younginer; Burlington, J. Ed. Moore; Caroleen, H. E. Waldrop; Davidson, P. L. Walker; East Winston, J. F. Baity; Fair View, D. M. Davidson; Forsyth, R. E. Briggs; Granville, John W. Floyd; Greenville, R. M. Pearson; Guilford, R. A. Gambol; Halifax, J. W. Hardee; Henderson, A. E. Powell; Lebanon, S. E. Montgomery; Mocksville, John A. Wootin; Mt. Hermon, Geo. F. Thompson, Randolph, G. L. Whitaker; Randleman, R. W. Giles; Rockingham, J. C. Braswell; Spring Church, C. R. Crew; Tabernacle, J. E. Diviney; Why Not, A. W. Hulin; Winston, O. W. Hanner; Yarborough, J. H. Hughes; Albermarle, W. W. Wiley; Siler City, J. H. Siler; Concord, J. K. Foster; Denton, W. F. Wall; Efland, M. P. Efland; Flat Rock, J. B. Ogburn; Gaston, T. F. Newton; Haw River, J. M. Weatherly; Greensboro, J. M. Millikan; Graham and Haw River, Isaac Holt; High Point, C. L. Gray; LaGrange, J. H. Sutton; Littleton, T. A. Coster; Lincoln, S. M. Warlick; Mecklenburg, Wm. Adkins, Monroe, E. H. Mullas; Orange, J. S. Pender; Pinnacle and Mt. Zion, G. W. Hunt; Richland, W. A. Williams; Roanoke J. M. Cutchin; Saxaphaw, W. L. Holt; St. Paul, J. A. Dean; Thomasville, D. R. Loflin; Vance, J. W. Dolin; Welch, Memorial, F. W. Easter; Yadkin College, Arthur Leonard; Reidsville, Geo. S. Kernodle, Glen Raven and Carolina John W. Trolinger.

Delegates from the following fields have not been reported: Caldwell, Buncombe, Asheboro, Unwharrie, Stanley, Mebane, Liberty, Ivy, Reports from these fields will be greatly appreciated so the roll may be completed.

S. W. Taylor, Sec.

RECEIVED FOR FOREIGN MISSIONS FROM NORTH CAROLINA IN LAST QUARTER.

J. H. Moton, Lebanon Ct., $9.00; E. C. Dimick, Greenville, $17.00; Miss L. Hardin, Pleasant Valley, $1.50; Miss A. Roberts, Buncombe, $2.00; J. E. Pritchard, Halifax Ct., $18.18; F. W. Easter, High Point, $6.00; Miss B. Chambliss Spring Church, $10.00; J. A. Alwran, Lincoln, $6.31; M. C. Henley, Richland, $5.06; T. E. Davis, Burlington, $15.50; S. W. Taylor, Winston-Salemn, $5.08; C. H. Jones, Orange, $17.50; H. L. Powell, Yadkin College, $40.00; W. F. Kennett, Flat Rock Ct., $15.00; S. S. Brown, Bessemer, $1.75. Total, $169.88. Christmas Offering: T. E. Davis, Burlington, $9.77. Total from all sources, $178.65.

Grand total from all sources, $7141.01.

Fred C. Klein, Treasurer.

—Mrs T. A Plyler after long suffering, endured patiently and with Christian resignation, departed this life on Oct. 22, and was laid to rest in Spring Hill Cemetery. Bro Plyler has had a hard year, but has borne up and attended to his charge remarkably well.

—If your Herald does not come, write us, after allowing for delays. Sometimes labels are rubbed off in the mail bags, and the papers are returned to us, but we have no means of knowing for whom they were intended.

PAST FACTS AND PRESENT NEEDS.

I have just looked through the minutes of our last five conferences and in so doing I have found some facts, to say the least, are not altogether encouraging. During that term of years our numerical gain has been less than two thousand. If the reports be correct we gained only two churches during that time. And financially the entire conference of 1907 reports for all purposes only $4392.01 less than does the conference of 1911. The amount of gain for any of the causes is very small and in some cases there is a decrease. Again I find that from the reports of last year the grand total shows that there is not a single claim paid in full. And as I have searched the reports of the five years, I have found only one grand total (some grand totals were not given) that shows a full payment of any claim. This exception is found in the report of 1909 where it is shown that the president received $3.21 more than his claim. In 1911 when the president of our conference was not required to travel the districts his services being placed more at the disposal of the Church Extension interests, and when there were more needs and more calls for Church Extension funds than ever before, the receipts for that cause fell short of those of 1907 by $261.38. When I look at these facts I draw a long breath and say to myself, "What is the matter with us?" We cannot put the blame on prosperity, for I suppose we could not find five more prosperous years than the five in question.

Again, as a retrospective view is taken, places all over our conference can be seen where we have spent thousands of dollars and years of valuable time attempting to establish schools and churches, but now at many of these places instead of seeing flourishing schools and churches the word "Failure" has been boldly written by the fingers of our own conference. These are things for which the oldest conference in the denomination is responsible. A conference composed of proud Methodist Protestants who boast of the ability to govern themselves and who spurn the idea of being dictated to by any assistant or superintendent.

Please do not take it that this is to serve notice that I am discouraged and ready to give up my job. Neither am I dissatisfied with the general principles of our church. But I do mean to say that I believe we are falling short of that which is our privilege and that it is our duty to make a diagnosis of the [illegible] ill, then with the God find remedies for these ills, applying them diligently until we have brought our beloved church into the greatest degree of usefulness. No, I am not discouraged but I am more and more inclined to believe that tenacious efforts is the means by which failure may be counteracted.

Again it is to be noticed in the minutes of the last five conferences that in every instance the president's report has burning words that say "more men and more means." In one of these reports the idea was suggested, that as well as more men we need more man. I surely believe that one of the vital needs of today was there expressed. If we had more man we would have more men and in the prosperous times there would be no doubt about our getting more means. Greater accomplishments would be ours and we would enjoy more brilliant success. Now to get the *more man* we so much need we must develop the men we have. We are developing, but not as rapidly as we should. And when we consult facts and find how we have neglected some of our most important means of development we can see the cause. No one doubts that church literature if properly used is of untold value for developing a people. But when we see that out of 21,805 members of a conference only 1225 subscribers to a church paper is reported, with an increase of only 153 over the subscription list of five years ago, we are brought face to face with one of our weak points. Then to think that we have a good standard up-to-date paper published within our own bounds by one of our own ministers, at only $1.00 per year. How slow we are! If we are to develop we must appreciate our literature more. Another source of development we have neglected and even abused is that of our school advantages. At different times and places we have attempted to establish schools, but in every instance the conference has canceled the effort with the word "Failure" while we now have some school property at different places we do not have a single school that our people will generally patronize. There is little consistency in our hoping and praying for a great and flourishing school when we will not care for what we have. The man who will not care for an humble home is not worthy of a more elaborate one. And it is to be feared that the church that does not appreciate the small school is not apt to be blessed with a large one. The history of the other church schools in most cases shows a growth of the great out of the small. And to some of those very institutions today, we are not only giving our money [illegible] influence, but we are allowing them to educate our children for themselves. They are not to blame. We are for not caring for our own. Our failure in not continuing schools and churches we have begun and dismissed shows one or two things. We have either used poor judgment in making these outlays or we have proved ourselves too weak to carry a thing to a finish. The probability is we need the advice of the prophet. "Be strong therefore and let not your hands be weak." For a living demonstration of how it pays to hold on to a small thing, even among ourselves, see our splendid orphanage enterprise in which our whole denomination is now so enthusiastically interested. Had it not been for the few women who held on so faithfully, when, even they received so little encouragement, it would have died long ago as was the prediction of many. A few cared for the new born babe and now the child is becoming the pride of the whole church. We can do things if we will.

Now as we turn to our financial needs it is only necessary for us to notice one cause—say the Superannuate Fund—to see that we are poor needy creatures. For this noble and most worthy cause the conference of 1910 obligated itself to raise only $708.29—a mere pittance. The church then deciding not to carry out this obligation cut the amount down by nearly one fourth and made the receipts as reported at last conference just $527.17. Brethren, have we carefully and prayerfully looked at this matter until we see it as it really is? It does seem that we should contribute to this cause if to anything. And Bro. Pastor, pardon me, but I feel that rather than report this cause unpaid we had better pay it ourselves, if we are compelled to borrow the money of one of our brother members. Since Dr. Johnson, a few weeks ago, called our attention to this important need why in the name of right and reason have not a number of our greatly blessed people responded with liberal offers to raise this fund at least to a creditable figure? We are far from being developed financially. To learn how much water to use in baptism we go to the Bible, but we are afraid to consult it about how much of our means we should contribute to the Lord's cause. When we do not do this first thing we can do, there is no wonder we are not more prosperous. But what are we to do to do better?

No one would even doubt that great gains could be made by more closely observing a proper use of time. This is forcefully demonstrated when we consider the large per cent. of our funds that is left to be raised during the last month of each conference year. We waste our

time by waiting for necessity to force us into activity and when we do act we find that what might have been pleasant has become irksome—a task too great and difficult for us to master. The cause therefore must suffer. The student who does not apply himself during the school term fails on examination. The farmer who neglects his field during the proper season does not only find the work more difficult but that the harvest is also short. One of our pastors, in speaking of building new churches etc., says that we Methodist Protestants wait until a thing becomes difficult before we undertake it. We then try to do it the hard way. The same kind of procrastination cost our needy church claims thousands of dollars every year. With such management no business enterprise could prosper. Neither can the church. Once our people could be induced to pay a certain amount on the claim of the church each month or each week it would mean that the amount for the various causes would be advanced by a large per cent. and certainly it would be done with more ease and pleasure.

This more ideal system of contributing to the interests of our church will never be reached by standing with hands off waiting for something to happen. It will not be reached by touching the matter so apologetically the world is caused to believe the church to be a charitable institution and that the preachers are paupers. The common custom of raising money by prizes, bazaars, suppers etc., will never develop genuine liberality in a people, but on the contrary will infuse commercialism into the church and have the tendency to cause the people to work as hirelings and with the idea of gain in loaves and fishes. Neither will the desired effect be reached by tickling the fancies of people or by the tedious or boring collection. These tend to make a man give when he does not want to, and " A man convinced against his will is of the same opinion still." Decidedly better and more satisfactory results may be expected when we with practical, systematic, business methods appeal to men's better judgements and in that way reach their souls. When men are thus reached their better selves have been won and they may then be expected to liberally respond with their means.

To accomplish this each pastor with his board of stewards should in the beginning of the year be careful to lay the most sane and discrete plans possible. Then with business and tenacious tactics agitate and work the plan to a finish.

Then too our Annual Conference should create a finance committee to have general supervision of our financial interests throughout the year. The detailed duties of such a committee cannot be discussed here, but in general such a committee by having the work in hand, studying conditions, laying plans, and by visiting as many of our congregations could be of great usefulness. It is to be hoped that our brethren will be thinking along this line and that a finance committee will be created at our next conference.

Behold what a long letter I have written. And now if I am too young or too little to give such advice, pardon me. I have tried to express what is on my heart. I have done it because I love my church, thankful for what she has accomplished, and with hopes and prayers that she will move on to greater usefulness. I am,

Geo. L. Curry.

Graham, N. C., November 5, 1912.

CONFERENCE FACULTY MEETS.

The Conference Faculty will meet on Wednesday at 2 P. M. day before the sitting of Conference in Burlington, in the Baraca room of the M. P. Church. All those who are to be examined for entrance or upon any study of the course are requested to be present at that time.

C. L. Whitaker, Chairman.

NOTICE!

According to Conference requirements the Committee on Entrance examination will meet in Burlington at 2 o'clock P. M. the day before Conference meets. Will pastors please inform any candidate for entrance to the class, of whom they may have knowledge, of *the importance of their meeting the Committee at the church at the time named above.*

J. H. Stowe, Chairman.

TO MINISTERIAL STUDENTS.

The examination in Logic will be held at the time set by the Annual Conference (the day before the opening). Candidates will please take notice and be present.

J. F. McCulloch, Examiner.

She meant well, but she got things just a little mixed. She said:

"That poultices' the most unvaluable remedy I know to draw the infirmation out. Joel et somethin' that didn't agree with him and got homemade poison. The doctor says his temperature is moral. We've spent a good deal on doctors, and I'll have to be comical for some time."—*Western Advocate*

—A minister on his way to Conference was chided by a lay brother for being so indifferent as to where the Conference should send him. He replied: "I am not indifferent, but I have learned that worry does only harm. One main business of the Conference is to find out where the ministers can best serve the cause next year. I trust my brethren. It is possible, of course, for them to make a mistake and send me to the wrong place, but if they do, the Lord will overrule the mistake to His glory and to the good of the church. Of course my personal interests may be sacrificed, but what of that? Are we not expected to make personal sacrifices in this world? What we can sacrifice is little compared with what Christ sacrificed for us."

—I know a real heroine. The world does not know her as such, but I will tell you what she has done, and you can judge for yourself. She was left an orphan with several brothers and sisters younger than herself, all without means. She educated herself and then she went to work to educate her brothers and sisters, using her slender earnings to keep them in school. Not only uncomplainingly but cheerfully has she done this. Don't you think she is a heroine?

—We have learned that it is very difficult to publish any sort of reflection on any person without that person's finding it out and taking note of it and wishing it corrected. Some years ago we published an account of a visit to the Mormon temple in Utah, never thinking that it would be read by Mormon eyes. But it was not long till we received from an official of the Mormon church (if church it may be called) a scathing letter denouncing the author of the account we had published as an ingrate and a falsifier.

Women Voters.

For the first time in our nation's history the women's votes counted as an item worth while in the national election just closed. Women now have the full right to vote in the election for President in Wyoming, Colorado, Utah, Idaho, California, and New Mixico. In these States are 1,400,000 women who had, if they did not exercise, the power of voting for president. Hereafter the women's vote must be reckoned with in a presidential election, for this number of votes may easily swing the election from one candidate to another. And at the present rate of increase it seems highly probable that women's votes will count far more largely four years hence than now

AN UNSUSPECTED OPPORTUNITY.

The minister had waited a full hour or more in the little country cemetery, and he was wet and cold when he stepped down from his buggy to offer a simple prayer at the grave. The doors of two of the carriages were opened during the prayer, but none of the occupants got out in the driving rain. It was a dreary, unfeeling burial, the minister mused, as he drove slowly homeward over the three miles of miry road, and a trace of bitterness crept into his heart. Nobody had spoken to him. Nobody had thanked him for losing a half-day from his books and his parish duties. Nobody had shown any grief for the dead or any courtesy to the living.

Six years passed, and the minister had quite forgotten the incident, when a letter came to him from a college student in Ohio, whose name, even, the minister had never heard.

As a boy of sixteen, the young man said, he had attended the funeral of a great-aunt at L. He told how greatly the dark, leaden sky, the driving of the rain on the carriage windows, and the jolting of the slowly moving vehicle had depressed him. Moreover, under the heavy mourning veils, the relatives had discussed the probable disposition of Aunt Lurena's property, and the sordidness of it all had affected the boy's sensitive nature like a blow.

"Ours had never been a religious family," the letter went on, "and this was my first contact with the serious side of life. I don't think I heard a dozen words of the prayer, but for days I could see you just as you stood there, bareheaded in the pouring rain. I suppose at first that you were paid for the service, and when I learned from a light remark on the way back that you wern't, I wondered why you came. I coundn't understand why a man should do what brought him neither pleasure nor profit—why he should do it for total strangers, at all events.

"By degress, I came to see that the kind of life I was most familiar with went to pieces when misfortune or death came. Father was always nervous and restless for days after any of the men in his business circle died, and then I'd think of you standing so calm and quiet out there in the rain, praying, not because you were paid for doing it, but because you believed in prayer. That seemed to point to something higher, and I began reading the New Testament to find the next step.

"Father was angry when I joined the church and decided to study for the min- [illegible] for me, but I couldn't see my duty anywhere except in the church, and so I'm here, working my way through college. I've written this to tell you where the good impulse started—a place where you might think there was the least chance of exerting any influence at all."—Youth's Companion.

A SUGGESTION TO THE SAME END.

This is not a reply to the article of T. T. Hicks in last week's Herald but a suggestion to the same end, namely, "to get the people into the church and to Christianize them." The "ways and means" he wants the preachers to devise have already been devised and put into operation, but there has not yet been time nor sufficient energy expended to bring a full measure of results. It consists in child-salvation. But the salvation of the child should be thought of as only the beginning of the salvation of the man. Salvation is a process that should begin in childhood and continue through life; both the beginning and the continuing are easier if started in early life. The old idea was to get him after he had gone wild; the new idea is to keep him before he goes wild.

The Church Sees This.

And is working on it. If you do not start people in school work while they are children, you can get only a small per cent. of them to go to school at all. The educators see this, also the parents, and start them in school while they are children. If you do not start people in the religious life while they are children, you can get only a small per cent. of them to enter the religious life at all. Wise Christian workers see this, also, thoughtful Christian parents, and start them in the religious life while they are children.

Hence The Fact

That "two-weeks-of-the best preaching" will add only a dozen children to the church." That "dozen children"is usually found in the Sunday-school, under more or less of religious influences before the "two-weeks of the best preaching" begun. And the said "dozen-children" usually include about all of the non Christians in that Sunday-school and under the direct, continuous religious influence of that Sunday-school and church.

The Ways and Means.

Then "to get the people into the church and Christianize them" is to begin early and make a strenuous, persistent effort to get every child saved and keep him saved. The time to begin to prepare for next year's revival is now, the way to begin and continue the preparation is to get every person possible, child or adult, saint or sinner into the Sunday-school and under the direct and continued religouis influences of the church and Sunday-school.

But How

Are you going to get them to make this strenuous, persistent effort? does some one ask? I am not going to get them to do it. There is no remedy if they are not willing. There is no power on earth that can make them do this work, and there is no power in heaven that will make them do it. The work will just wait for this generation to die and another to come up that is willing. There must be a starting point somewhere and such a start must be in the already-willingness of the workers.

T. M. Johnson.

Asheboro, Nov. 5, 1912.

FROM JAPAN.

The Japan Mission Conference of the M. E. Church, South, met in Arima, Japan, October 4 and continued six days. Arima is a beautiful villege nestled among lofty mountain peaks and beside a roaring canon. It is a noted summer resort, and famed for its mineral springs both hot and cold. The missionaries and their wives and children were there—about fifty of us. We staid in the same hotel and ate in one room. Getting together once a year is a good thing for missionaries and their families who are largely cut off from one another and from Americans during much of the year.

Two members of the Board of Missions. including its General Secretary, were on a visit gathering information and taking part in a number of important discussions that came up. Among the visitors were seven of our missionaries enroute to China. Three of these are North Carolinians, Miss Troy of Greensboro, Miss Burkhead, of Winston-Salem, and Miss Green, of Chatham County. In a social meeting seven Tar Heels were called upon to sing "The Old North State." (We were not encored).

We were asigned to a pleasant and promising field on the Island of Kyushiu. We expect to go to our work this week. It will take us about twenty-four hours by rail to reach our new home. We will take our servants from here. Our cook is a young man trained in America. His wife will help us. They formerly worked for one of our missionaries, and are well recommended.

We are delighted to be in the harness again. Sacrifice increases rather than vitiates happiness. We have so much to be grateful for. We have had letters from both the male missionaries of the M. P. Church on the field, and from most of our former co-laborers of the M. P.

Mission. It is refreshing to know that those with whom we labored and suffered are our staunchest friends. After leaving the field one of the consolations that come to me was the fact that all the missionaries asked that I be returned to join them to working here. President Van Dyke has said a number of nice things about me to my present co-workers. After all, we are all doing the same kind of work, each in the place that opened up for him. The harvest in plenteous, and there is ample room to work without getting in each other's way. Many more laborers are needed.

Our new address is Nakatsu, Oita, Ken, Japan. Please address us there.

J. W. Frank.

October 14, 1912.

ASSURED LONELINESS.

There is no loneliness so deep and so sure as that of the person who does nothing for others. The good neighbor is never lonely. The Good Samaritan was not lonely even when he was far from home, on the road to Jericho. Love is never lonely, for love searches out others, and to learn their needs, and supplies them. It is only he who thinks chiefly of himself and his own interests who is sure to be lonely, even in the midst of teeming life. Let us make Mr. Jowett's prayer our own! "Deliver me from the loneliness of selfishness."— S. S. Times.

"Fred," said Aunt Julia, "how is it that you neve quarrel, as many other boys do?"

"O, I don't talk back," answered Fred. "When a boy says a sharp thing to me, I just keep still."

It is always a good plan to keep still when somebody else is angry. Next time any one gets angry with you, just try this plan. Many boys and girls are constantly getting into trouble because they use their tongues too freely.— Olive Plants.

He that studies only men will get the body of knowledge without the soul; and he that studies only books, the soul without the body. He that to what he sees adds observation and to what he reads reflection is in the right road to knowledge, provided that in scrutinizing the hearts of others he neglects not his own. —Colton.

"The love of God is broader
Than the measure of man's mind."

—A shortage of freight cars is complained of again. The failure to transport coal to some points is looked upon with alarm as winter approaches.

NO BOOK LIKE THE BIBLE.

No book is like the Bible,
For childhood, youth and age;
Our duty plan and simple,
We find on every page.
It came by inspiration,
A light to guide our way,
A voice from Him who gave it
Reproving when we stray.

It tells of man's creation,
His sad primeval fall;
It tells of man's redemption
Through Christ who died for all,
Its sacred words of wisdom
It bids us watch and pray,
And early come to Jesus,
The Life, the Truth, the Way.

Oh, let us love the Bible,
And prize it more and more;
Our life is like a shadow,
Our days will soon be o'er.
But if we closely follow,
The counsel God has given,
we then may hope with angels,
To sing His praise in Heaven.
No book is like the Bible,
The blessed Book we love;
The pilgrim's chart of glory
It leads, it leads to God above.

—Fanny Crosby.

INTERDENOMINATIONAL WORK NEAR PEKING, CHINA.

BY MRS. MARY P. AMENT.

The three days I spent at the Hsi Ting fair twelve *li* west of the city were full of work and delightful fellowship with the Bible women, five of whom worked with me. Miss McKillican of the Presbyterian Mission shared the work the first day and was relieved by Miss Payne. Later, Miss Knox (M. E.) took it up and she, Miss Russell and Miss Miner brought it to a close regretfully, for so many waited to be instructed. We never got near before to the families living in encampments. They used to be most anti-foreign. Now they are respectful and interested. They have a military spirit but it is not directed against everything foreign as of old. Not an undesirable word was heard. The women and children are well clad, clean and intelligent about the affairs of their world. They ask us to keep up our visits. The church is seeking to raise a fund among its membership and friends to rent or buy a place where permanent work can be done. Such a place is offered. We hope the Chinese Home Missionary Society will do it and support a preacher. The yearly union work would continue half a month each spring, and give a friendly impulse to keep it from lagging.

I did wish you could look in and see the crowds who hung on our words. Many a woman has begun to pray and to seek God's will. Numbers told us of peace and comfort thus obtained—of relief from pain, or better treatment in the home. We felt many burdens were lightened. new hopes and ideals nourished and that it was blessed work to have a share in.

The Bible women did splendid team work and did not spare themselves talking one after the other from eleven o'clock until four and then doing personal work for an hour more after supper going to the encampment where they were housed and giving two or three hours to meet those who filled rooms and courtyard. This rate of work involved change of workers, as no one could keep it up more than three or four days without rest. Here was where our union work came in, and it was delightful to stand beside those of other missions, native and foreign, and reinforce their efforts. Pictures helped; leaflets were used; texts hung up; singing we couldn't have as it made great crowds gather and we were full. Prayer was offered—brief and simple, over and over as each worker finished and so the first step was made intelligible—*Life and Light.*

THE REVIVAL NEEDED

The revival that we need is not simply a revival that will awaken sinners to a knowledge of their guilt and danger; that will remind Christian believers of their deficiencies, neglected opportunities, and larger privileges in Christ. What we need is a revival that will help all these agencies and phases of our Church life, and serve all the interests that are dear to us as lovers of Jesus Christ—namely, a movement that will bring home to the conscience and heart of the Church the value of the religious weekly paper, that will urge with convincing power its ministry in the home, that will secure its admission into every household, and that will in one way or another bring people to realize as never before the inestimable worth of that agency as the mightiest evangelizing, educating, quickening, and renewing force wielded by the modern Church. As Rev. J. A. Castel, D. D., so well puts it: "The religious paper is a silent, unobtrusive messenger of good whose influence upon the home is as benign and measureless as are the rays of solar light upon fields of grain and gardens of flowers."—Zion's Herald.

FROM PASTORS AND PEOPLE.

NOTICE.

Dear Brother Pastor:

If you do not enter in your report to conference the amount collected for maintenance of Orphanage in column "Woman's Home Missionary Society," add a line at the bottom of your report and put that and amount collected for building Orphanage together on the added line at bottom, and add this to the grand total.

W. E. Swain.

MT. PLEASANT, LIBERTY CT.

The fourth Quarterly Conference was held here last Saturday. Finances much behind. The conference unanimously instructed the delegate to ask for the return of Bro. Troxler. The Annual Conference will likely be asked to change the boundary of the Circuit.

W. M. Clapp's family have moved to Graham. A number of others are working there and elsewhere on account of the cotton mill standing.

Lawnie Shepherd and Jno. Layton, Jr., start to Florida the 5th. Frank and Hurly Soots to Rock Hill, S. C.; to deliver trees.

The sermon yesterday was impressive on the Strength and Beauty of the Church.

The school committee hope to have the new four-room school house completed in a week or so. A.

CAROLEEN CIRCUIT.

Our S. S. is moving on well. Highest number present this year has been 201. Our average attendance this year has been 110. Our attendance for the year 1912, 5736, and the collection $70.21 making an average of $1.35 per Sunday. Our attendance for 1911 was 3465 members, making an average of 66 members for the year 1911. So you see we have made a very good gain this year.

Our special meeting closed at Caroleen with about 38 conversions, and those who were reclaimed together. We received fourteen in the church. Our pastor says this church is as easy served as any church he ever saw. The people will want Bro. Braswell back next year.

Bro. Braswell has done a noble work here the past two years. The work seems to be in good condition at each place. We have about 100 members at Caroleen now, and this church promised to pay the pastor $250.00. We have paid $271.00 and will pay not less than $290.00. The church at this place will pay the preacher $300.- [illegible] and we don't think any claim will come up unpaid on the work this year.

We spent a week with the Lincolnton people. They have a worthy church there, the members are of the best people of the town, and all say they feel at home in the M. P. church and other people say they feel at home who are not members there and the results are that members of other churches are joining, and some of the good girls and boys from the M. E. church up town attend our S. S. and church services. We had 21 conversions while there, and 8 to join the church. There are some there who are still knocking at our people, but the members of that church just love them and others into the church. They haven't many members, but they are fixing a good way to have more.

Our fourth quarterly conference will be held at Shelby Saturday night, November 10th. We are hoping to have every thing in good shape for the Annual Conference. We feel that many prayers have been prayed for this work, and that they are being answered. Continue to pray for us.

H. E. Waldrop.

ROCKINGHAM.

There have been $10. paid on the St. John's church, leaving a debt of $415. The interest at 8 per cent has been kept paid up to November 11. There is an effort being made to make the payment in addition to the $10 to equal $100. How well the effort will succeed, remains to be seen.

The church at McFarlen ls in good shape. Received one member by certificate at this point, at our last appointment. from the Christian church. Pastor's salary paid in full at this point, and think all other claims will be paid. The other two churches much behind financially. Some difficulties occurring here last year, have not been overcome. $156. all told, has been paid on salary. $177 reported last year. The 4th quarterly conference fixed pastor's salary at $300., as this year, but $200. would have been perhaps nearer the ability point. This may be a part of "Overland" Ct. Some good, and some not so good. Will require patient effort to bring success, as desired.

J. F. Dosier.

WINSTON—A RESUME OF THE YEAR'S WORK.

We began our work here December 20, 1911, and have been steadily at it since. There has been nothing phenomenal about our work during the year. Yet we feel sure that real substantial progress has been made. Our special meeting of ten days, ceasing the 4th Sunday in October, was a delightful spiritual refreshing. Bro. Ogburn's sermons made profound impressions upon our people and we are sure that his coming was a great blessing to us. There were eleven professions and eight additions to the church as a result of the meeting, and a deepening of the spiritual life on the part of those in the church. We have added to the church in all during the year sixteen members and are expecting others before the year closes.

Our Sunday school work is ncouraging. We have an enrollment of 204 and an average attendance last month of 114. This, I know, is not a good average for our enrollment, but I think our roll needs revising. We would then doubtless show a much larger per cent of attendance. There is a spirit of healthy activity and co-operation in this department of the work, and with some needed changes that we hope to effect soon, our work will be come better organized and more efficient and we shall be prepared to realize the larger things that I think are possible for us in this department of our work here.

We have been a little disappointed in not getting our building remodeled this year. We all feel that it is imperative that this be done, and we have hoped to have it done without further delay, but are compelled now to let the matter go over till next spring. Unless all of our plans are interrupted and our hopes blasted we shall begin work then. Our plan is to spend $10,000. in improvements. This, we think, will give us a very satisfactory house of worship and enable us to do, in many ways, much better work than we can possibly do with our present equipment. Another thing that will add much to the appearance and value of our property is a side walk on the south side of Seventh street. The curbstone is already on the ground and we hope to have the walk in the near future.

This report would be incomplete without some reference to that organization that does so much in a material way for the church and for the comfort of the pastor and his family—The Ladies' Aid. The organization here was started twenty years ago during the pastorate of Dr. Swain. It has been active for the welfare of the church during all these years, but never, I think, more so than now. During the year this society has painted the parsonage, put in electric lights, bought carpet for the front hall, tracking for the stairs, matting for the back halls below and above, a drugget for the din-

ing room, and a gas stove for the kitchen. In addition to this these good women are paying fifty dollars to the Building Fund of the Orphan's Home and have a pledge of five hundred dollars to the building fund of our own church. They have to their credit at the bank $246.99, after paying out this year about $160.00. In addition to what has been mentioned of parsonage improvements is to be added the papering of one room at a cost of seven dollars and paying for paint for three other rooms. Other pastors, I am sure, can share with me the deep feeling of appreciation and respect that I entertain toward this body of noble Christian women for their faithful and unselfish service. May the rich benediction of heaven rest richly upon such organizations everywhere.

The work of the year has been hard, but many pleasant experiences have lightened the load and helped us to face our problems with new faith and stronger courage. The people have been kind and responsive, willing to follow our lead. And now as we come to the close of the year it is gratifying to believe that some good has been done, some progress made in both spiritual and material things. We are looking forward joyfully to the coming Conference and shall not cease to pray that divine benedictions may rest upon us as we plan for the work of another year.

S. W. Taylor.

November 4, 1912.

CHARLOTTE, RICHLAND CIRCUIT.

Our protracted meeting began last Wednesday night and lasted until Friday night. It closed on account of necessity as our pastor was sick and not able to be with us, and Bro. Braswell had to leave and go to his appointment. Bro. Braswell preached some soul-stirring sermons and there was good feeling in every service. Our pastor is able to be out again. He came Sunday and held two services for us.

Our quarterly meeting will be to-day, Monday.

Our Sunday school is still running and I think if nothing prevents it will continue through the winter months. Success to the Herald and its readers,

A Member.

ASHEBORO.

It was an interesting and impressive sight to see the young Christians around the chancel taking the communion.

The pastor and his family were kindly remembered last Saturday night by the gift of a number of useful, necessary, articles, by the congregation. It came as a pleasant surprise, but the most pleasant part of it was the kindly remembrance. They have thanks as sincere as the gifts were hearty.

The pastor's family enjoyed a pleasant evening with the choir in their home last Friday.

T. M. Johnson.

IVY CIRCUIT.

Brother McCulloch:

I am so sorry you did not publish my notice I sent you of my last Quarterly Meeting to be held November the 9th inst. in last week's Herald. I sent it to you week before last, requesting it published in last week's Herald.

Yours for the Master's work,

S. B. Stephens.

(Bro. Stephen's notice must have miscarried.—Editor.)

FORSYTH CIRCUIT.

Our 4th quarterly meeting was held at Stony Knoll Saturday before the first Sunday. All the churches were not represented, though the business was transacted in the spirit of love. A division of the circuit was brought up and decided upon. All who know the circuit realize it is too much for one man to look after. He can neither do himself nor the work justice.

T. A. Williams.

November 4th, 1912.

HENDERSON.

Last Sunday was a good day at our church. The Lord's Supper was administered to a large number of the membership. Five members were received into the church, and others will join later. I wish to correct Bro. Hicks' statement in the Herald last week that all the converts in our recent revival were children. Bro. Hicks was unavoidably kept away from most of the services and therefore did not know all the converts. Six of the twelve converts were grown people. I think that the greatest work a church can do is to save the children and I am thankful for every child converted in my meetings. I think the revival as a great blessing to those who could attend. There seems to be a deeper spirituality in the church than I have ever known here. Some did faithful work in the congregation and were rewarded by the deepening of their own spiritual life and by seeing sinners converted as a result of their labors.

May the Lord grant that the good impression made by the lasting and result in increased activity in the Lord's work.

J. D. Williams.

PHILADELPHIA, GREENVILLE CT.

I am sorry the time is nearly at hand for our pastor to leave us. I know he will leave many sad hearts. I am glad to report that Bro. Ashburn was able to fill his last appointment before conference yesterday to a very large congregation. He preached an excellent sermon. I'm glad to report that we are expecting to see him fully paid up before he leaves. We are moving on very nicely with our S. S. since we reorganized. We also have a very full school. But we are still praying for a better one, and for more of the old people to join us.

I will close with best wishes to the many readers.

Yours for Christ,

Beatrice Chambliss, Rep.

November 4, 1912.

CORINTH, LITTLETON CT.

Four deaths since my last report—Mrs. Jessie Carter, Jr., nee Blanche Morris, left an infant 11 days old, little girl, Mrs. John Morris took the child to raise, but in course of two weeks it, too, passed away.

Mrs. Forest Insco, nee Lucy Powers, and her baby died just before Mrs. Carter's baby. Mrs. Insco's baby lived only three weeks. Her little one was taken first, left her to mourn her loss. Only a few days passed before her body was taken to the same burying ground, Corinth. Two mothers and their infants all buried here in course of two weeks. Seven of our members have died this year. Passing away fast.

"We pass this way but once,
Then weave thy robe with care.
Life's robe ill spun
Is ne'er undone.
The robe we weave we wear.

We pass this way but once,
Then live today thy best.
In all you do,
Be kind and true,
With God leave the rest."

The marriage I gave a hint of before was that of Miss Jessie Bobbitt who lives near here, to Mr. John Sledge of Louisburg, a popular young man, a brother of Miss Nellie Sledge.

Yesterday was a good day for church going. Bro. Ledbetter's sermon was said by many, "The best he has given us yet." Many visitors were out to hear him. After service a reelection of officers was held. Same board of stewards and trustees were elected save Mr. A. E. Carter was put in place of Mr. Gid Williams as trustee. You remember Mr. Williams is one of the members who died this yea

Fairview, Anderson Ct.

As we have received so much help from your many good letters, we regret so much that we are not able to say somethings also helpful to others.

Our Ladies' Aid Society is still doing good work and we are hoping to accomplish still more; at our last meeting a work day was set apart by the members for the benefit of our Society. We will note with interest any information we may get through the Herald.

Our last quarterly conference will convene with the Liberty Hill church on Saturday. Nov. 9. We sincerely hope our former pastor, Bro. Lamar, will be returned to this people another year. We trust that we may be of more help in the future than we have in the past.

A very sad accident occurred in our community Friday morning when Henry Nally was thrown from a mule; up to this time he is lying in an unconscious conditon. It is hoped his injuries will not prove fatal.

Mrs. Augustus Ellison who has been quite sick for the last three months is much improved.

Mr. Vardry Hill from Michigan visited his aunt, Mrs. Robert Wyatt, last Tuesday and Wednesday.

Good luck to the Herald and well wishes to its readers.

Mary Hendrix.

Nov. 14, 1912.

Burlington.

The attendance at Sunday school dropped to 145 last Sunday. The recent cold spell is believed to be the cause of the decrease.

The Fourth Quarterly Conference of our church was held Monday night and the usual business was transacted. The Board of Stewards and other officers of the church were elected for the ensuing year. The church Treasurer's report showed a deficit on pastor's salary and conference claims, but we were quite confident that all will be met and we will greet Conference with a clean record.

The Ladies' Aid Society met Monday afternoon with Mrs. H. G. Kime This society is proving a real benevolent enterprise of the church, for the members are progressive and zealous in their efforts, and they are accomplishing much good along the lines of parsonage and church property improvement. This society is worthy of the support and sympathy of the entire church.

The work on our annex is about completed, and we are sure a part of it, if not all, will be ready for occupancy by Conference.

C. B. W.

Charlotte, Richland Circuit.

Rev. D. A. Braswell came last Wednesday to be with us in a few days' meeting. Found the pastor sick in bed; began the meeting that night, had promise of a good meeting, but was obliged to close Friday in order to get to his own work. This is the third meeting the pastor has been compelled to miss on account of his own sickness.

The friends there did not fail to remember us, however, but sent a wagon load of necessary things consisting of corn, flour, sugar, molasses, potatoes, sweet and Irish, pears, apples, dried fruit, turnips, popcorn and nuts and cash.

Bro. D. T. McCain brought the supplies. Those taking part were Mr. and Mrs. W. E. Robins, F. C. Robins, W. F. McCrary, W. S. Crowson, B. F. Bulla, T. V. Bulla, Wil. Bulla, Sam. Henley, H. Andrews, J. H. Redding, J Redding, Frank Prevo and Robert Clark.

To one and all of these kind friends we give sincere thanks. If we fail to give proper credit in any instance, the Father of all will give the reward and blessing.

C. H. Whitaker, Pastor.

ORPHANS' HOME.

Treas. Report.

Winston S. S., $2.89; Giles Chapel S. S., $2.25; Union Chapel S. S., Granville Ct. $1.00; Welsh Memorial S. S., $6.00; Fair Grove S. S. Why Not Ct. $3.25; Whitaker's Temple S. S., $1.50; Mt. Lebanon S. S., $1.85; Bethesda S. S., Yadkin College Ct. $2.00; Rehobeth S. S., Granville Ct. $4.40; Total, $25.14.

November 5, 1912.

Etta Auman, Treas.

DENTON HIGH SCHOOL.

In August, 1906, at the request of President Johnson, I opened school at Denton. We rented the building at $6.00 per month and started with 16 students. At this time the school was not self supporting, so the Nov. conference assigned me to Davidson circuit. I taught the school and traveled the circuit for 1 year. In the meantime, the matter of purchasing the property for our church came up. Bros. O. R. Cox and R. H. Brooks, at the request of President Johnson, visited the school and examined the property They were so well pleased with it they recommended that we buy it for the church. Bro. A. G. Morris, the owner, offered it to us for $2,200. Bro. Cox and Bro. Brooks further recommended that Denton pay $800 of this money and that the remaining $1,400 be collected by friends away from Denton. Both parties complied with these recommendations and the property was deeded in fee-simple to 14 trustees of and for the Methodist Protestant church; Bros. Cox and Brooks each giving $100 as an evidence of their faith in the enterprise.

When I first went to Denton in Aug., 1906, it was my intention to remain with the school until it became self supporting and the property of our church. Our expectations were realized some two or three years ago, but I did not resign as principal until last fall.

My resignation was accepted at last conference with the understanding that I secure some one to carry on the work during the spring term, 1912. Prof. T. O. Pender accepted the place and had a successful school.

Of course our church and school have both had opposition, not because they are undesirable institutions, but because we have outstripped the other churches in doing things. This opposition has been overcome to some extent, and I feel, if the cause is properly managed, that we will never have cause to regret our achievements there as a church.

It pains me greatly to know that no one has seen proper to continue the school. I took it when it paid less than $25.00 per month in a rented building, and left it paying $100 per month with no rents to pay; and I feel like some one ought to manifest their love for the cause by taking up the work again. I believe the proper thing to do is to let the pastor of our church there be President of the school. He can do this and have less traveling to do and get a larger salary than I did when I began the work and was pastor of six churches besides Denton, in order to get a support.

We can not afford, as a church, to let this matter pass by. We have too much invested there and the opportunity is too great. I believe our people away from Denton would do well to help finish our new church and then put a live man there as pastor and principal of the school.

Our new church when complete, will be an honor to the denomination, and will give us greater prestige in that section. Bro Braswell deserves credit for his untiring energy in the work he has done for our cause at Denton.

Our people there have acted their part well. They feel a little bad because of the treatment received in regard to the Orphanage, but are not dead over it. Our cause there will not in years, if ever, recover from this affair, yet we are foolish to further injure our cause in what promises to be a prosperous town someday.

We have good school property and can run a successful school if we as a

church will only try. Some may say, "We will if we can." Let's all say we can and we will, and half the work will be done.

G. L. Reynolds.

Albemarle, N. C., Oct. 31, 1912.

EDEN, HALIFAX CT.

Our pastor, Rev. J. E. Pritchard, filled his regular appointment at this church last Sunday. He preached a good sermon as he always does. This is his last appointment at this church before Conference. He has done splendid work the past year, we all like him fine, and hope we can have him for another year.

I am glad to say that Bro. L. W. Gerringer is entirely well.

Just two more weeks before Conference. I am glad to say that all the assessments will be raised in full.

The ladies gave a bazar at the Town Hall in Enfield last Friday night, Nov. 1. Right much money was taken in, don't know the exact amount, for the purpose of furnishing the M. P. parsonage at Brinkleyville.

Much love to the Herald and its readers.

Irene Hawkins, Reporter.

November 6, 1912.

GASTONIA CT.

Pastor's report for the 4th Quarterly Conference:

Dear Brethren and Sisters:

We have been wonderfully blessed this year. The Lord has permitted us to come together in another quarterly conference, to shape up our year's work; I feel that I have discharged my duty on the Gastonia circuit this year, and I hope that you all may feel the same way toward me. Since we last met in a quarterly conference, our hearts have been made sad by the death of sister Sills. She was one of the first to unite with our church at Bessemer City. She was faithful unto death. O, how we do miss her! No one knows but the church to which she belonged.

But she has gone to join the heavenly host. She had a glorious triumph over death, none of the old apostles had a more glorious triumph over death than she! Her labor is ended and the harvest is past, but she is saved in heaven at last!

Now, in regard to my work in a general way, since the fifth day of December, 1911. I have made over six hundred pastoral calls, and filled all of my appointments this year except at Fairfield church; I missed an appointment there as my little girl was sick at that time, so that I could not leave home.

I have been in prayer meeting each week this year, and a part of the time twice a week; I have been in Sunday school each Sunday this year so far, and have conducted four revivals on the Gastonia Circuit this year. I have assisted in one revival on the Mecklenburg circuit. We have had seventy-nine conversions and reclamations on this circuit, and fifty accessions.

We have completed the parsonage this year, and your humble pastor and his family have found it to be a delightful place to live; with one exception, and that is the inconvenience to get water.

Your pastor would suggest that there be a well dug or bored at the parsonage the earliest date possible, as it will not be long until winter time.

We have organized one church this year with twenty-three members, and we have five hundred and eighty dollars in sight, for that church. We have thirty-six loads of sand on the church lot which is to be made into concrete blocks for the purpose of building the church at Cornelius, N. C.

I have given all the time that I possibly could to the work at Cornelius, and if that work over there is given the proper attention from now on, it will not be long until it can be made a self-supporting charge.

Now in regard to the spiritual condition of the circuit, so fafr as I can see, the churches are in good working order, much better than they were last year.

The revivals have been good this year. We have had forty-nine conversions and reclamations at Bessemer City church, twenty-two at Union Grove church, and six at Fairfield church, making a total of seventy-seven conversions and reclamations in the churches and two in private homes.

Brethren and sisters, this speaks well for the Gastonia circuit, but it is not what it ought to have been, neither is it what it could have been, if all of the members of this circuit had done their duty.

Your pastor could have done a greater spiritual work on the Gastonia circuit this year, if it had not been for the financial embarrassment at times, of course this financial embarrassment has been brought about by the Fairfield church not paying up until right at the last of the year; although it seems that all of the stewards have been just a little irregular.

Your pastor would suggest that each steward make it his business to call upon each member on his steward books each week, and try to collect the amount due. If you will do so you will find it easier to raise your claims, and at the same time make it easier for your people to pay their assessments. The financial reports are better this year than they were last; that is, they have been more regular than last year.

The churches have paid as follows: Bessemer City has paid $153.5', balance due, $91.22 (this includes back salary), Union Grove has paid $112.00, balance due $66.40 (this also includes back salary), Fairfield has paid $13.75, balance due $46.25.

Balance due on the Gastonia circuit $203.87. With best wishes to the Herald and all its readers.

D. M. Loy.

November 1, 1912.

—Bro. Pritchard writes that he has had a good year on Halifax Ct. and expects to go to Conference with a good report.

A PROGRAM FOR A JOYFUL LIFE.

The following noble schedule is by Rev. Charles M. Sheldon, D. D., the famous author of "In His Steps:"

1. I will try to do God's will every day.
2. I will try to see the good in the world and in my neighbor.
3. I will not worry over matters I cannot help, and over those I can help I do not need to worry.
4. I will keep my mind and heart in touch with the great things of the universe.
5. I will learn to enjoy the free gifts of God to men like nature and the facts of physical powers.
6. I will learn to prize all my human friendships.
7. I will help some one to a happier life every day.
8. I will magnify my place in the kingdom of God.
9. I will enjoy the friendship of Christ as my Redeemer and Brother.

"Hope thou in the Lord." "Rejoice in the Lord always.

"There is a saying old and rusty
(But as good as any new):
'Tis never trouble trouble,
Till trouble troubles you."
"If care you've got to carry,
Wait till 'tis at the door,
For he who runs to meet it
Takes up the load before."

—Selected.

—The Finnish Methodists will hold their services for a while Sunday afternoons at the M. P. church. *Church Recorder, Laurium, Mich.*

Begun on page 7.

We were glad to have Mrs. Pittman to worship with us yesterday, and pleased to have Bro. Ledbetter's wife and three of the children to spend to-day with us. Shall love to have them come again soon.

Fannie Barnes, Rept.

FLAT ROCK.

President Swain addressed us on yesterday from "What seest thou?" What a myriad of view points with a multiplicity of views. So entertaining were his remarks, some followed to Bethel, when from the text—"When Shiloh comes to Him shall the gathering of the people be," we were led to the heights.

Surely 'twas masterly and we do not yet want to descend. We think some of these thoughts will ever vibrate within our brain and the visions haunt and sublimely uplift us.

This executive having gone the constitutional limit will give place to a successor at Conference.

Doubtless his refined family developed largely by an intelligent wife, reimbursed by his financial aid, will form a happy household.

But the armor not laid down yet. nay! Though retrospect so sweet, its field rich and varied. He's but in his prime! No domestic lull should allure. "God's calling yet." But loftily, exaltingly, holding up the Christ to the *denizens of an ampler day"* in this lost surging world. That "Well may roar the storm to them because they hear.

The deeper voice across the storm."

Our conference hardly presents a finer specimen of persistent service, eternal toil and perhaps business acumen. A comrade speaking of him in childhood said Swain was a fine boy, and today is a fine man.

Reporter.

WINSTON.

Since our series of meetings which seemed to result in so much good to our church, eight members have been received into our fellowship, and several of them give promise of being of much value, coming as they do from excellent Christian parents. Several M. P. families have recently moved to Winston, and we hope to have them unite with us soon. Will our kind Editor *get busy again* and tell us how we are to get a new and more attractive church edifice?

(I will tell you a little bit of history. A few months ago, the Baptists of South Greensboro were thinking of calling Rev. Mr. Walker, of Littleton, to be their pas- They needed a new house of worship, and asked him what would be his plan for raising the money. He replied:

"My plan wouuld be for you to go down in your jeans and get it." They called him, he came, and the new church is now going up. For several nights we saw a number of the young men of the congregation at work excavating. When Methodist Protestants anywhere come to be as much in earnest as our Baptist brethren of South Greensboro are, they will find a way to build, if there is a reasonable number of them together.—Editor.)

PINEY GROVE, SILER CITY CT.

Bro. Bowman filled his last appointment for this conference year November 3rd. Mr. Bowman's sermons are always uplifting and inspiring; but this was an "extra." A very good congregation was out to hear him. The pastor's salary, general interests and every thing. was paid in full, which I am sure is very encouraging to the pastor. Now, we trust Bro. Bowman will come back for another year with us. We want him back and hope if it is God's will that our delegate and the conference will send him back. He has done a splendid work this year and I sincerely believe he is the one for us another year. We were glad to have him in our home Sunday night. We always look forward with great anticipation to our pastor's visits.

We are having a very interesting Sunday school, will not discontinue through the winter season. The attendance is very encouraging. Average attendance 36 through the month of October; that is right good for a small school. We have ordered new song books which I think will help keep up interest.

Miss Fleta Kivett, one among our brightest Sunday school girls, have gone to Burlington to spend the winter months. We miss her so much in our school. We regretted very much having to give her up, but trust our loss is Burlington's gain.

Success to the Herald and its many readers.

Mrs. J. A. C.

November 4, 1912.

THE POSTAL CARD.

W. F. Kennett, Editor.

AN ERROR.

The only mission of the Postal Card this week is to correct an error in last week's Card. We close the year's work at Palestine the 3rd Sunday at 11 o'clock and at Gideon's Grove at 3 o'clock P. M. and not on next Sunday as was erroneously printed in the Postal Card of last week.

LETTER FROM MR. SIDNEY C. TAPP.

My dear brother McCulloch:

Your good letter and paper reached me. I beg to assure you of my appreciation of same. They carried me back to the scenes of my boyhood days. My father and mother sleep in the Silent City of the Dead at the Ridge. It is a sacred spot to me. I wish I could return there some day and hear you preach. When a boy, I used to go to Sunday school and the old Camp Meetings there under the Arbors, and after the services were over, hear my father and the other neighbors discuss the sermons. My mother died when I was an infant; my father, when I was nine years of age, and I drifted away into the cold world, alone. But, the influences of those early days have followed me through life.

I am sending you some literature on my book, "The Truth About The Bible," for your information. As soon as the book is out, I shall mail you a copy.

I would thank you if you would advise me of the address, in Kansas City, of Rev. J. R. Ball's daughter. I would like very much to know her. Her father boarded in my father's home when he was pastor at the Ridge, when I was a little fellow some six years of age. My first memories, which go back into the faint and early dawn of childhood, recall a slight mental pictures of his days in my father's home. These memories, as we march toward the sun set of life, are sweet and make life, as the sun goes down, peaceful and joyful.

I am a young man, yet, scarcely in the prime of life, but have been in wretched health all of my life, having undergone five operations and cannot live long at best. I dictated "The Truth About The Bible" in a sick room at a few minutes now and then as I could gather strength to express my ideas. I do not expect to live long and as I have no family, I am leaving a will so that the income of the book will go to disseminate its ideas when I am dead.

I enjoyed your sermon on "What Think Ye of Christ?" very much, indeed. I shall file it away.

Yes, the Mrs. Pratt, to whom you referred is my sister. She lives near Efland, and has attended the Ridge from her childhood, and is one of the best women that God ever made. I wish I could see her. I have not seen her in nearly twenty years. I hope that you will know more of her in the future.

Sincerely and fraternally yours,

Sidney C. Tapp.

Willard Hotel, Kansas City, Mo.

(It pains us to know that Bro. Tapp is so afflicted, but we are glad to know that his effort is to lead men to a truer appreciation of the Bible. We feel a certain pride in his success as an author. —Editor.)

AS TO COLLEGES.

Many honest parents do not understand what all this demand for Christian Education means. "Do not the Christian Colleges teach the very same subjects and often the same text books as the State Colleges? Why then all this a-do about nothing?"

But, dear friends, you have failed to take into account the most vital thing in education—*the teacher's personality, the teacher's character.* One of the most incisive thinkers of my acquaintance, during a recent discussion of methods in Sunday school work, gave it as the matured judgment of his observation and experience that the subject matter taught is not near so vital a thing as the teacher presenting it. It is conceivable that one teacher may present a secular study with greater positive character-moulding tendency than another teacher could teach the Bible itself. The difference is in the personality or character of the teacher.

We who have taken our College and University degrees know full well that the greater moulding influences that come into our lives were not the things that were taught us, but the lives that were lived about us. Those of us who have taken our first degree in a Christian college and then gone to the non-Christian University can testify to the vast difference we felt on every hand in the character-developing influences of the two environments.

Colleges educate not only in knowledge but in character. Knowledge may be had from text books and the lectures of learned men, but character is a result of the interaction of life on life. The spirit of the College atmosphere, determined by the life of the professors, of the village surrounding the College, and of the student body, is a tremenduous influence making for character-development. And the Christian College, it goes without saying, is the only adequate environment for the production of Christian character, and this is, in turn, the only type of character that properly qualifies for this life and fits for eternity.

We cannot be too careful about choosing the Colleges in which to educate our sons and daughters. We must see to it that they come under godly men and women only, for one single scoffer will upset the good work of a dozen devout saints. To attend preaching on Sunday and a lecture on philosophy on Monday that mercilessly picks to pieces the utterances of the sermon of the previous day will certainly not qualify for Christian service. To preach temperance to young men who sit under the instruction of teachers who drink and do worse things is useless waste of time. Parents who knowingly place their children under such men are not true to the obligations of parenthood and are sowing a harvest of sorrow and disappointment for themselves and their loved ones in the coming days. It is because we know the awful influence wielded by the teacher over the character of his pupil that we are insisting as never before upon due recognition to fundamental issues when the decision is made by Christian parents to entrust their children to other than Christian teachers and institutions. We shall endeavor to make the issue plain, and, if we do, we should have no fear as to what course *Christian* parents will pursue in reference to this vital matter.

W. A. Harper.

THE ELECTION.

The election this year has been somewhat peculiar and is not without its lessons. One thing that is evident is that old party alignments are being changed. It has been a long time since so many men refused to be led by a mere party name. The words "Democrat and "Republican" have lost some of their sacredness in the eyes of the people who are coming to see that parties and platforms are or should be but means for public service, and when they cease to be that they have no longer reason for existence. They have also come to see that a party, instead of being a public servant, may become a plunderer of the public. When such becomes the case, the people feel that they should not wait for the party to die a natural death, but should hasten its dissolution by withdrawing from it all support.

Many causes have entered into the result brought out on election day. In addition to the desire for righteousness which has influenced many, there has been the desire to be on the winning side, which has caused many to turn from their usual course. These latter were in a hard way, for it was very difficut to see in advance which would be the winning side.

The discord in the Republican party and its consequent failure to win at the polls is another added to the long list of illustrations of the disaster there is in discord. In union there is strength, but in division there is weakness and failure. Some look upon Roosevelt as the cause of the division and heap upon him the blame for the failure of the Republicans to carry this election. The division, however, has been growing within the Republican party for years. Roosevelt quickened a process already going on. Dichotomous division seems to be a natural process in human society. In church and in state we see it going on if we watch the course of history through a long period of time. The more powerful a society (religious or political) is, the more likely it is to splt up into two.

We believe, however, that in a society of perfect men this tendency to divide would not appear, but there would be perfect harmony. When a party becomes powerful, the evil elements seek to control it to their own advantage, the fair-minded resists, and so the strife begins which finally ends in disruption.

The fact that in our great country there was so peaceful an election in this time of excitement and party contention is gratifying. It shows that our people generally are satisfied to let the majority rule. As long as that is the case our government will be on a stable basis.

The principal issue in this election seems to have been the manner of dealing with the trusts. Al parties are agreed that the trusts are working injury and that they must be dealt with, but how? is the question. As with the liquor traffic, both license and prohibition are proposed. The Democrats are prohibitionists with respect to the trusts. Roosevelt seems to favor license and regulation.

One good result of this election is that it has taught certain men the vanity of popularity. We could name more than one candidate who seemed to base his hope of triumph on the fact that he had received a great majority in former elections. It does every man good to learn the vanity of human favor.

Now that the election is over it behoves every good citizen to join with every other in the effort to free our government from the last vestige of injustice and make our country as good as it is great. We must live and act in the fear of God and in love for all mankind in order to do this.

—The election is over and Conference is almost here.

—"He that save an adult, saves a soul. He that saves a child, saves a life."

THOUGHT HE COULDN'T FIGHT.

"Sissy!" "Sissy!" "Girl!" 'Girl!' "Fraidy cat!" followed by a chorus of laughter, charged the air.

Ralph proudly walked on, with his head up, outwardly brave but inwardly quaking with fear.

The rough boys jostled him threateningly, but he continued his easy-going gate until he was beyond the danger line and the last cry of "Sissy" and "Fraidy cat" had died upon the air.

Poor Ralph had endured this persecution silently and bravely ever since he had been promoted to the eighth grade in Miss Smith's room. He was a fragile little lad, and unable to play the boisterous games which all boys love, though he could do other things, such as sing little songs, play on the piano, and paint cards with his mother. Mrs Evans had tried to keep her son busy in such ways, so that he would not realize his inability to take part in the more boyish pleasures.

"Well, dear, home so early?" asked his mother, as he entered the house.

"Yes, mamma, and I'm tired and sick of everything." Ralph sank down upon a chair.

"Have the boys been rude to you again, dear?" His mother drew him to her and put her cheek in his pale, tired little face. "I think I had better talk to your teacher about it. I can't endure it any longer, either."

"No, no, mother! O you musn't do that! I would not have you tell the boys for anything. They don't realize how they're hurting me, for they're so strong and well. I wished they liked me. They think I'm a coward, and don't dare to do anything. They want everybody to fight. I'm not strong enought to do that, you know, and I wouldn't if I could"—And down went Ralph's curly head upon his mother's lap, while sobs shook his delicate frame. Poor little boy! His mother's arms were around him with comfort and encouragement, but her mind was busy wondering what she could do to make the boys understand.

The next morning Ralph started for school, bright and happy again. As he kissed his mother good-by, he said: "Don't you worry, mother. I think everything will be all right when the boys know me better. They don't harm me in any way, only I don't like to have them think I'm a coward."

The dark winter afternoon was fast wearing away. In school each boy and girl was busy with a final task assigned by Miss Smith, when Ralph, who sat [illegible] the door leading into the cloakroom, [illegible] escaping under the crack of the door.

Rising and walking quickly to where the teacher sat, he whispered to her his discovery.

"We will have the fire drill now, pupils," Miss Smith announced at once, in her usual tone of voice. "Ralph, take your seat at the piano and play."

Ralph obeyed with all the force and vigor that he could throw into music, while the boys and girls, unconscious of anything unusual, marched out, orderly and rapidly.

Miss Smith, in the meantime, had notified the other teachers of the danger; and when the last child was out of the building, safe and sound, Miss Smith and Ralph, hand in hand rushed for the stairway, which by this time was filled with smoke.

The crackling, roaring sound terrified them, and the smoke nearly stifled them, but they succeeded in making their way down the long flight of stairs, and at last reaching the outer air.

As they ran, breathless and pale, into the excited crowd, the roof, with a loud crash, fell in. But above all the frightful roar, the tumult of firemen, the hissing of steam, and the pumping of the engines, could be heard the joyous and exultant shout: "Hurrah for Ralph Evans and Miss Smith! Hurrah! hurrah!"

After that, Ralph was never again called "sissy" or "girl" or "fraidy Cat." He had proved that it is not always the physically strong and the vigerous who alone are brave.—M. E. Rambler, in Northwestern Christian Advocate.

THE TREE THAT LOVES COMPANIONSHIP.

"And this is truly a coconut tree?" Raymond asked excitedly, climbing on the great bamboolike trunk and looking up into the strange, foreign-looking leaves. A clump of huge green nuts growing at the base of these leaves answered his question, even before his Cousin Fred, coming across the lawn in bright Florida sunshine, could answer him.

"Well, isn't it great?" Raymond sighed happily as a scarlet-winged tanager flitted by and a breath of fragrant jasmine came to him wafted on the softest, balmiest breeze straight from the bay. "I just can't believe I'm awake, Cousin Fred. I feel as if I'd wake up in a minute then find it a dream."

But this time Fred had come up to the coconut tree and sat down on its sloping trunk. He smiled up at his small cousin. "It does seem like fairyland, after a Northern winter," he agreed. "But you'll soon grow used to it and find your dream

"Anyway, I never expected to see coconuts growing here," Raymond said. "I thought they grew way off in other countries where the people are nearly all the brown natives you see in the pictures."

"Many people don't know that," Cousin Fred replied, "and the story of their coming here is interesting. There was a shipwreck on the ocean that brought ashore a large number of the nuts. These took root and grew and seemed to like their new home so well that they have kept on growing ever since. There are many coconut groves in this part of Florida now. The coconut palm always seems like a friend to me for some reason."

"I wonder why," Raymond said, patting the straight, scarred trunk that did not break into branches like most of the trees he knew.

Cousin Fred Smiled. "I guess it's because of the saying the natives of Ceylon have," he said, "They say that the coconut palm will not grow beyond the sound of the sea waves nor of the human voice."

A big, ripe coconut came plumping down as Fred stopped speaking. It was larger than a man's head, and Raymond was astonished at its size till his cousin showed him the very thick, juicy rind that holds the nut inside like a kernel. The nut was sweet and fresh when they had broken it apart, and the milk inside was quite different from that in the coconuts Raymond had seen in the North.

"O, how interesting things are when you see them growing where they belong!" he said, putting his arms aroud the tree's thick stem and laying his cheek affectionately against it. "I feel the way you do, Cousin Fred. I love the tree that like to live where people are."—Alice Miller Weeks.

—The drinking of beer in Germany is not as innocent in its effects as it may seem. Professor Forel of the University of Zurich says: "To be convinced of its moral effect one needs to study in Germany the beer jokes, the beer conversation and the beer literature. Among the academic youth of Germany the drinking of beer has truly killed their ideals and their ethics and has produced an indescribable vulgarity."

Mrs. De Mover—Good gracious! This is the noisest neighborhood I ever got into. Just hear those children screech.

Maid—They're your own children, mum.

Mrs. De Mover—Oh, are they? How the little darlings are enjoying themselves. —London Tit-Bits

THE MEIJI ERA.

A Symposium.

(From "Japan Evangelist.")

Today Japan is in deepest mourning. Her beloved Emperor, Mutsuhito is dead. A black shroud hangs over the entire land. —It flaps mournfully in the breeze above flags half mast, it twines itself over doors and gateways and hangs in gloomy folds across the broad expanse of great buildings.

The death of Emperor Mutsuhito marks the close of a great reign—a period of time the history of which will give inspiration to future students of political, social and religious conditions of this Empire.

Recently a group of well known missionaries were requested to give a Symposium of the Meiji Era. That we might gain a general knowledge of this period it might be well to give briefly the gist of their conclusions taken from "Japan Evangelist."

"Future readers of Japanese history will find it easy to group the great characteristics of the Meiji Era closely about the watch word Meiji (enlightenment) itself. One does not find it easy to decide which to admire most, the courage of a people coming out of isolation to right about face and make enlightenment the keyword of the realm, or the studied consistency with which this policy was carried out, or the results, material, intellectual and spiritual transcending all the dreams of the young Emperor and his counsellor during the initial days of his reign of forty-five years ago.

"The era of Meiji demonstrated not only to the Eastern, but also to the Western world, there are vast possibilities wrapt up in these Eastern people. The future of the Far East now looms before the world as a mighty possibility. And it is a question whether the Meiji Era will not prove to have been equally epoch making in church history. When the church historians a century or two hence shall look back upon this period, and trace the new movements that were started by it in the East, it is not impossible that they may recognize in this era the beginning of a great new divison in the history of the Kingdom of God upon earth. In truth, looked at from every stand-point possible, the significance of the Meiji Era for the Far East, if not the world, is incalculable. Well may we stand with uncovered heads as this great Era passes into history."

One writer says—

Herculean as the task was, Mediaeval feudalism gave place to constitutional monarch. His majesty's faithful and diligent subjects exploited the whole world, selecting many of the best hard earned gains of long centuries of heroic effort, and made them tributary to Japan's advancement. . . . .so that in the marvelously short period of forty-fiev years we behold a full fledged nation stepping out of oblivion and occupying an important and significant place among the great natinons of the world.

But another adds—

"More than the introduction of constitutional government, or of education, of military and naval power, or of various industrial and commercial agencies, the one great out standing achievement of the Meiji Era, which has brought the greatest blessing to the people and proved the greatest power to the national life, *was the granting of religious liberty, thereby opening the door to the incoming of the pure religion of God.*

"The things which are seen are temporal, but the things which are not seen are eternal."

"In brief, the East and the West have become acquainted during this era. The contribution to world knowledge thus resulting, the surprises and shocks which both East and West have received, are great. In place of little regard or respect for each other, there has come appreciation, esteem, confidence. The brother-hood of the race has been advanced as in no other age. War, peace, commerce and religion have each and all made their contribution to bring this about. The all round finding of itself as a nation has challenged our admiration."

"The difference between the Japan of the Meiji and pre-Meiji eras, has but one cause and that is a difference in the prevailing ideas. The soil, climate and products of the country have not changed. The physical and mental characteristics of the race remain the same. The transformation is due to a change of ideas, and further progress must be made along the same line, by assimilating from abroad not merely intellectual, political, social, moral ideas, but the less easily assimilated because more fundamental *religious* ideas as well.

"I am most imprest by the rare combination of force and gentleness, the military and the merciful, shown in the personality of the late Emperor and the leading features of his great reign.

Like David of old he was a warrior poet and he seems to have loved poetry better than the arts of war. His high idealism is revealed in his poems. To quote but one of thousands dashed off by his brush pen,

Tsumi araba
Ware wo tsumi se yo,
Amatsu Kami;
Tami wa kono mi no
Umi-shi ko nareba.
If there be sin
Charge me the sinner,
God of the Heavens;
Since this people born of me
Mine own children are.

"During the Meiji Era Japan has experienced a New Birth. She has been born from above, of influences higher than those which had previously dominated her. These influences are no other than those of the Spirit of Christ, working through the truths of His Gospel proclaimed by His messengers, but also thro' that body of Christian thought and sentiment with which, in His providences, the nation has become familial through contact and intercourse with the West.

"I venture to express the prediction that in the eyes of the Watchers and the Holy Ones, and in the judgment of the future ages, the distinguishing glory of the Meiji Era will be neither those political and military achievements by virtue of which Japan has won a place in the councils of the nations, nor the adoption of modern methods. . . . . .The supreme, sublime event has been the coming to the leadership of the nation of Him whose right it is to reign.

Donna Schlegelmilch,
244 B Bluff, Yokahama, Japan.
September 15, 1912.

FROM SACCHINI.

It is the unvarying decision of wise men, whether in ancient or modern times, that the instruction of youth will always be best when it is pleasantest: The tenderness of youth requires of us that we should not overstrain it, its innocence that we should abstain from harshness. That which enters into willing ears the mind as it were runs to welcome, seizes with avidity, carefully stows away, and faithfully preserves. "When pupils love the master," says Sacchini, "they will soon love his teaching. Let him, therefore, show an interest in everything that concerns them and not merely in his studies. Let him rejoice with those that rejoice, and not disdain to weep with those that weep. After the example of the Apostle let him become a little one among little ones, that he may make them adult in Christ, and Christ adult in them. Let him unite the grave kindness and authority of a father with a mother's tenderness."

ABOUT THE CLASS ROLL.

One of the greatest difficulties any school meets is in keeping the class roll properly thinned out and the names of delinquents off the active roll.

The plan used in Sunday school presided over by the writer is this: We keep a permanent roll of our Sunday school and on this is listed the name of the individual as soon as he joins the school. His name never goes off the roll. Then at the beginning of a quarter a new roll is started on the class book. No names goes on this active list until he has attended during that quarter. We find this a reasonable satisfactory plan.

Reading a Sunday school magazine recently I find this suggestion, which is probably still better: When one has been absent for four consecutive Sundays without any excuse being rendered his name is taken from the active roll and he is marked an associate member; when he returns for two Sundays in succession his name is again restored to the active roll. The knowledge that his name is still on the roll has a very good effect, and is probably better than letting it go off at the beginning of the quarter.

THANKSGIVING EXERCISES.

Every Sunday school should have Thanksgiving day exercises. It is true this comes about the time you are planning for the Christmas entertainment, but the Thanksgiving exercises may be given by the juniors and intermediates and let the beginners and primary pupils give the Christmas exercises. The collection, of course, should go to our orphanage. It is well to have a short address giving the history of our orphanage and let some one who has visited it tell the school of the great work it is doing.

BEGINNERS HOME DEPARTMENT.

At the Trinity Sunday-school there is a Beginners' Home Department, patterned somewhat after the regular Home Department, but not actually connected with it. It originated in this way: The Cradle Roll includes the babies to four years old, and then they must graduate in the Beginners' Department. But it was found that at this time many of the little ones were entirely lost to the Sunday-school. Some mothers had other young children, some parents were not interested in church and Sunday-school, and for various reasons many of the children did not come to Sunday-school. Then the idea of a Beginners' Home Department was suggested, plans made, and a superintendent appointed. This superintendent calls at the homes of all the children who do not come to Sunday-school after leaving the Cradle Roll. She finds out why they do not come. She helps the mother in sending the little ones to Sunday-school, where that is practicable. Otherwise she enrolls these children in the Beginners' Home Department. The present membership is about thirty. The superintendent has a desk on the platform in the general Sunday-school room; she sends lesson leaflets to the members every Sunday, she calls on them, sends birthday remembrances, and keeps closely informed about them. The children have envelopes, to be marked for learning the Golden Text each Sunday. If their quarterly reports are perfect, their names are printed in the church calendar. Thus the Sunday-school keeps in touch with the children and their homes, and as they grow older most of them come regularly to school.

by Miss Smith,

the door leading into the cloakroom,

soon grow used

Notes on C. E. Topics, Nov. 10.

By Charles A. Hines.

"Temperance progress over the world" Mat. 3:13-18: 4: 1-6. (World's Temperance Sunday.

The World—The world is making slow but study progress towards temperance. Efforts towards the suppression of the whiskey and opium traffic are meeting with some success. The progress should be more swift and certain. Surely an enlightened public will work to this end. In the United States, at the beginning of this century, twelve years ago, there were five States under prohibition,—Maine, Kansas, North Dakota, Vermont, and New Hampshire. Since that time six States have become prohibition States,—Georgia, North Carolina, Mississippi, Oklahoma, Tennessee , and Alabama, though the last named State has repealed its prohibition law. Vermont and New Hampshire have done the same, leaving eight prohibition States. But these States have a population of 13,464,000, while the prohibition States at the beginnng of the century had a population of only 3, 239, 000,— a gain of 315 per cent for population.

Canada. More than half of the towns and villages of Quebec have no saloons. Newfoundland is practically all for prohibition except the capital. Nova Scotia is all for prohibition except Halifax. Prince Edward Isles is under prohibition. Manitoba is half and half, 65 of its towns being "dry" and 65 "wet."

Ontario. Ontario requires a three-fifths majority in order to vote a town "dry," and still it has 442 "dry" towns to 380 "wet" towns. In 120 other towns a majority vote has been cast for prohibition, but not yet a three-fifths vote. Since 1875, though the population has nearly doubled, the number of saloons has been cut down from more than 6,000 to less than 2,000.

France. France drinks more than any other European nation, and immense money interests are involved in the manufacture of liquor. On the other hand, France is the scene of an active campaign against the practice of drinking, and it is no uncommon sight to see strong temperance placards posted on the walls, placed there by government authority.

MISSOURI AND KANSAS.

Missouri and Kansas are next-door neighbors. Missouri has saloons, while Kansas has been without open saloons for thirty years. Missouri has a population of 3, 300,000, Kansas about half that number. Missouri's total assessed property is $1,650,000,000. In Kansas the assessed property is $2,750,000,000. Missouri has a number of cities of more than five thousand inhabitants without paved streets. There is not a city in Kansas of more than fifteen hundred which does not have paved streets and an electric light plant. A few years ago, during the panic, Missouri did not send a dollar to the Eastern banks, while Kansas banks sent $50,000,000. There is one motor car in Missouri for every one hundred farms, and one for every five in Kansas. Missouri pays for labor an average of a little less than $8 a week. Kansas pays an average of$14 a week. Proportionately Kansas pays twice as much for education as Missouri. In the last twelve years Missouri spent $1,600,000,000 for liquor. During the same period Kansas spent for liquor $50,000,000.

These figures were prepared by the Hon. C. W. Tricket, special attorney general for the State of Kansas.—American Issue.

INCREASING INDIANS.

A few tribes of American Indians are not dying out, though their numbers are small in comparison with their probable one-time strength. Two of these tribes live in Maine. In 1820, by the census, there were '70 Passamaquoddy Indians, and last year there were 446. In 1820 there were 390 Penobscots; now more than ninety years later, there are 397. Both maintain their tribal conditions, and the Penobscots, at least, still dwell on the same village site that their forefathers occupied.—*Boston Transcript.*

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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"Oh, God," I cried, "why may I not forget?
These halt and hurt in life's hard battle throng me yet.
Am I their keeper? Only I to bear this constant burden of their grief and care?
Why must I suffer for the other's sins?
Would God my eyes had never open been."
And the thorn crowned and patient One replied,
"They throng Me too; I, too, have seen."

"Thy other children go at will," I said, protesting still.
"They go unheeding—But these sick and sad, these blind and orphan,
Yea, and those that sin drag at my heart, for them I serve and groan.
Why is it? let me rest, Lord, I have tried."
He turned and looked at me—"But I have died."

"Make a little fence around today,
And therein stay."

JUST IN TIME.

An Arkansas judge had convened court in one of the towns on his circuit, when it was found that no pens, ink, or paper had been provided, and upon inquiry it came out that no county funds were available for the purpose.

The judge exclaimed somewhat forcefully, then drew some money from his own pocket. He was about to hand it to the clerk when a visiting lawyer, a high-priced, imported article brought on to defend a case of some importance spoke up in an aside plainly audible over the room.

"Well!" with infinite contempt, "Ive seen some pretty bad conditions, but this —well, this is the limit."

"You are fined $5 for contempt, sir!" thundered the judge. "Hand the money to the clerk."

When the eminent lawyer had humbly complied the judge turned to the clerk.

"Now, Mr. Clerk, go out and get what pens, ink and paper the court may require, and if there is any change left over you may give it to the gentleman." —Selected.

BID FOB THE PATRONAGE OF SNOBS.—A New York hotel announces that it will serve apples wrapped in tissue paper and put up in individual boxes, each apple accompanied by two leaves preserved in their natural color, at forty cents apiece. Sensible people will go to some other hotel.

The law of political economy is that a man will sell in the dearest market and buy in the cheapest. This is usually true, and 'human nature" (whatever that is) leads in that direction. However, a genuine case of pure and undefiled religion leads one to annul this inevitable law and act differently. Here is a case in point. Recently there was a cattle epidemic in Kansas, and many farmers were left in poor and pitiable plight. One farmer, Peter Schoolfield, whose stock all escaped, stuck up the following notice in several places: "The Lord has spared my stock. My horses have gone through the epidemic without loss: I have twenty head of horses to lend to my less fortunate neighbors, without charge, for plowing. Those who need are welcome to them." That is Christian, not political, economy. Yet we dare say many church members, we know, in that man's place would have followed the law of political economy, on the ground that "business is business" and would have charged, not less but more for the use of their teams, for no other reason than that teams were scarce, and their neighbors were bound to have them for the plowing.

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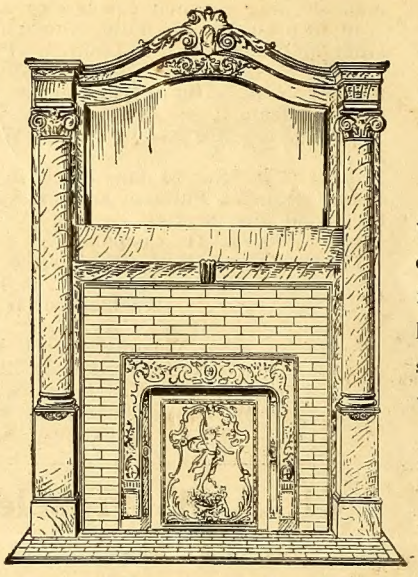

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